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1830.

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts".—*Mal.* i. 11.

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INDEX.

ADDRESSES.

At the ordination of a Missionary, by the Rev. Dr. Chalmers, 211.
——————————— by the Rev. Dr. Raffles, 389.
To the American Churches, by the Rev. Mr. Tomlin, 251.
By Elias Boudinot, a Cherokee, 22.

BIOGRAPHY.

Athill, Samuel, Lieutenant, Bombay Engineers, Biographical sketch of, 101, 129, 165.
Johnson, James, Private H. M. 54th Regiment, the last hours of, 171.
Judson, Mrs., Life of, 57, 93.
Narayun Bawa, account of, 246, 279.
Narayun Swamee, death of, 289.
Sparrow, James Joseph, Christian Character of, 6.

CHRISTIAN DUTIES.

Christian Watchfulness, 31.
Evangelical Character, on the, 276.
Instruction of Native Servants, importance of, 64.
Intercourse with the world, 140.
Nature and Obligation of the command, "Go ye, and teach all nations", 1.
Prayer for the Spread of the Gospel, 209.
Preparation for the Lord's Supper, 147.
Religious Consistency, 146.
Sanctification of the Sabbath, 144, 229.
The Bishop's Circular respecting the Sabbath, 197.
Self Examination, 319.

CORRESPONDENTS.

Notes to, 52, 92, 128, 164, 204, 236, 272, 312, 348, 388, 420.

DISCUSSIONS.

Between the Christians and Jews in London, 264.
Interesting discussion, 20.
On the merits of the Christian and Hindoo Religions, 186, 359, 397.

ECCLESIASTICAL DISCIPLINE AND ORDER.

On Admission into the Primitive Church, 213.
Presbyterian Bishops, 317.
Re-Baptism of converts from the Roman Catholic Church, 74, 134, 136.

HINDOO LAW.

Property and Inheritance, Hindoo Law of, as it respects converts to the Christian Religion, 62, 100, 162.

INTELLIGENCE.—ASIA.

Bombay Presidency.

Bombay, American Mission at, report of, 113.
——— Arrival of a Missionary at, 257.
——— Asylum for Destitute Natives at, 195, 217, 288.
——— Auxiliary Bible Society, Eleventh Report of, 37.
——— Departure of a Missionary, 257.
——— Education Society Meeting, 195.
——— Governor of, correspondence with, 406.
——— Lord Wm. Bentinck, proposed address to, 46.
——— Missionary Union, Proceedings of, 402.
——— Public Discussions with the Hindoos at, 186.

INDEX.

Bombay, Scottish Missionary Society, operations of, 40.
——— Seamen's Friend Association, organization of, 45.
——— Suttees, Abolition of, 184.
——— Tract Society, Anniversary Meeting, account of, 11, 402.
Allebag, Suttee at, 329.
Belgaum, Baptism of Natives, and Administration of the Lord's Supper at, 197.
——— Poor house at, the Establishment of, 116.
Goojurat Auxiliary Missionary Society, operations of, 151, 196, 217.
Konkun, (Southern), Baptism of a Bramhun, 196.
——— Renunciation of Popery, 74.
Poona, substance of Public Discussions with the Hindoos at, 359, 397.

Madras Presidency.

Madras Church Missionary Society, account of, 291.
——— Auxiliary Tract Society, Proceedings of, 407.
——— Suttees, Abolition of, 152.
——— Wesleyan Methodist Mission Auxiliary, Tenth Report of, 15.
Cannanore, Poor's Fund, 218.
Neelghiree Hills, Church Missionary Grammar School, 257.
Quilon, Letter from the Rev. J. C. Thompson, 117.
Tanjore, Grave of Swartz, 12.
——— Native Christians at, 12.
——— Interesting Intelligence from, 220.

Bengal Presidency.

Baptist Female Schools, 329.
Calcutta Baptist Mission, (Lall Bazar), Ninth Report of, 302.
——— Bible Association, Eighth Anniversary Meeting, Proceedings of, 117.
——— Christian Seminary near, notice of, 12.
——— Church Mission, Report of, 366.
——— Dhurma Subha, a Meeting of, and Suttees, 305.
——— Female Education, Native, Ladies' Society for, 365.
——— Gratifying Intelligence from, 117.
——— Infant School at, 259.
——— London Missionary Society Auxiliary, Twelfth Annual Meeting, report of, 303.
——— Native Converts, trials of, near, 78.
——— Persecution of Hindoo Youth, 371.
——— Propagation of the Gospel, Diocesan Committee of the Society for, 301.
——— Public Resolution of the Hindoos to petition Parliament against the Abolition of Suttees, 75.
——— Religious Societies amongst the Hindoos at, 220.
——— Suttees, Abolition of, 9.
Agra, Idol Demolished at, 410.
Boustollah, commencement of Missionary labours at, 77.
Chitpore, Affecting Scene at, 77.
Cuttack, Female Devotee, conversion of, 79.
——— Intelligence from, 221.
Cutwa, progress of the Gospel at, 79.
Jugunat,h, Appalling Scenes of heathen folly and wickedness at, 18.
Rammakal-Choke, Christian Zeal of converts at, 75.
Serampore College, account of, 259.
——— Scriptures, circulation of, Dr. Marshman's opinions respecting, 8.

Ceylon.

Belligam, Mission Chapel, the opening of, 372.
Jaffna, American Missionary Operations at, 222.
——— Seminary at, Second Triennial Report of, 206.

Burmah.

Admissions into the Christian Church at, 305.
Burman literature and religion, state of, 72, 213.
Ava, Missionary proceedings at, report of, 46.
[illegible]amying, progress of the Gospel at, 79.
[illegible]cin, Admissions into the Christian Church at, 305.
——— State of, Extract from a letter from the Rev. Geo. D. Boardman at, 411.
Rangoon, Baptism of converts, 205.

INDEX.

Malacca.

Baptism of a Chinese Youth at, 371.
Destination of a Missionary to, 330.

China.

Leang Afa; or, Student of Virtue, confessions of, 411.
Political and religious state of, 66.
Canton, Literary Notice, 80.
——— Missionary Proceedings at, 222.

Asia Minor.

Brussa, Converted Jews, interesting account of, 153.

Palestine.

Jerusalem, the Rev. J. Wolff's letters, extracts from, 223.

Persia.

Shiraz, Religious Inquiry at, 118.

AUSTRALASIA.

Borneo.

Considered as a field for Missionary labour, 254.

New Zealand.

Church Mission, account of, 224.

AFRICA.

Western Africa.

Acra, Missionaries Departure to, 48.
Liberia Colonization Society (American), proceedings of, 309.
——— Grand Bassa, notice of the German Mission and American Colony at, 414.
Mission, account of, 330.

North Africa.

Barbia, Magagine' Tribe, account of, 326.
Egypt, Education for, 229.

South Africa.

London Society's Missions in, 119.
Bethelsdorp, Public Dinner at, 226.
Caffarland, Glasgow Mission at, visit to, 263.
Cape Town, Philanthrophic Society Meeting, 19, 229.
——— College at, 19.
Lattakoo, Revival of Religion at, 154.
Paarl, Paris Evangelical Missions, 260.
Pambookies, Moravian Mission amongst, proceedings of, 272.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

EUROPE.

England.

London, Christian Instruction, Society for, the object and proceedings of, 121.
——— Circulation of Tracts, 230.
——— Enlargement of Churches, Society for, Annual Meeting of, 20.
——— Jews and Christians, discussions between, at, 265.
——— Jews, Emancipation of, 230.
——— London Missionary Society, Anniversary Meeting, account of, 375.
——— Extra meeting of, on departure of Missionaries, 19.
——— Observance of the Sabbath, 229.
——— Religious Tract Society, Anniversary Meeting, account of, 381.
——— Seamen and Soldiers' Friend Society (British and Foreign Seamen's Society) Anniversary Meeting, account of, 383.
——— Unitarianism, decline of, 200.

Scotland.

Antislavery, 229.
Appeal in behalf of the Highlands and Islands of, 27.

Cheap National Defence, 229.
Edinburgh Divinity Students at, 229.
——— Propagating Christian Knowledge, Society for, general view of, 335.
——— Scottish Missionary Society, Annual Meeting of, 415.
——— Seamen's Friend Society, notice of, 229.
Glasgow City Mission, 49.
——— Temperance Society, account of, 264.
Sailing of Vessels and Seamen, 229.

Ireland.

Episcopal Church Reform, Discussions relating to, 198.
Hibernian Society, an account of, 156.
Irish Society, report of, 81.
Presbyterianism in, 230.
Protestant colonies in, 230.
Roman Catholic Pilgrimage to Struel Wells, 227.
Temperance Society, notice of, 222.

Russia.

Population, account of, 230.

Netherlands.

Missionary Society, the proceedings of, 269.

France.

Missions of the Edinburgh Continental Society, 335.
Protestants of the Orleannois, 265.
Reformed Church, tabular view of, 156.

Germany.

Roman Catholic's Petition in Baden against the celibacy of the Clergy, 157.

Bavaria.

Progress of divine truth in, 158.

Lower Saxony.

Tract Society, account of, 82.

Greece.

American Christians, efforts of, 384.
British and Foreign School Society, efforts of, 229.
Old Testament, translation from, 384.

Mediterranean.

Mr. Jowett's remarks upon the state of, 230.

Corsica.

Reformation in, symptoms of, 123.

AMERICA.

United States.

Bible Society, operations of, 161.
Board of Missions, its organization and operations, 21, 243.
Education Society, report of, 346.
General View of Evangelical efforts, 340.
Home Missionary Society, 345.
Interesting discussion, 20.
Missionaries, embarkation of, 311.
Presbyterian Church, establishment of, account of, 50.
Revivals of Religion in, 83.
Seamen's Friend Society, proceedings of, 234.
Temperance [redacted] account of, 343.
The[redacted]
Tract Socie[redacted] 345.

Buenos Ayres.

State of Religion at, 222.

INDEX.

Cherokee Indians.

Address by Elias Boudinot, 22.

Choctaw Indians.

Progress of Religion amongst, 337.

Jamaica.

Account of the Scottish Mission, 158.

POLYNESIA.

Harvey Isles.

Native Congregation, Description of, 162.

Sandwich Islands.

American Mission at, some account of, 123.
Letters from various Native Chiefs, 270.
Oahu, account of, by Mr. Chamberlain, 346.
Progress of the Gospel at, 161.

South Sea Islands.

Native Missionary Ships, 270.

MISCELLANEOUS ARTICLES.

Dispensations of Providence, as exhibited in passing events, 66.
Extraordinary Ministerial success, 5.
False and true religion, reflections on the influence of, 107.
Heathen, the character and prospects of, 323.
Heathenism, the folly and delusion of, 215.
Hindoo, remarks on Idolatry by, 214.
Idolatry, Modern Character of, 34.
Isabella Campbell, thoughts on the Memoir of, 205.
Jews of the new temple, account of, 364.
Murat,hee Tract, translation of, 359, 397.
Monachism, origin of, 106.
National advancement practically considered, 143, 229.
On sudden death, and its moral influence on survivors considered, 109.
On the two Witnesses, 355.
Shipwreck of the Lady Holland, 319.
Sunskrit Shloks selected, 358.
Tamul Book, notice of, 215.
Theological terms, the Sunskrit and Murat,hee renderings of, 356.
True Godliness, remarks on the evidences of, 401.
Welsh Eloquence, Specimen of, 250.

POETRY.

Christian Assurance, 235.
Christian Exile, 127.
Death of —— on the, 92.
Funeral Hymn, 164.
Genesis, i. 3, suggested by, 92.
Hymns, 164, 348, 388.
Jasher's reflections on the Israelites crossing Jordan, 204.
Lady in England to her brother in India, lines from a, 128.
Lament of an Israelite, 24.
Matthew viii., suggested by, 204.
Mercy Seat, 312.
Omnipresence of God, 272.
Rose, on a, blooming out of season, 236.
Sabbath Morning, lines written on a, 419.
Sonnet, 164.
Southern Cross, on the, 52.
Sufferings of Christ, on the, 348.

PROPAGATION OF THE GOSPEL.

British Seamen, plea for, 251.
Claims of India upon British Christians, 151.
Extension of Missions, suggestions on, 394.

Highlands and Islands of Scotland, appeal in behalf of, 27.
Human Instrumentality and the Divine Blessing, 396.
Influence of Christian conduct in the promotion of Christianity, 247.
Nature and Obligation of the command, "Go ye, and teach all nations", 1.
Native Servants, importance of their instruction, 64.
On preaching to the Sailors of the Port of Bombay, 30.
Prayer for the spread of the Gospel, 209.

REIGN OF CHRIST.

Letters on, 148, 176, 237, 282.

REVIEWS.

Bayssiere's letter, 181.
Chalmers' Essay on the Reign of Grace, 208.
Irving's, The Last Days, 313.
Knowles' Life of Mrs. Judson, 57, 93.
Pollok's Course of Time, 25, 53.
Sacred Lyrics, 273.

REVIVALS OF RELIGION.

America, 83.
New Lattakoo, 154.
The West, 33.
Remarks on, by J. A. James, 5.

SERMONS.

On Matthew xxviii. 19., 1.
Romans i. 28., 35.
II. Corinthians iv. 2., 211.
James iv. 8., 349.

SIGNATURES.

A. Fyvie, 152, 197, 217; A. Y. 33; B. 420; B. A. M. 92; B. M. J. 211; C. 144, 251; Canutus, 147; Delta, 322; Discipulus, 396; Dost, 250; E 163, 236; Episcopus, 319; Friend to Purity, 136; G. 24; G. B. C. 127; Inquirer after truth, 356; John Malcolm, 407; J. Cooper, 45; J. H. 348; J. Mitchell, J. Stevenson, 45; J. S. L. 359; J. Wilson, 45; J. W. 5, 150, 181, 288, 357; M. 34, 101; M. R. 348; N. D. W. 164; Nauticus, 31; Neen, 107, 279, 402; Neog, 204; O. 92, 128; Observer, 108; Onesimus, 69, 112; Paroikos, 31; Private Soldier, 164; R. Nesbit, 45; R. 52, 64, 65, 162, 272, 319; R. C. M. 52, 57, 92, 164, 236, 348; R M. 24; R. Marks, 251; R. N. 420; ✠ 247; Subscriber, 146; V. 127; W. W. 175; X. 250; Z. 143.

TEXTS.

Selected for each month throughout the year.

Jan.——Coincident exhortations, promises and prayers, 24.
Feb.——Encouragements to prayer, 51.
March.—Doctrines practically stated, 92.
April. ——Duties evangelically enforced, 127.
May.——Promises made to peculiar characters, 163.
June.——Cautions against deception, 234.
July. ——Encouragements against desponding fears, 235.
Aug. ——Fruitfulness of believers, 272.
Sept. ——On the grounds of assured hope, 311.
Oct. ——The nature of Divine Consolations, 347.
Nov.——Warnings and invitations to sinners, 388.
Dec. ——The Doctrine of Providence, 419.

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THE ORIENTAL CHRISTIAN SPECTATOR.

VOL. I. JANUARY, 1830. No. 1.

This work will contain a brief, and digested record of the exertions which are made to extend the Gospel, and original, and selected articles, on the general subject of Christianity, and the duty and means of propagating it. It will be conducted on the general principles of evangelical religion. Its importance as an organ of communication to the friends of divine truth in this part of India will be readily appreciated.

Communications,

ORIGINAL AND SELECTED.

THE NATURE AND OBLIGATION OF THE COMMAND, "GO YE, THEREFORE, AND TEACH ALL NATIONS".—Matt. xxviii. 19.

The word translated "teach" in the text which we have now quoted literally signifies "disciple"; and the command, therefore, must be viewed as enjoining the individuals to whom it was addressed to use the appointed means to lead mankind to the knowledge, belief, and practice of saving truth. They were, consequently, required to unfold to perishing sinners the glorious character of God,—the holiness, justice, and goodness of the divine law,—the natural state of man,—the guilt and danger of transgression,—the atonement and intercession of Jesus Christ,—the necessity of faith,—the sanctification of the Holy Spirit,—the glories of salvation, and all the other doctrines connected with the gracious scheme of man's redemption.

Respecting the persons to be taught, no doubt could be entertained. The command is general in its application. It points to no people as peculiarly entitled to the exclusive attention of the followers of the Saviour. Christ, in the spirit of universal benevolence, places the whole human race under the influence of the exertions which he requires from his followers. He shows no partial regard to clime, or colour, or habit, or pursuit, or rank, or power, or culture, or enjoyment. He looks to the most remote and inaccessible parts of the earth, as well as to Palestine, and the adjacent countries. He regards the Barbarian and Scythian, as well as the Jew and the Greek. He embraces the nations the most degraded in their habits and customs, the most abandoned in their morals, the most brutish in their superstitions, and the most limited in power and territory, as well as the nations the most distinguished for their intellectual culture and refinement, for their progress in the arts and sciences, and for their actual resources. He views all mankind throughout the world as involved in guilt, wretchedness, and ruin; and he requires that "repentance and remission of sins" should be preached in his name among all nations, "beginning at Jerusalem". He considers the gospel, on account of the simplicity, and excellency of its doctrines, precepts, and institutions, as ca-

pable of being understood and felt by all moral agents, when brought home to their hearts and consciences, in demonstration of the Spirit, and with power; and he gives the commands, "GO YE, AND TEACH ALL NATIONS", and "GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE".

The obligation of the command, which is now under our consideration, was rightly understood, and powerfully felt by the persons to whom it was originally addressed; but if the injunction of Christ were confined to the apostles, there would either be some proof of the fact in the terms of the command itself, or some intimation of it in the circumstances in which it originated. The command however possesses no limitation; it professes to have no peculiar object in view, with which the apostles alone could be connected; and it is enforced by no considerations which do not exist at the present time. The command was addressed, in the first instance, to the apostles, as the depositories of divine knowledge; the authority on which it was made to rest was the exaltation of Christ; the object which it had in view was the instruction of all nations. Now, it is still true that the people of God have the keeping of the oracles of God, and the ability of expounding, and applying them; that the Saviour possesses all power in heaven and on earth; and that a great part of the world is destitute of instruction. These facts, and particularly the last consideration, shew the obligation of the command in the present day. Since the object of the charge was the instruction of mankind generally in the principles of Christianity; since this object could not possibly be accomplished by twelve individuals, however zealous and laborious, inasmuch as they could not travel over the whole world to preach the word to every creature; and since the object, as it must be admitted, is still unattained in regard to the greatest part of the earth's population, it is consistent with every principle of fair reasoning to hold that the command is still possessed of its original and undisputed authority. A law having been once stated with the utmost clearness and precision, ought never to be held as abolished till circumstances cease to require its operation, or till it be formally repealed by the legislator.

This process of reasoning, however, it is almost unnecessary to pursue. The promise annexed to the command points out its unalterable obligation till time shall be no longer: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and *lo I am with you alway unto the end of the world*". The manner in which this command has been adduced by the generality of professing Christians, as authorizing and requiring the support of a Christian Ministry, and the practice of baptism as the initiatory rite of the Christian institution, is such as to shew that the cause of resistance ought to be traced to no alleged obscurity concerning its obligations, but to the selfishness, indolence, and other evil affections of professing Christians, and to their want of attachment to the Saviour and his cause.

Against compliance with the command of Christ, when viewed as requiring extraordinary efforts for the extension of the gospel, various objections have been urged. The authority of Christ ought to be viewed as requiring the dismissal of these from the minds of all his followers; and as completely freeing us from the necessity of discussing them. As their influence, however, is very paralyzing, and as the consideration of them is only calculated to place the responsibility of man in a stronger light, than that in which it is often viewed, and to suggest encouragements to the minds of those who are not influenced by them, we shall make a few brief remarks on some of the most important of them.

1. The want of miraculous influence under which all attempts to propagate the gospel in foreign lands must be conducted, is frequently alluded to as warranting Christians to trust for the extension of the gospel without any extraordinary labour on their part, and to leave the infidel nations in the hands of God.

There can be no doubt that the labours of the apostles were greatly facilitated by the miraculous gifts with which they were endowed, and the miraculous powers which

they exercised. By the gift of tongues, in particular, they were able to declare the truth without any difficulty; and, by the power of performing miracles, they could command the attention of the persons whom they addressed, prepare their minds for the reception of their message, and convince them of the divine origin of their instructions. It is quite possible, however, to form too high an estimate of the advantages which they possessed in these respects. They could not, without the gracious influences of the Holy Spirit, convert a single soul. Paul planted, and Apollos watered, but God gave the increase. In the absence of miracles, therefore, in the present day, Christians ought to bear in mind that the same Spirit who blessed the exertions of the apostles is ready to bless their faithful labours; that the weapons of their warfare are not carnal, but mighty through God, to the pulling down of strong holds; that the evidence of the divine origin of the Scriptures is sufficient, and from the nature of prophecy, even greater, if possible, than in the days of the apostles; that the same grace which can give effect to the preaching of the gospel at home can make it the instrument of the conversion of sinners abroad; and that the promises of God and the actual effects of the gospel in every region of the world, on sinners of the greatest depravity and guilt, and who have long been the slaves of delusion and of sin, should silence every doubt which may be entertained about the efficacy of that word which is quick and powerful, sharper than any two edged sword. They ought also to remember that they enjoy many facilities for the propagation of the gospel, which the apostles did not possess. On account of the improvements in geography and navigation, they are acquainted with safer and more speedy means of intercourse between the different parts of the world. By means of the invention of printing, they can multiply copies of the Scriptures and of useful books to an extent which could not formerly be imagined. In the absence of persecution, they can form associations for the more harmonious and vigorous conducting of their efforts. Among themselves and their fellow Christians, they observe that much of the literature and philosophy which formerly opposed the gospel, is now consecrated to the Saviour. To some of the most enlightened, and powerful governments of the world, they can look as favourable to the cause of Christ. Connected with the objects of their benevolence, they can perceive that the attachment to false systems of religion is not perhaps so strong as in the days of the apostles; that an impression favourable to Christianity has been made on many of the heathen; and that, in many places, they may proclaim with boldness the doctrines of the gospel, none daring to make them afraid.—In these circumstances, let us not view the want of miraculous influence as a reason for a slothful neglect of the nations perishing for lack of knowledge, and for rebellion against the authority of Christ. Let us consider that we actually enjoy the fruit of the labours of the apostles, and many facilities for our operations with which they were unacquainted.

2. The moral necessities of Christian countries are frequently urged as a reason for the neglect of the unevangelized nations.

It cannot be denied that the doctrines of the gospel are unknown by multitudes in the countries peculiarly called Christian; and that irreligion and immorality are fearfully prevalent within their borders. This fact, however, though it should excite the deepest compassion, and call forth the mightiest efforts of the followers of the Saviour, by no means warrants their neglect of the dark places of the earth which are full of the habitations of horrid cruelty. God has made of one blood all the nations of the earth; he attaches an equal importance to the salvation of the soul in every part of the globe; he approved of the labours of the apostles when some of them forsook the land of Judea before it was Christianized, to carry the glad tidings of salvation to the benighted Gentiles; he has already placed the means of grace within the reach of almost every individual in our native land; and he has accompanied with a rich effusion of his servants in foreign climes. These facts must come home to the consciences of those whose charity is limited by the co[illegible]ies which gave them birth; but an important fact connected with evangelical efforts for the extension of the gospel in conformity with the command of Christ, remains yet to be

noticed. The Christians who have directed a considerable share of their attention to foreign climes have in this respect proved great benefactors to their native countries. They have contributed by their labours to destroy that selfishness of feeling which was long the disgrace of the different bodies of professing Christians. They have excited and cherished a spirit of universal benevolence which is in strict accordance with the fundamental principles of Christianity, and which diffuses a happy feeling greatly more to be valued than the expense at which it was procured. They have been the means of directing the attention of the public to the power of the gospel in circumstances in which the effects which accompany its proclamation are clearly seen to be of divine origin. They have been the means of leading to the development of examples of devotedness, of zeal, of patience, and of perseverance, which are highly to be valued by the church. They have secured for our country the prayers and examples of those who were lately devoted to superstition. They have conducted in distant lands many of their countrymen, who had wandered from the good Shepherd, into the fold of Christ. And they have indirectly, but invariably, led to inquiry into the wants of Christian countries, which have been attended by the most beneficial results.

In support of the statements now made, it would be easy to adduce the testimonies of many individuals distinguished for the accuracy of their observations, and the correctness of their judgments. This, however, is altogether unnecessary. Facts of the most decided nature must press themselves on the attention of every reflecting mind, and lead to conclusions in accordance with those which we have mentioned, furnish a striking practical commentary on the words of our Lord, "It is more blessed to give than to receive", and shew that, in commanding us to go and teach all nations, Christ requires us to bring a moral influence into action which is highly beneficial to our own lands.

3. The difficulties, trials, dangers, and [illegible] of operations which have the propagation of the gospel in view are frequently referred to as apologizing for want of zeal in the cause of Christ.

Total insensibility to these circumstances would be presumptuous; for the more seriously they can be viewed, the more important will they appear to be. We must not make them, however, an excuse for neglecting the duties which are incumbent upon us. That principle which would warrant us to make no efforts for the extension of the gospel on account of the difficulties of the work, would warrant us to abandon the profession of Christianity, which in all situations is attended with circumstances painful to flesh and blood. When the will of God is clearly revealed to us, our obedience ought to be secured. "Thus saith the Lord" ought to silence every objection which the mind, excited either by fear or selfishness, can suggest. God must be greatly displeased with those who shun his work because of its dangers; and by their disobedience, they must expose themselves to evils of the most serious and dreadful nature. The difficulties, however great, are not insuperable, as far as the ultimate success of the work is concerned; and they will not be urged as a reason for the abandonment of exertion, by those who tremble at the word of God. Did our hearts, therefore, burn with love to that Saviour who pitied us in our low and lost estate; could we realize the comfort to be derived from the promise, "Lo I am with you alway, unto the end of the world"; could we entertain the persuasion that there is an intimate connexion between labour in the divine service, and the communication of the divine blessing; could we trust in the divine promises about the future glory of Messiah's kingdom; could we remember that the apostles reckoned it their greatest honour that they were permitted to preach among the Gentiles the unsearchable riches of Christ; did we exercise tender compassion to perishing sinners; and did we consider the work of seeking to save souls as the most important in which we could be engaged; and were we deeply impressed with the brevity of time, and with the awful realities of eternity, all our doubts and fears would be dispelled, and our most devoted services secured. Whence is that spirit of indifference, of unbelief, of indolence, and of cowardice, which has so long brooded over the Christian world? Ye Prophets, Apostles, and Martyrs, do ye lament your adherence to the testimony of Jesus, your la-

bours in his cause, and your sufferings for his sake? No: since ye were admitted to the glorious regions of the blessed, ye have, if possible, mourned over your ability to do so little for him who loved you, ye have seen that it is the glory of the song of Moses and of the Lamb that it is sung by people of every country, and tongue, and nation; and, if ye were permitted again to visit this world, ye would fly, like the angel of the Apocalypse, to preach the gospel to all that dwell on the face of the earth.

We shall notice no more of the objections which may be urged against compliance with this command of Christ. As we have already stated, they cannot effect its obligations, which rest on the whole household of faith. Believers are all required by the Saviour to aid the accomplishment of its benevolent object, because they all in some degree possess the means of doing so. In discharging the duties which are incumbent upon them in consequence of its existence, they must act, according to their different stations in the Christian church; but they must all exhibit a spirit of cheerfulness, of zeal, of self denial, and of perseverance. They must not rest satisfied by merely acting in conformity with the command; but they must refer their conduct to the principle of direct obedience. They must recognize the authority of the lawgiver; gratefully acknowledge the blessings which they have received from him; rely on the assistance of his Spirit; and ascribe to him the praise for all the success which they may experience. By acting in this manner, they will vindicate the profession of attachment to the Redeemer's cause which they all make; free themselves from the blood of souls; and receive the approbation of him in whose service they all engage. J. W.

Extract of a Sermon.

EXTRAORDINARY MINISTERIAL SUCCESS.

"Mr. John Livingstone was one remarkably honoured of the Lord, to be an instrument of the conversion of thousands. While yet only a probationer he was the honoured and happy mean of that remarkable conversion, upon Monday after the communion at the Kirk of Shotts, 1630. From Mr. Livingstone's sermon in the west side of the churchyard there, upon Ezek. xxxvi. 26, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you a heart of flesh", about five hundred persons dated their saving change. Such another, and yet a more plentiful effusion of the Spirit, attended a sermon of his at a communion at Hollywood in Ireland, if I mistake not, in the year 1641, where about a thousand were begotten unto Christ. Besides, he was blessed with very much success through the ordinary tract of his ministry. Perhaps few ministers since the apostles' days were more remarkably countenanced from heaven in their work than Mr. Livingstone".

Wodrow's History of the sufferings of the Church of Scotland.

REMARKS ON REVIVALS OF RELIGION.

"It is a radical error to suppose that a revival in religion is merely a privilege. It is obviously the duty of sinners to believe the Gospel, and, of believers to have more faith and holiness than they already possess. A revival, therefore—which means an increase in the number and piety of the righteous—is our duty; and it is our sin if we have it not. Does our religion *need* to be revived? I am decidedly of opinion that it does. It is true, we are active in what concerns the diffusion of religion, and much time and labour is spent in public matters,—a circumstance which, probably, in the estimation of some, will furnish at once a cause and an excuse for a deficiency in others matters; but as to our stature in respect to personal religion, strictly and properly so called, we are pigmies compared with the men of other times, and with some men of our own times. Let us only read the memoirs of Philip and Matthew Henry, of Halyburton, of Doddridge, of Pearce, of Brainerd, of Henry Martyn, of Fletcher; and compare ourselves with them, to see how dwarfish is our piety. Perhaps we satisfy ourselves, and quiet our consciences, with the excuse, that there is so much *now* to draw a man away from his closet, that it is neither ex-

pected nor required of him, that he should be so much in it as were the men of a more quiet age. This, however, can be no *valid* excuse unless we are prepared to say, that already does the sun often rise, and the evening star go down, upon our devotions. Indeed, my dear brethren, the fire of devotion does not burn with that intensity upon the altar of our hearts, which is necessary to form a central flame, from which a whole church should be ever receiving a renewed warmth and glow of holy feeling. We abridge our devotions, to enlarge our opportunities for more public services. We diminish that one exercise, which, of all those that employ our time, calls for increase".

Rev. J. A. James.

CHRISTIAN CHARACTER OF THE LATE JAMES JOSEPH SPARROW, ESQ., MEMBER OF COUNCIL, BOMBAY.

According to his own account, it is about six years since he was brought first to feel the necessity and value of real spiritual godliness, from attending the sick and dying bed of a young friend in his house, whose last hours were peace, and the circumstances of whose death were made the subject of improvement from this place. From that period, our departed friend became earnest in religion,—the care of the Soul, was the subject he considered to be of the first importance to him. So long as his health permitted, he was anxious to cultivate not only "fervency of spirit", but also to be "diligent in business", and discharged his public duties with fidelity and intelligence: but from the time above mentioned, his leisure, his private reading and thoughts have been chiefly given to the cultivation of piety in his own heart, in his family, and as opportunity offered, among his friends. Possessing an amiable and lively disposition, with an enlightened mind, his manner of conversing upon the subject was always candid, cheerful and interesting.

During a great part of the last three years, in which alone it has been my privilege to attend him, he has been upon the bed of sickness, where he suffered very severely; but under those sufferings he was usually cheerful. He "trusted" in the Lord, "his mind was stayed" upon Him,—and the Lord "kept him in peace". Under a deep conviction of his own sinfulness he had good hope of pardon and peace through the merits of the Lord Jesus Christ. The Bible was his constant companion, and in its truths his mind was occupied; the amazing love of God to sinners, as shewn in the gift of his Son, was often the subject of his discourse: seldom was he attended by me but he wished a portion of the sacred volume to be read, and the manner in which he applied passages to his own case, and to the circumstances occurring in the world around us, shewed that he regarded the Bible as applicable to the world in all ages, as explaining the secret springs of action among men, and the wonders of God's Providence;—often when he referred to his past life and conduct, he would express his grief and astonishment, that he had not been sensible of the evil and neglect of God in which he said he had lived, and his wonder that God had borne with him and had at last brought him to repentance and to faith in Christ.

I may appeal to many here as to his esteem for the public ordinances of religion: so long as he was able, he regularly attended both morning and evening with his family in this house of prayer, and at the table of the Lord, when opportunity offered. The Sabbath he regarded as a day of sacred rest, and so kept it, that undivided attention might be given to the duties of religion. As he attended, and as he ever spake of the ordinances of religion, it was evidently in the spirit of the Psalmist, when he said, "I was glad when they said unto me let us go up to the house of the Lord": with him the "Sabbath was a delight, the holy of the Lord honourable". Many here can testify that God was acknowledged and honoured in his house by family worship, and by daily reading of the word of God: —In this he broke through the custom of the world, determining with Joshua, "Choose you whom ye will serve; as for me and my house we

will serve the Lord". As a Christian he was anxious that all should share in the spiritual blessings he enjoyed, and supported by pecuniary aid, by advice as far as he was able, and by his unceasing prayers, every institution here which has for its object religious instruction and the spread of the Gospel.

It pleased God that Mr. Sparrow should experience and exhibit the strength of Christian consolation, and the efficacy of divine grace, on a bed of sickness, pain; and eventually of death. His sufferings, which were often very severe, were prolonged month after month for nearly the last two years: he often lamented the feeling of impatience, under what God had appointed him, and sought for grace to bow under his hand. While he used every means of relief, yet he scarcely appeared to expect it, but was anxious to derive benefit from his affliction, that as "the outward man decayed, the inward man might be renewed day by day". Often would he say when suffering, it was all right, ordered in wisdom and in mercy. When in addition to his own personal afflictions, he had to sustain the severe bereavement of some who were nearly connected with him, though these losses came suddenly, and were deeply felt by him; he wrote when under the recent trial; "These are in the covenant ordered in all things and sure"; some of the "all things which work together for good". They all appeared to the eye of his faith, ordered by Him whom his soul loved and in whom he trusted. About six months ago, having been gradually declining, he settled his worldly affairs, as he said, that there might remain nothing to disturb his mind, as requiring to be done. From that period, and indeed long before, he calculated upon death; and looked forward to it as what he was preparing to meet; death was never spoken of by him with dread, or looked to with gloomy views; but as the removing of his earthly tabernacle, that one more glorious might be erected; often he expressed much thankfulness to God for the very kind and unwearied attention of those who were nearest and dearest to him, and aimed to comfort and to prepare them for that separation which he saw must soon take place, and pointed out the only source of support and happiness.

After he had settled his worldly affairs, he joined in communicating the dying love of the Saviour, and from that period to the time of his decease he was weaning himself more from the world, and looking forward with greater certainty and calmness. He felt that there was nothing new to be done: the same Saviour who had been his support and comfort to that time; he trusted to be with him in death. It was a comfort to him to reflect that the Saviour had passed through death: and when our dear friend was entering the valley, he was not afraid; his heart and mind were only the more fixed upon him. He lived "looking to Jesus", and he died "looking" to him. About two months ago; on being a little relieved from severe suffering he lamented that he felt the desire for life, "the cleaving to earth", as he expressed it, return, and feared that his desire to be released from the body was not so much to be with Christ as to be free from bodily suffering: he also complained of being disturbed about little things; of his own want of contrition of heart on account of sins which he called to mind; and he dwelt upon the freeness with which salvation was offered, "without money and without price", as peculiarly suitable: he spoke also of his entire and sometimes joyful confidence in Jesus Christ: at times, he said, death seemed formidable, but when he thought of the promises of the Saviour, and lifted up his heart to him, he was encouraged.

On the day before his death he for the last time received the sacrament, and he then expressed his sense of his own unworthiness, and of his reliance on the Saviour in those beautiful words of our service—"We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have

mercy". His mind was stayed on God, as he considered that he had only a few hours to live, but there was no alarm; all was "peace"; and whence did it arise? "God kept him in peace"; and thus he continued until he slept in Jesus. Whence was all this peace? Our departed friend would have replied, he was indebted to the grace of God for all, that grace which first awakened, was continued to and kept him. See then brethren, a case from among yourselves in which the Lord fulfilled the promise in the text: O that every one here might have such peace and such a latter end!

In saying that our departed Brother was brought to seek the knowledge of God for about the last six years, I give his own account. Yet he said, that for many years before he had been in the habit of retiring to read the scriptures three times a day, but he added, it was all formality; I thought myself religious then, but in many respects I was living in a manner offensive to God, and in great danger of perishing; afterwards, for the last six years, he lamented and condemned his conduct during that same period as very iniquituous: the only explanation to be given of this is; that about that time he was enlightened by the grace of God, was convinced of sin and danger, and when he looked back upon the period, he viewed himself as the apostle Paul did when looking back upon his unconverted state, as "the chief of sinners". The Spirit came, convincing him of sin.

From a Sermon by the Rev. T Carr, preached Oct. 11, 1829.

Intelligence.

Asia.—India.

DR. MARSHMAN'S OPINIONS RESPECTING THE CIRCULATION OF THE SCRIPTURES IN INDIA.

The impression which many years' acquaintanee with the state of things there has left on my mind is, that there is opening to Britain, in Hindoostan and eastern Asia, a far wider field for circulating the sacred Scriptures than is now presented by Europe itself. In proof of this, two or three remarks may not be irrelevant.

1st. Throughout India, Hindoostan, and the adjacent provinces, (we might add countries), there is no interdiction of the sacred Scriptures. The spirit of forbidding the perusal and examination of the Scriptures, which has unhappily pervaded so great a part of Europe for so long a time, has never reached India. It seems to have been peculiar to the man of sin, and to have proceeded wholly from the fear of exposure. No fear of this kind has seized the supporters of the Hindoo system of idolatry.

2d. Among the natives of India, when their minds are awake to the importance of the object, there is a strong spirit of inquiry. There have been no fewer than six philosophical schools founded amongst the Hindoos, chiefly through their inquiries into the nature of the Divine Being, of which three are theistic, as maintaining the existence of a Supreme Being, and three atheistic, as maintaining that the soul of man is merely part of the great mass of spirit which animates matter and pervades the universe. Of this spirit of inquiry the Hindoos are by no means destitute at the present day.

3d. The Hindoos are not precisely in the state of those nations who have heard nothing of a revelation from heaven. They have hitherto been deceived by something which pretended to this high character, nor have they found any relief in the Koran of their Moohummudan rulers. These, however, have familiarised them with the idea that a divine revelation is in its own nature possible, and that one may yet be found worthy of the name. Hence, when the sacred Scriptures are presented to them under this character, they are seldom treated with contempt. On the contrary, they are regarded as a sacred book, and often read with deep attention.

Of the readiness with which the natives of India receive the scriptures, the complete exhausting of the Sungskrit, the Hindoo, the Murat,hee, and the Orissa versions, and of five editions in the Bengalee language, furnishes sufficient testimony. The endeavours used for so many

ages to keep them in perfect ignorance have not always prevented their asserting their right to examine things for themselves, nor, in some instances, their throwing off their Bramhunic yoke. Of this the nation of the Shiks furnish proof. These, athough they had not sufficient light wholly to reject the Hindoo system of idolatry, successfully resisted the claims of the Bramhuns, and rejected the doctrine of caste. The friends of religion will be pleased to hear that this independent nation has manifested so much desire for the Word of God, as nearly to exhaust the edition of the New Testament printed in their language some years ago; and an earnest request has been made by the missionary Thomson, who has been frequently among them, that a second might be put to press for their sakes.

4th. A season of knowledge seems evidently dawning upon British India, if not on the whole of eastern Asia. The various means of knowledge given by Providence to Bengal within the last twenty-five years are extending themselves to different parts of Hindoostan. The natives have begun to read in a degree never known in India before since it became a nation.

Should it be objected that the Chinese empire is now closed against the Scriptures, it may be replied, that while this will discourage no one who believes that "there is no wisdom, nor device, nor counsel, against the Lord", who hath given his word to men, there are sufficient indications already in the state of things connected with the Chinese empire, that no steps of its government can always exclude the Scriptures from China. The Chinese are constantly emigrating to the islands of the Indian Archipelago, and even to Bengal, in pursuit of wealth. Among those Chinese which thus emigrate from their own country, a field is already opened sufficient to employ a large portion of the energies of the Christian public. If this number be estimated at eight hundred thousand, and one in ten of these be supposed capable of reading, 80,000 copies of the New Testament would be required to supply the wants of these alone; and before Christian benevolence shall have furnished these, providence may open a way for the Scriptures into China, even through the Burman territories.

In British India, however, we find a field already opened for the Holy Scriptures, capable of employing the utmost exertions made by Christian benevolence, and which, while it is prepared for immediate cultivation, will repay it in a high degree. It is a pleasing fact, that they never think the worse of a man, either in public or private life, for loving the Scriptures and being a Christian; indeed, even in the metropolis of India, which is, of course, the seat of wealth and rank among them, the possession of true religion has never sunk the character of a single European in their estimation. On the contrary, such as have most conscientiously, regarded the Sabbath, the worship, and the word of God, have been those for whom the natives have felt the higest esteem, and in whom they have reposed the greatest confidence.

The distribution of the Scriptures has been steadily carried forward in the Bengalee, the Hindoo, the Sungskrit, the Murat,hee, and the Orissa languages, as is evident from the demand for new editions of them. The Shick version has also been exhausted, and a new edition is much desired. The distribution of the Chinese Scriptures has been extended to Penang and Java, and other islands of the Indian Archipelago, strictly through the medium of friends favourable to religion, who are in the habit of visiting these islands.

ABOLITION OF SUTTEES.

The Bengal newspapers contain a REGULATION of Government on this subject passed by the Governor General in Council, on the 4th December, 1829.

"The practice of Suttee", it is stated by the Preamble, "or of burning or burying alive the Widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty, on the con-

trary a life of purity and retirement on the part of the widow is more especially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up nor observed; in some extensive districts it does not exist: in those in which it has been most frequent, it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success; and the Governor General in Council is deeply impressed with the conviction that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations, the Governor General in Council, without intending to depart from one of the first and most important principles of the system of British Government in India, that all classes of the people be secure in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of Justice and humanity, has deemed it right to establish the following rules, which are hereby enacted to be in force, from the time of their promulgation, throughout the Territories immediately subject to the Presidency of Fort William".

The following are the most important parts of this Act.

"The practice of Suttee, or of burning or burying alive the Widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts.

"It is hereby declared, that after the promulgation of this Regulation, all persons convicted of aiding and abetting in the sacrifice of a Hindoo Widow, by burning or burying her alive, whether the sacrifice be voluntary on her part or not, shall be deemed guilty of Culpable Homicide; and shall be liable to punishment by fine, or by imprisonment, or by both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case and the degree of guilt established against the Offender; nor shall it be held to be any plea of justification, that he or she was desired by the party sacrificed to assist in putting her to death.

"Persons committed to take their trial before the Court of Circuit for the offence above mentioned, shall be admitted to Bail or not, at the discretion of the Magistrate or Joint Magistrates, subject to the general rules in force in regard to the admission of Bail.

"It is further deemed necessary to declare, that nothing contained in this Regulation shall be construed to preclude the Court of Nizamut Adawlut from passing sentence of death on persons convicted of using violence or compulsion, or of having assisted in burning or burying alive a Hindoo Widow, while labouring under a state of intoxication, or stupefaction, or other cause impeding the exercise of her free will, when, from the aggravated nature of the offence proved against the prisoner, the Court may see no circumstances to render him or her a proper subject of mercy".

On account of this measure every Christian will rejoice. According to a moderate computation it will save many hundred lives annually. It will conduce greatly to the improvement of the moral feelings of the Hindoos, by preventing the shocking occurrences at the funeral pile, connected with which there is the violation of every principle of humanity, and the exhibition of the most sinful cupidity—the motive by which relations are commonly excited to the encouragement of the horrid deed. Its tendency will be that of opening the eyes of the Hindoos to the enormities of their religion. It is a testimony which was greatly needed, and the absence of which, combined with other circumstances, has been frequently viewed as an encouragement. When it has for some time been put in force, it will permit the heathen of this country to contemplate their Shasturs, with greater coolness and with less prejudice, than at present, when the practice of their most revolting recommendations conceals their odiousness.—We earnestly hope that a similar measure will be speedily adopted by the Governments of Madras and Bombay.

EXTRACTS FROM THE SECOND REPORT OF THE BOMBAY AUXILIARY RELIGIOUS TRACT SOCIETY.

During the past year, there have been received in donations and subscriptions Rs. 1559 2 85. In the same time there have been paid for printing, for paper and incidental expenses Rs. 1072 0 88. Very considerable expense must soon be incurred for printing, as two tracts are now in the press, two others have been approved and remain on hand to be printed, while the former editions of tracts No. 5, 6, and 7 are exhausted, and new editions are immediately required to meet the frequent applications which are made for them.

A tract called "*Reasons for separating from the Church of Rome*", prepared by individuals who have left that church, has been printed. This tract is in the Indo-Portuguese language. It contains 12 pages, and the edition consisted of 500 copies.

No. 1, The first in the series of Murat,hee tracts, entitled "*The Three Worlds*" has been translated into Goojuratee, and an edition of 3000 copies has been printed at Surat. The greater part of these have been put into circulation.

Desirous that the tracts of the Society might be as unexceptionable as practicable, a Committee of gentlemen acquainted with the native languages has been appointed to revise all tracts before they are printed, and during the year past no tract has been printed without being previously revised and approved by three individuals belonging to this Committee.

The Committee have now approved of 12 tracts in Murat,hee, and are informed that others are in the course of preparation. Of these tracts, the object is to correct the erroneous opinions that so generally prevail respecting the character of God and the nature of the worship to be paid to him; to give just views of the character of man as a sinful being who is destined to a state of eternal happiness, or of unceasing misery, in a future world, according to the character he forms in the present life; to exhibit Christ as the Saviour of the world; to describe, with all possible plainness the way of salvation, as consisting in repentance for sin and a cordial and unreserved reliance on the atonement and righteousness of Christ for the pardon of sin and eternal life, and to shew that this repentance and faith, if genuine, will be accompanied with love to God, love to man, and a cheerful obdience to the divine commands.

Among the instances of usefulness resulting from the tracts printed or distributed by means of this Society, the following are here mentioned as showing that their operations have not been in vain.

Some months ago a quantity of English tracts was sent on application to one of the European Regiments, and from a letter since received, requesting a further supply, it appears that a soldier who had lived a careless life for fifteen years in India, had been impressed with the importance of religion by reading some of these tracts, and had apparently become an humble and consistent Christian.

After some conversation on the importance of religion with a sailor in Bombay, he received some tracts and one of the books received from the *Religious Tract Society*. Some time afterwards this individual happening to meet the sailor, the latter taking him by the hand said, "I shall forever bless God, my dear Sir, for the book* I received from you; I have felt myself to be a great sinner, and the way of salvation is there made so plain, and God, I trust, is granting me grace to walk in it". From what has since been heard, there is reason to hope that he continues to live agreeably to the feelings he then expressed.

A boy who had received a tract in Bombay was observed some days afterwards to have it in his pocket. He was asked why he carried it with him, and he replied, "when I have nothing to do, I read it". He appeared to be well acquainted with its contents and repeated from memory the whole of a prayer contained at the close of it.

A native who is now giving encouraging evidence that he has experienced the renewing grace of God, once made the following re-

* This book was Doddridge's *Rise and Progress of Religion.*

mark to a member of this Society in respect to one of their tracts; "Nothing that I heard and nothing that I read about the gospel of Christ, had any effect on my feelings till I received such a tract, but when I read that, I felt I was a sinner, that I needed salvation, and I began earnestly to seek it".

A review of the past year furnishes occasion for gratitude to God for the success that has attended the operations of the Society, and encouragement to make increasing efforts to spread the gospel of Christ. The subscriptions and donations have considerably exceeded those of the preceding year. The number of tracts printed, including those now in the press, will amount to 24,000, and including English tracts, the whole number distributed will exceed 20,000. In connexion with this, it should also be mentioned, as no inconsiderable advantage resulting from the Society, that it has been the means of procuring and disposing of more than 500 volumes of valuable religious books.

It will be gratifyng to the friends of the Society to be informed, that the Honorable the Governor in Council has been pleased to grant to the Society the privilege of conducting its correspondence, through the medium of the post office, free of postage. This will diminish the expenses of the Society, while it shows the favourable manner in which the Government regard the efforts now making to diffuse a knowledge of Christianity among the people of India.

Several gentlemen living in different parts of the country have expressed a desire to keep a few tracts constantly on hand to give to such natives as might be disposed to read them, and when it has become known that tracts were kept for this purpose, applications for them have been frequently made. This is a very encouraging fact, and it is hoped the example of those gentlemen will soon be imitated by many others. To do this, is within the ability of every person; and ought not all Europeans in India, who, in contemplating the moral and intellectual state of the native population, rejoice that they were born and educated in a Christian, and not in heathen country, to express their gratitude to God for the distinguished blessings which Christianity has conferred on themselves, by endeavouring to communicate a knowledge of it to the people around them? If all felt their obligations to do this, as they should do, and would accompany their exertions with fervent prayer to God for his blessing, the declarations of the scriptures afford reason for believing that the heathen of India would soon be given to the Redeemer for his inheritance.

We recommend the preceding paragraph to the attention of all our Christian readers. Applications for tracts should be made to the Rev. D. O. Allen, the Secretary, at his house near the Mission Chapel, Bombay.

CHRISTIAN SEMINARY NEAR CALCUTTA.

At the last General Assembly of the Church of Scotland, the appointment of the Rev. Alexander Duff, as Head Master of the Seminary for the education of the natives of India in the principles of Christianity, was confirmed. Mr. D. it was expected, would soon leave Scotland. He proceeds to the neighbourhood of Calcutta. After he has completed the preliminary arrangements, according to the plan proposed by the church, he will be joined by two School Masters from Scotland who will be placed under him. He will devote a considerable share of his attention to the work of directly preaching to the Heathen.

THE GRAVE OF SWARTZ.—NATIVE CHRISTIANS ABOUT TANJORE.

(From Mr. Winslow's Journal.)

Tanjore, May 18, 1828. We left Tirravayloor at 4 o'clock, P. M. yesterday, and arrived at this place, a distance of 38 miles, this morning, having travelled most of the night.

Approaching to Tanjore, the country on the road is less populous, and apparently less capable of being productive. As we came near the Fort, the towers of the palace and temples rise above the trees, which here, as in Jaffna, surround and almost conceal the houses in the suburbs. We came directly to the hospitable dwelling of the Rev. Mr. Kohloff, of the Society for Propagating Christian Knowledge, and were most kindly

received. Mr. K., now 66 years old, has a colleague, the Rev. Mr. Haubroe, formerly of Vepery; but both are out of health at present. It was with no common emotion that I met the venerable Kohloff, the younger friend and colleague of Swartz, of whom Dr. Buchanan said, "Mr. Kohloff is first in piety, in ardour, in meekness, and in knowledge of the Tamul". I thought myself on classic ground, and especially, when afterwards I stood on the granite slab which covers Swartz's grave. The small chapel in which he was interred is now demolished to erect a larger building; but the rubbish, which covered the grave, was removed by the kind attentions of Mr. Haubroe, and we were allowed to see where lie the mortal remains of one of the most apostolic of modern missionaries. The inscription, not written, as stated by Buchanan, by the rajah, but by a friend of Mr. Swartz, and submitted to the rajah, is as follows.

"*Sacred to the memory of* CHRISTIAN FREDERICK SWARTZ, *missionary to the Honorable Society for promoting Christian Knowledge, London; who died at Tanjore, 13th February,* 1798, *aged 71 years and four months*".

During the forenoon, I visited the schools at the station. There are in the seminary now only six lads who are learning English, and in the mission schools, about 150 lads, in four classes, learning Tamul; and 50 or 60 girls who are all in part supported by the mission. There are also in what is called the provincial school, 40 or 50 boys of all classes, learning English. I visited the library, and saw the crumbling remains of many Roman and English books, collected half a century ago. There are very few of much importance. In conversing with the children of the schools as I visited them from room to room, and in exhorting them to repent and turn to the Lord, I had a profitable season.

9. Went this morning into the fort, which is more than a mile distant from the mission house, and saw the monument erected to Swartz, at the expense of the rajah, in the fort church. It is a beautiful white marble handsomely sculptured. The design represents the missionary on his dying bed, a little raised, with Gericke in his clerical robes at the head of the bed, the Bible open in his hand, while the rajah, with two principal attendants near him, stands on the other side, affectionately pressing the hand of the dying saint. Three small European lads also, hanging on each others necks, stand weeping near the foot of the bed.

The whole group is very impressive and affecting. Below is the following inscription.

To the memory of the
REV. CHRISTIAN FREDERICK SWARTZ,
Born Jonnenburg, of Newmark, in the kingdom of Prussia,
The 28th of October 1726,
And died at Tanjore, the 13th February, 1798,
In the 72d year of his age.
Devoted from his early manhood to the office of Missionary in the East,
The similarity of his situation to that of
The first preachers of the Gospel,
Produced in him a peculiar resemblance to
The simple sanctity of the
Apostolic character.
His natural vivacity won the affection,
As his unspotted probity and purity of life
Alike commanded the reverence of the
Christian, Mohammedan, and Hindoo:
For sovereign princes, Hindoo and Mohammedan, selected this humble pastor,
As the medium of political negociation with
The British Government:
And the very marble that here records his virtues, was raised by
The liberal affection and esteem of the
Rajah of Tanjore,
Maha Rajah Sic-fo-jee.

I visited the school in the church, taught in the first building that Swartz erected. There are two departments of the school; in one of which English is taught, and in the other the native languages. The number of scholars is small: a larger number attend what is called the Rajah's College, 15 miles distant, where 40 boys are supported: but that is also in a decaying state. I conversed with the boys of the fort school, but found them very ignorant of Christianity, though about half of them are the sons of Christians. There are several sons of Murat, hee brambuns. I conversed with one of them, and in explaining something, took hold of his book to point it out. He immediately dropped it, and said he could not touch it, for if he did he must bathe. I laughed at him and gave him the book, which he finally took. The rules of caste are much more strictly observed here, than with us in Jaffna, though the brambuns do not usually

refuse to take books from us. I went down to a large tank from which most of the inhabitants of the fort take their water. There are several flights of steps down to the water; one for the bramhuns, which no other caste can descend to take water; another for Sivans, a caste who do not eat fish, or any thing but vegetables; another for the common caste people, who eat fish but not flesh; and another for those who eat flesh. I asked where we might take water, as we eat flesh; they said, "Any where". English power and English money break down many barriers of caste. We could not see the rajah, as none may wait upon him without leave of the resident, who is out of town at present. I did not so much regret this, as the rajah has become very unfriendly to missionaries. He has yielded himself up to dissipation, and given immense sums to the bramhuns and to the temples, to make himself a bramhun. His only son is growing up in ignorance, making no steady application to any study or science.

In the afternoon, I went out to visit the Malabar Christians at their houses, in company with a native priest. We called on a great number, and conversed with young and old. I distributed among them a variety of tracts, which were thankfully received, and others were begged for beyond my ability to supply. All seemed exceedingly anxious to get tracts. I was sorry to find a good deal of ignorance among these Christians, on the plainest points of Christian doctrine.

At evening, Mr. Kohloff gave me many particulars of the life and labours of the excellent Swartz. He took Mr. K. from his father, while a boy, and except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death; which was 11 years after Mr. K. was ordained as his colleague. Mr. K. says he was *altogether an uncommon man:* his talents and acquirements being all of a high order. His habits were very frugal, and he was remarkably industrious. In the morning, when at home, (for he was often visiting country congregations, and performing other labours of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then brought, and he took a little bread and tea. He then heard the reports from the catechists and priests, of the labours of the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day he took a light dinner, often with little more than rice and currey, and lay down to repose half an hour or an hour; frequently reading for a time some interesting book. After rising, he despatched any further necessary business; and then, taking his staff walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until 7 o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service so large, that, though he supported from his private purse many branches of the mission, and some connected stations, he died possessed of a handsome property, which he willed to the mission.

10. In going from house to house among the native Christians to-day, I was much pleased with many things that I saw, and much affected with a

view of the greatness of the harvest and the fewness of the labourers. There needs two missionaries in good health on this station, and two or three more at the out-stations: and yet the society are making no preparations for sending any from Europe, but are depending on Bishop's College. Oh it is heartrending to see the effects of the labours of the great and good men who have laid down their lives here, disappearing for the want of more to enter in and complete the work. There are 10,000 souls, young and old, belonging to the congregation in Tanjore; but they are really in a state of much ignorance and stupidity, and are too much conformed to the heathen around them in the observance of caste, in desiring pomp and show, and in conformity to the world. Among other worse things, there is a practice universal here, too nearly allied to idolatrous reverence. As a missionary approaches the native Christians, at their dwellings or elsewhere, they join the palms of their hands and raise them towards the head, which they bend at the same time, and thus worship much in the same manner as the heathen do at the temples of their idols and say, "*Thanks to God*"; and sometimes, "*My Lord*". In some places, what sounded to me much better, they said, as I approached, "*Father*". Many of the women seemed to me sincere, and to feel a good deal. In one respectable house, they particularly requested me to pray with them, and some wept. All are anxious to get tracts, and I have distributed a large number.

11. Preached this morning to a large and attentive audience. It was interesting to address so many professed Malabar Christians. I preached on the imitation of Christ: and took occasion, in dwelling on his humility, to animadvert on the distinctions of caste and the wordly pride, visible to a great degree here. This gave good satisfaction to the missionaries, and I believe to most of the congregation; but some did not like the attack on caste. Mr. Kohloff said it was a bitter pill for some, but he trusted it would help to purge out the old leaven. The practice here is, for the catechists to take down the morning sermon, and to preach it over to the afternoon congregation. I did not therefore attend in the afternoon, but finished my visits to the native Christians; nearly all of whom I have now seen. I have been edified, as well as sometimes afflicted, by what I have seen; and I trust it will be for my quickening in the work of my blessed Master. *Mis. Herald, (American).*

EXTRACTS FROM THE TENTH REPORT OF THE WESLEYAN METHODIST MISSIONARY AUXILIARY SOCIETY.

The following brief Summary, extracted from the last Report of the Wesleyan Methodist Missionary Auxiliary Society for the Madras District, will we trust convey to our readers a concise view of the present state of that Mission.

The Madras district comprises three BRANCHES or CIRCUITS, under the head of MADRAS; NEGAPATAM; and BANGALORE.

MADRAS.

The English and Native services in Black-town, Vepery, Royapetta, St. Thomé the Mount and Poonamallee, have been regularly attended to, and they have often afforded most satisfactory evidences that the gospel has not been preached in vain.

The English services in the New Chapel in Black-Town have differed little from the statements of the last report in respect to the attendance of the Sunday and week-day congregations. One evidence of the word preached tending to deepen the convictions wrought by the Holy Spirit has been the numerous attendance, proportioned to the congregation, at the Lord's Table on the monthly administration of the Holy Sacrament.

In the native congregation attached to the same Chapel an increasing interest has been excited. Many persons have been introduced by baptism into the Communion and privileges of the Christian Church, who give evidence of a sincere desire to be further instructed in the word of God which is able to make them wise unto salvation.

Of Royapetta Chapel and its na-

tive congregation, it may be observed that the attendance has been regular, and rather on the increase during the whole year.

Two new native schools have been established at Royapetta more immediately among the people: one school is for boys, the other, girls. The former is small, but the latter contains upwards of 35 girls. These schools are favourably situated for the attendance of the children at the chapel in Royapetta on the Sabbath day. The English school in the mission premises sends also 6 or 7 boys to the native services on Sunday.—Here several marriages, baptisms, and deaths of natives have taken place since our last report.

Respecting St. Thomas' Mount it it was stated in the last Report that some exertion would be made this year to render available for the purposes intended the liberal gift which had been made to this mission by a benevolent Lady. These exertions have been so far crowned with success as to have received very honourable and efficient support by handsome subscriptions towards the additions necessary to form the building into a neat and commodious Chapel, which is after the Gothic Order.

A few general observations will close this account of the Madras branch. The Native Monthly Prayer Meetings, when the children also of three or more schools assemble, have been very interesting. These meetings have been held in Blacktown on the first Friday, and at Royapetta, on the first Monday in every month. Sometimes catechetical instruction is added on these occasions; and the best scholars, male and female, are taught to repeat the Responses of the Liturgy in the native language with propriety: they unite also in singing the high praises of God. Six short Sermons have been translated into the Tamul language from the volume published by the Rev. J. Edmonson, M. A. They are in manuscript, and intended for the use of our Readers and Assistants.

Of the Schools in Madras we can but speak briefly. A considerable increase of the number of Schools and of Scholars has taken place in this department during the three years yast, and especially during the last year. It has been necessary to the more regular conducting of the work to arrange them in the following order.

English Day Schools 5,.....	Children	163
Native Day Schools 6,.....	do.	186
Sunday Schools 4, (English language)		87
Total 15 Schools, 441 Children.		

The English Schools contain many girls; and especially that at Poonamallee, referred to in our last report. Upwards of 35 Girls, European and of European descent, are collected in this School. This number with that of the boys makes upwards of 80 Children. Some of the Native Day Schools afford encouragement, and others are less promising. Here the Bible and the New Testament are read, and the series of Catechisms committed to memory. The Responses of the Liturgy are recited, and prayer for the blessing of God upon the children daily offered. Many youths are promising, and every day's experience sets in a stronger light the utility of bringing the youthful mind under divine instruction. In Black-town a considerable increase has taken place in the Girls' School, and many read the Bible and Testament fluently. Our Sunday Schools are confined to the English language only; but we are thankful a beginning has been made which may operate favourably by its example among a heathen population.

NEGAPATAM.

In July Mr. Bourne writes:—

"Ever since my arrival on this station in February last, I have been encouraged by a succession of the most pleasing circumstances. The School room at Puravacherry, I, with one of my assistants, have visited once a week, excepting when prevented by other duties, for the purpose of preaching to the natives. On these occasions we have not only had the satisfaction to see from one to two hundred individuals collected to hear the "Word of Life",—but their orderly behaviour, the deep seriousness with which the truth has been heard, the occasional remarks which have been made relative to their opinion of the Gospel, and the growing improvement which is every week so perceptible, are facts which

lead us to suppose, that our labour here will not finally, be "in vain".

"For some time we have had considerable pleasure in observing the very great inquiry after "the truth" which has been excited among the Native Romanists, in Negapatam. A few individuals have placed themselves under our care and instruction, and have taken some very decided steps towards an entire renunciation of the superstitions and corruptions of the Romish Church. A small place for public worship more immediately among them has long been deemed a desirable object—an object in which, after several fruitless efforts, in defiance of the curses, and mandates, and zealous opposition of that community, we have finally succeeded. On the premises which we have procured we are now erecting a small chapel, the expense of which we hope we shall meet by subscriptions at the station.

"In addition to the above observations, I would also mention the recent establishment of a Female School at this station, under the auspices and patronage of a benevolent lady who on many occasions, has given the most decided proof of the deep interest she has in the welfare and prosperity of Christian Missions".

The following is the state of the Schools in July—

Negapatam English School	....	43 Scholars.
Valipaleyum Tamul	do.	53
Puravacherry	do. do.	56
Sangamangalem	do. do.	56
Valangany	do. do.	52
Negapatam Girls'	do.	15
	Total..	275

BANGALORE.

Few events of special interest meet the eye in retracing the silent course of the departed year; while the difficulties and impediments, in the way of extending the kingdom of Christ at this station, remain as great and formidable, as at the publication of the last report. The speedy removal however of some of these may be confidently anticipated.

The Tamul population of Bangalore is either military or connected with the military. In consequence, this population is always changing. This is a most infelicitous circumstance it will be seen, to the permament establishment of the gospel at this Station, among the Tamul people. Notwithstanding several recent removals, I am happy to say that my Native Congregations are somewhat larger than they were last year. Much that was determined upon in this department of my labour remains unaccomplished, from want of health and strength.

For the last four months the schools at this station have been reduced to two male and one female schools.

The English, Tamul, and Teloogoo schools still continue to afford much satisfaction. During the past year, however, the missionary has had the infelicity to witness the removal of many of the respectable natives' sons who were scholars during the preceding year, on the assured ground that they were in danger of being made Christians. This fear it is believed did not originate wholly in the use of Christian books in the schools, but mainly in the system of visitation and in the persevering endeavours of the brother at the station, to inculcate Christian principles at his examinations of the scholars. This is still however a very efficient auxiliary to the mission: and the youths are rapidly improving in their respective studies, as well as in scriptural knowledge and the doctrines of the gospel.

The Tamul school has not afforded *entire* satisfaction. The carelessness and inertion of the schoolmaster—those sources of trial and vexation to a missionary in India—have to a painful degree interrupted the progress of the boys. The school has been put on a new arrangement from which it is expected much benefit will result.

The female school has during the past year enjoyed the daily superintendence of a steady female of our English Society; in addition to that of the school-mistress, who is herself a member of the Native Society. Although *immediate*, and very extensive good may not appear on account of the early age at which girls in this country are married; still when settled in life, and mothers of families, the early impression received in the school may be expected

ed to revive, and urged by maternal tenderness, their own children will become much more hopeful scholars then they themselves had been.

APPALLING SCENES OF HEATHEN FOLLY AND WICKEDNESS.

(From a Communication of Mr. Sutton.)

It is impossible that one who has never been in a heathen land, and perhaps I should say India, can form any thing like an adequate idea of its overwhelming nature, and how it bows down the soul. When attending missionary meetings in England, and favourable reports are brought forward, one is apt to feel as if the darkness had already yielded to the light, and every difficulty had vanished before the gospel: but how differently does a missionary feel, who is labouring in the fire. While he hails with delight every favourable appearance, yet he is constrained to feel that all his success and the success of his brethren, compared with what is yet undone, is no more than the glimmerings of the fire-fly in midnight darkness.

When I commenced this letter I was sitting at the door of my little bungalow, which stands on a considerable elevation, enjoying the pleasures of a fine moonlight evening. The teeming population around us, so far from retiring to rest, seem only to have just awaked to noise and revelry. The voices of thousands of my fellow-travellers to eternity are sounding in my ears: some rend the air with songs, composed in the most filthy language, in commendation of the actions of their gods: others are engaged with all their might in abusing one another with curses, and in language of which you can never conceive: if a more orderly party is formed, listen a moment to their language—it is all about pice, and cowries, and rupees: it is very remarkable, that you hardly ever hear conversation when this is not the subject. All around, the brahmins, in attendance on their different idols, are sounding their distracting tom-toms, and other barbarous instruments; while, at intervals, a stentorian voice is heard from a vast distance, exclaiming, or rather bawling to the idol—"Narayun! Ram! Rhada! Krisnoo! hear! hear! save! save"!

I wish it were in my power to give you some idea of these nightly orgies. Let the solemn truth, however, sink into every heart, that, among the thousands of voices which now rend the air, not one is raised to praise the Father of his mercies, or the Saviour of his soul.

Probably no spot on earth presents, within so small a compass, such complicated scenes of misery, cruelty, and vice, as are presented to view round the temple of Juggernaut. The description given by Mr. Sutton of what he witnessed during the Rhut Jattra, in 1827, is striking and appalling. Approaching the cars when a storm was commencing, he observes—

Just as I came within sight of the cars, the storm came on violently: the thunder roared, the lightning flashed, and the rain poured down in torrents. In about an hour, the storm subsided: the scattered multitude, which dispersed in every direction at the bursting of the storm, again assembled at the deafening sound of the tom-toms and the discordant clanging of their barbarous trumpets.

Here I beheld a promiscuous multitude prostrate before the all-commanding Mahamah (glory) of Juggernaut; unrestrained by the mud, or even the water, though knee deep, which the late soaking storm had left. There, was seen a zealous mother bowing down her infant's head before the idol, and thus early initiating her tender offspring into the degradation of idolatry. In another place, was a group of men, women and children, bowing down with profound reverence, so that they might touch with their foreheads the ropes of the different cars—and in some conspicuous spot, a devotee, eager to distinguish himself, advancing with clapsed hands and steady eye toward the idol, till a clear space being afforded him, he threw himself flat on his face, and worshipped: he lay a few moments—then half raising himself, he stretched forth his hands towards the idol, muttered a *vain repetition*, and then prostrated himself afresh before his god.

But suddenly the scene changed,

A shout was heard—a body, of perhaps, 2,000 men, armed with sticks and boughs, rushed toward the cars. A louder shout was heard—the people seized the huge ropes, the clanging of the instruments sounded with a more vehement peal, and the car moved on: but it moved with a tardy pace; and, to animate the draggers of the ponderous vehicle, one of Juggernaut's adorers stepped forward at the extreme front of the car, and practised the most licentious gestures that an impure imagination can conceive, and then exerted his stentorian lungs in expressions as abominable: again he turned toward the god, and repeated his abominations: the god was pleased—the draggers were fired with fresh zeal—and the enormous load "grated harsh thunder" as it rolled on its sixteen wheels; but they ran foul of a house and crushed the falling ruins. They still proceeded—women and men of all descriptions and castes uniting to drag the ponderous wain. Presently two miserable wretches were seen; one with his shattered arm, and another with his writhing back, bleeding and torn by the destructive car, whether accidentally or intentionally I know not.

All seems infernal revelry—the wretches in the ruths with their obscenity—the wonder gazing mob with their vociferations—the crowds of women with their jarring hoot—the indescribable noise of their harsh-sounding instruments—the gay colours and long steamers of the cars—the ugly shape and great staring eyes of the idols—the mad enthusiam of the vast multitude—and a thousand things which can scarce be described—all tend to impress one with the idea of a holiday in hell, with its blaspheming monarch led in triumph through his fallen associates!

A heart-rending description of an evening near this temple is contained in a communication of Mr. Lacey's:—

The shades of evening are now prevailing—the sun is sinking in the western waters, and leaving me in darkness. A feeling of deep horror, that I cannot suppress, steals across my mind, and irresistibly drives me away. The jackalls are leaving their jungles, and are repairing hither for their nightly repast—the eagles are flying to the neighbouring trees for the night, filled with the flesh of man—the din of idol poojah assails my ear from every direction, and the work of blasphemy now commences.

AFRICA.

ANTISLAVERY.

The annual meeting of the Philanthrophic Society of Cape Town was held on the 23d of July last. The chair was taken by the Governor. According to the report which was read, it appeared that twelve young females had been ransomed during the past year. In a future number, we intend to present the claims of this interesting institution to the notice of our readers.

COLLEGE.

The inhabitants of Cape Town propose immediately to form a literary, scientific, and religious institution for the instruction of the youth of the Colony in the higher branches of learning. Sufficient subscriptions have already been nearly obtained.

BRITISH ISLES.

EXTRAORDINARY MEETING OF THE LONDON MISSIONARY SOCIETY.

An extraordinary meeting of the London Missionary Society was held at the Rev. Rowland Hill's Chapel, on Tuesday, "in consequence of the intended departure of the Rev. Dr. Philip, accompanied by three Missionaries from France, two others from this country, and five who are expected from Germany, to South Africa". The chapel, which is very large, was crowded to excess, and the scene appears to have excited the strongest emotions of interest. The meeting was addressed by the Rev. Dr. Philip, the Rev. Mr. Lemue, one of the French Missionaries who are going out with him, the Rev. John Clayton, Mr. G. Bennett, Mr. W. A. Hankey, (the Chairman) the Rev. W. Orme, the Rev. Mark Wilks, the Rev H. Townley, (late Missionary to India) Thos. Wilson, Esq. the Rev. J. Blackburn, and the Rev. J. Burnett. Mr. Bennett gave an interesting sketch of his travels in

visiting the Missionary stations, and gave the following satisfactory assurance:—"Permit me to state unequivocally, that in the fulfilment of the duties which devolved upon us, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of the Missionaries, both to the people themselves of the several countries, to the rulers of those countries, and to society at large, than we had ventured to expect. Nor is it easy to say whether the direct or indirect mass of good is the greater or the more extensive. Both are very manifest and very considerable". At New Zealand Messrs. Bennett and Tyerman were made prisoners by the natives, and very narrowly escaped being murdered and eaten. "In the islands round Tahiti", he says, "and in almost all those which we visited in our progress to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence". In the course of the meeting the munificent sum of *Two Thousand Five Hundred Pounds* was collected, and a considerable addition made to the annual subscriptions.

Liv. Times, June 16.

SOCIETY FOR THE ENLARGEMENT OF CHURCHES.

At the general annual court of the Society for the Enlargement, &c. of Churches, held lately in London, it was stated that the royal letter of aid granted towards the close of last year has produced no less a sum than £40,653. 4s. 7d. in furtherance of the objects of the society.—*Ibid.*

AMERICA.

THEOLOGICAL DEBATE.

The long contemplated discussion between Robert Owen and Alexander Campbell, commenced at Cincinnati on Monday April 13th, and continued through the week. The audience was large and respectable. The Hon. Judge Burnet, together with a bench of umpires, presided. The debate was conducted with great order and decorum; but the exact points to be argued had not been definitely settled. Mr. O. was intent on displaying the superlative glories of the New Social System, and the omnipotence of 'Circumstances' and Mr. C. labouring with equal zeal to establish Christianity, which once proved true, his opponent's theory, and every other, is turned into a mere doting chimera. It is the general opinion that Mr. C. had decidedly the advantage, and we are not without hope that the controversy may be followed with good effects. We learn that some were even convinced on the spot, who had been previously inclined to scepticism or confirmed in it. A short-hand writer was employed to take down the debate, the whole of which will be published.—*Boston Recorder, May* 7.

INTERESTING DISCUSSION.

By the *Manchester*, Captain Sketchley, we have received New York papers to the 16th ult. The debate between the Rev. Mr. Campbell and Mr. Owen, on the Doctrines of Christianity, began at Cincinnati on the 13th of April, and was continued nine days successively, neither party having recourse to acrimonious recrimination. Mr. Campbell throughout the discussion evinced the spirit which ought to characterize a Christian preacher, and Mr. Owen a truly philosophic calmness. At the close of the discussion Mr. Campbell, after alluding to the absence of any expressions of disapprobation of the insulting and indignant reflections cast upon the Christian religion, desired that those who had suppressed their feelings on account of Christian charity and forbearance, would stand up in order that it might be shown whether the audience consisted of infidels and persons opposed to the dissemination of Christianity. On this almost the whole audience, consisting of about 2000 persons, stood up. He then requested those who had been actuated by the other motives to stand up, and not more than four complied with the request. The whole discussion has been taken down, and will be published. The two champions seem fully to have answered the expectations of their friends and admirers. *Liv. Times, June* 16.

THE AMERICAN BOARD OF FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions was incorporated in the year 1812. It now consists of 68 Elected Members, residing in different parts of the Union: of whom 29 are laymen. Of the clergymen, 13 are presidents of Colleges, and six are professors in Theological Seminaries.—There are, also, 21 Corresponding Members—nine in this country and twelve in foreign countries;—and 446 Honorary Members, constituted by the payment of 50 dollars, if clergymen, and 100 dollars if laymen. These are entitled to sit with the Board at its meetings. take part in the debates, and act on Committees.

There are now under the care of the Board forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty-three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy-two other missionary assistants, male and female; making the whole number of missionary labourers from this country, two hundred and twenty-three. There are, also, thirty-six native assistants, who are immediately connected with the mission families; and as preachers, catechists, superintendents of schools, and distributers of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labours by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty-two thousand nine hundred and nineteen pupils in the mission schools: of whom about eight hundred and seventy are in the boarding schools, at the stations. The Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed, or are in readness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary schoolbooks, translations from the Scriptures, and religious tracts, must now exceed five hundred thousand, and the number of pages twenty millions: most of which have been put in circulation. Thus languages, which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely: and others, in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the Word of God to the millions who speak them. Thousands of minds, which were wasting in ignorance and inaction, are becoming enlightened and fitted to perform the responsible duties of life. Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the Spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ.

The efforts made by Christians within the last thirty years, observe the Board, to send the Gospel into the dark places of the earth, have left a deep impression extensively upon the minds of reflecting men, that the following positions are unquestionable: viz.

That the state of the heathen nations is now substantially the same, as it was in the days of the Apostles;—

That, in many countries called Christian, the inventions of men and the accumulated superstitions of ignorant and corrupt ages, have utterly eclipsed the light of revelation, and reduced millions of souls very nearly to the level of absolute paganism;—

That, reckoning heathens, Moohummudans, and the ignorant and superstitious in countries nominally Christian, we cannot avoid the conclusion, that more than nine tenths of the human race are without any correct knowledge of God and his government, any just views of sin, or any true apprehension of the way of salvation;—

That the Gospel affords the only adequate relief for the temporal, as

well as for the spiritual wants of men:—

That before it can afford this relief, it must be preached, understood, and obeyed;—

That, wherever the Gospel is preached in simplicity, and with persevering fidelity, it is proved to be the *power of God and the wisdom of God*, in some who believe;—

That, in the fulfilment of the divine promises, God has shown himself willing to accompany the labours of his servants with the renewing and sanctifying influences of his Spirit; and

That there is ample encouragement to multiply faithful teachers, and send them to every land, in expectation of a glorious advance of truth and holiness, which shall reach the nations, and bring men universally to rejoice in the salvation of Christ. *Nineteenth Report.*

CHEROKEE INDIANS, &c.

An address of extraordinary ability and eloquence was delivered last year to a large audience at Philadelphia, by Elias Boudinot, a Cherokee Indian. "To those", said he, "who are unacquainted with the habits and improvements of the aborigines of this country, the term Indian is pregnant with ideas the most repelling and degrading. But such impressions, originating as they frequently do from infant prejudices, although they hold too true when applied to some, do great injustice to many of this race of beings. Some there are, perhaps even in this enlightened assembly, who at the bare sight of an Indian, or at the mention of the name, would throw back their imaginations to ancient times, to the ravages of savage warfare, to the yells pronounced over the mangled bodies of women and children, thus creating an opinion, inapplicable and highly injurious to those for whose temporal interest and eternal welfare I come to plead.

"But what is an Indian? Is he not formed of the same materials with yourself? For 'of one blood God created all the nations that dwell on the face of the earth'. Though it be true that he is ignorant, that he is a heathen, that he is a savage; yet he is no more than all others have been under similar circumstances. Eighteen centuries ago what were the inhabitants of Great Britain? You here behold an Indian, my kindred are Indians, and my fathers sleeping in the wilderness grave—they too were Indians. But I am not as my fathers were—broader means and nobler influences have fallen upon me. Yet I was not born as thousands are, in a stately dome, and amid the congratulations of the great; for on a little hill, in a lonely cabin, overspread by the forest oak, I first drew my breath; and in a language unknown to learned and polished nations, I learned to lisp my fond mother's name. In after days I have had greater advantages than most of my race; and I now stand before you delegated by my native country to seek her interest, to labour for her respectability and by public efforts to assist in raising her to an equal standing with other nations of the earth".

After detailing a variety of statistical and historical facts relative to his tribe, among whom hunting as a livelihood is not now known, he added, that so great is the progress of education since the recent invention of written language among them, that in one district there are several thousands volumes of good books; and eleven different periodical papers, religious and political, are taken in and read. On the public roads there are many decent inns. Most of the schools are under the care and tuition of Christian missionaries, who have been of great service to the nation. In many places the word of God is regularly preached and explained, both by missionaries and natives. "Among no heathen people", said the speaker, "has the faithful minister of God experienced greater success, greater reward for his labour, than in this. He is surrounded by attentive hearers, the words which flow from his lips are not spent in vain". After alluding to the recent invention of letters, the translation of the New Testament into Cherokee, and the organization of a government, he added, "From what I have said, you will form but a faint opinion of the true state and prospects of the Cherokees; you will, however, be convinced that the means which have

been employed for the Christianization and civilization of this tribe have been greatly blessed; that the increase of these means will meet with final success; and that it has now become necessary that efficient and more than ordinary means should be employed. Sensible of this last point, and wishing to do something for themselves, the Cherokees have thought it advisable that there should be established a printing press, and a seminary of respectable character; and for these purposes your aid and patronage are solicited. They wish the types to be composed of English letters and Cherokee characters. Those letters have now become extensively used in the nation; their religious songs are written in them; there is an astonishing eagerness in people of all classes and ages to acquire a knowledge of them; and the New Testament has been translated into their language. In the neighbourhood in which I live, I do not recollect a male Cherokee, between the ages of fifteen and twenty-five, who is ignorant of this mode of writing. When before did a nation of Indians step forward and ask for the means of civilization? The Cherokee authorities have adopted the measure already stated, with a sincere desire to make their nation an intelligent and a virtuous people, and with a full hope that those who have already pointed out to them the road of happiness, will now assist them to pursue it. Yes, methinks I view my native country, rising from the ashes of her degradation, wearing her purified and beautiful garments, and taking her seat with the nations of the earth. I behold her sons bursting the fetters of ignorance, and unshackling her from the vices of heathenism. She is at this instant risen like the first morning sun, which grows brighter and brighter, until it reaches its fulness of glory.....She asks not for greatness; she seeks not wealth; she pleads only for assistance to become respectable as a nation, to enlighten and ennoble her sons and to ornament her daughters with modesty and virtue. .....There is, in Indian history, something very melancholy. We have seen every where the poor aborigines melt away before the White population. I merely speak of the fact, without at all referring to the cause. We have seen one family after another, one tribe after another, nation after nation, pass away; until only a few solitary creatures are left to tell the sad story of extinction. Shall this precedent be followed? Shall Red men live, or shall they be swept from the earth? With you and the public at large the decision chiefly rests. Must they perish? They hang upon your mercy as to a garment. Will you push them from you, or will you save them"?

Christian Observer.

To the Editor of the Oriental Christian Spectator.

SIR—I beg to present you with a selection of texts for the present month, which, if you approve of, and have space to insert, I shall be ready to supply for each month of the year in succession. The use of such selections, generally, is well known to consist in furnishing the mind with a subject for meditation during the intervals of leisure which some are blessed with, and the hours of business common to most men. In the present case they will derive, I hope, some interest from the circumstance of their being arranged so as to illustrate some one doctrine or truth during the month; and still further interest, it is presumed, from their being selected by one much revered in the church, and generally believed to have been, of all modern divines, the most conversant with the Word of Life.

No. I. From the *coincident exhortations promises*, and *prayers*, it may be inferred that the same dispositions, affections, and actions which constitute our duty, to which we may properly be exhorted, and in neglecting which we contract guilt, may yet, (considering our ruined state, and the dispensation of mercy under which we live,) be doctrinally state to be the gift of God, and graciously promised to the prayer of faith. Thus the precept and exhortation shew the sinner his duty; the doctrine or promise points out to him the only way of acceptably attending to it; and the Spirit of God teaches those whom he influences to turn both precept, exhortation, doctrine and prom-

ise into earnest prayers to the God and Father of our Lord Jesus Christ, "to work in him to will and to do of his good pleasure".

I. Coincident exhortations, promises, &c.

JAN.

1. Ezek. xviii. 31. Make you a new heart, and a new spirit; for why will ye die?
2. Ezek. xxxvi. 26. A new heart will I give you, and a new spirit will I put within you.
3. Ezek. xxxvi. 37. Yet for this will I be inquired of by *them*, to do it for them.
4. Ps. li. 10. Create in me a clean heart, O God, and renew a right spirit within me.
5. Acts xvii. 30. God now commandeth all men every where to repent.
6. Acts iii. 19. Repent—and be converted, that your sins may be blotted out.
7. Acts v. 31. Exalted—to be a Prince and Saviour, to give repentance, &c.
8. Ezek. xxxvi. 26. I will take away the stony heart,—and give a heart of flesh.
9. Jer. xxxi 18, 19. Turn thou me and I shall be turned, &c.
10. Acts xi. 18. Then hath God also—granted repentance unto life.
11. Acts xvi. 31. Believe on the Lord Jesus Christ, and thou shalt be saved.
12. I. John iii. 23. This is his commandment, that we should believe, &c.
13. Eph. ii. 8. Through faith;—not of yourselves, it is the gift of God.
14. Heb. xii. 2. Looking unto Jesus, the author and finisher of our faith.
15. Mark ix. 24. Lord, I believe; help thou my unbelief.
16. Luke xvii. 5. The apostles said unto the Lord, Increase our faith.
17. Luke xxii. 32. I have prayed for thee that thy faith fail not,

JAN.

18. I. Pet. i. 5. Who are kept by the power of God, through faith, unto salvation.
19. Prov. iv. 7. Wisdom is the principal thing: get wisdom and understanding.
20. Eph. v. 17. Be not unwise, but understanding—the will of the Lord.
21. Prov. ii. 6. The Lord giveth wisdom—knowledge, and understanding.
22. Jam. i. 5. If any lack wisdom, let him ask of God,—and it shall be given him.
23. Eph. i. 17. May the Father give unto you the spirit of wisdom, &c.
24. Phil. i. 9. That your love may abound—in knowledge and in all judgment.
25. Col. i. 9. That ye might be filled with the knowledge of his will, &c.
26. Ps. cxix. 34. Give me understanding, and I shall keep thy law.
27. Ps. cxix. 125. Give me understanding, that I may know thy testimonies.
28. II. Chron. i. 10. Give me now wisdom and knowledge, &c.
29. I. Cor. xvi. 13. Watch ye, stand fast in the faith,—be strong.
30. II. Thess. ii. 16, 17. May God—our Father, —stablish you in every good word and work.
31. II. Cor. i. 21. He which stablisheth us—in Christ—is God.

I should be pleased to find that through the medium of your periodical, many member's of Christ's spiritual building are led to meditate on the same precious truth, and on the same day to mix it with their prayers before the same throne of Grace. G.

Poetry.

THE LAMENT OF AN ISRAELITE.

For the Oriental Christian Spectator.

Home of my Fathers! were it not
That God hath told us thou wilt be
But for a little time forgot,
How bitter were the thought of thee!
By all dishonour'd and abhorr'd,
Th' abused nation of the Lord!

That wild and dread, mysterious mark,
On the first murd'rer's brow of scorn,
Ten thousand fold more deep and dark,
By Zion's daughter has been borne,
With eyes that tremble for their close,
And heart that never new repose.

All that the hand of art could rear,
Is swept from off this doomed clime;
Yet nature charms, and chains us here,
Unruined by the march of time;
And Siloa's brook is sparkling now,
And the dewfall lights on Carmel's brow.

You have th' immortal fire, that fell
From Heav'n, upon Isaiah's tongue,
All that the seers of God could tell,
Or Bethlehem's holy bard has sung:
You have the memory of the dead—
Where is the hope they died for, fled?

Yours is the land where they have trod,
Where many an ancient tale of glory
Points to the lovemarks of a God,
Love that with age could ne'er grow hoary:
The oracles of life your own,
Deliver'd from his fiery throne.

Thou last of nations, where are gone
Thy fathers' glory and their boast!
The ark, the temple, and the crown,
And Israel's once immortal Host?
Thy land, won by a thousand slaughters,
Now trod by strangers' sons and daughters.

Thine own are wand'ring far and wide;
No morning cloud to mark the way;
Nor do they turn, at eventide,
To worship that unslumb'ring ray,
Whose waking beams they oft had blest,
When watching o'er their nightly rest.

In darkness on the mountain height,
I heard the eagle wildly cry,
He pass'd me, like a beam of light,
With rustling wing and burning eye;
A lightning flash had scath'd his crest,
And pierc'd the plumage of his breast.

On loftier wing, till struck, thy proud
Dominion thou upheld on earth,
And kingly foes before thee bow'd,
Lord of eternal might and worth,
And crouching floods fawned thee around,
Moving through their untrodden bound.

Yet thou shalt be the costliest gift,
The world can to its monarch bring:
Roll round ye rapid spheres, and lift
The time of glory on your wing;
He spake that never lied, and thou
Again shalt raise thy sovereign brow.

All nations and all tribes shall throng,
To thee their bright and morning star;
People of ev'ry line and tongue
Shall hail thy coming from afar;
Zion, queen city thou shalt be,
And God himself shall dwell in thee.

R. M.

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Communications,

ORIGINAL AND SELECTED.

POLLOK'S COURSE OF TIME.

In this hasty sketch, I prefer dating the rise of our sacred poetry to the age of Milton, being that most commonly, perhaps corruptly, received as such, though there have not appeared finer and more powerful minds devoted to the service of God than those of the two Fletchers and Crashaw.

The days are happily gone when we needed the authority of an Addison to bring such a poem as "the Paradise Lost" into notice. The greater thirst for intellectual enjoyment which has followed the general introduction of knowledge into Europe, the purer taste which has gradually usurped the dominion hitherto held by the votaries of a strained wit and violent caprice of fancy, have rendered some subjects favourite which would have been rejected a century ago as fanatical and absurd. It seems to have been little thought of by the admirers of Milton that his muse, stern and simple as the holy thoughts she inspired, could never have been a companion for the profligate Pythoness of Dryden, and while she soared above the mount of Sinai, or wandered "fast by the oracle of God along the brook of Siloa," could ill choose to descend to the luxurious and voluptuous saloons of Charles the Second, and find fellowship in the bosom of Rochester and his Bacchanalian throng. Can we wonder that his immortal poem lay near a century unnoticed, although eulogized in some triplets of Dryden? It is true that the age of Charles II. produced the greatest wits we boast of; but, if we reflect that all their talent was expended in hunting out of existence the puritanic manners of the age before, the perfect model of which we may find in Milton himself, it will seem but little likely that either his works, or his life, should be the subject of praise with the thoughtless cavaliers of the licentious king. The Prince of satyrical writers had filled their heads with thousands of ludicrous objections, and forcibly turned arguments against the uncompromising manners of the Roundheads; and as long as Hudibras, Geneva Caps and Shaven Poles, were held up as legitimate subjects of ridicule in his inimitable poem, few would either from taste or study turn their eye to that gigantic production, the labour of many years, finished in darkness emblematic of its reception in the world, and abounding with the holy imaginings of one whose "thoughts wandered through eternity," whose capacious soul had embodied all that the might and majesty of human reason could conceive of the unknown world, and its blessed glorious inhabitants, as of a being himself conversant with the vision of beauty and brightness that fill their ever-wondering eyes, the most perfect transcript of inspiration which it is possible for an uninspired tongue to form. It is but lately that his Minor Poems and Sonnets, with those of Shakespear, have had their admirers.

They were thought, long after his fame had reached its height, to have been the unsuccessful efforts of a common genius. We owe to Mr. Wordsworth principally a lasting gratitude for rescuing these precious relics from contempt.

In the following reigns of James and William, poetry fell to its lowest ebb. The rapid revolutions in public and private affairs, the rise and fall of families, as of kingdoms, raised a state of excitement in the mind ruinous to the cultivation of poetic feeling of the higher and purer order, while the unnatural tendency to French manners, and a corrupt principle of criticism subdued all independence and boldness of thought. We have not a poet of the first class during this period. Odes on Birth-days and Marriages, Thanksgiving Poems, and Eulogiums on every act of government, changed Parnassus into a palace, and gave the court as a residence for the muses. It is sickening to contemplate such an abuse of the powers of poetry,—with the exception of the lumbering epics of Blackmore we have not one writer who has devoted the energies of his muse in any lengthened work to the loftier aspirations of the soul, from the time of Milton to that of Young. Among the minor poets, if we may so call them, it is impossible to pass over the beautiful hymns of Vaughn—and as to many of our readers they may be scarce, the following pieces will not fail to interest.

Early Rising and Prayer.

E. VAUGHN.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The Spirit's duty: true hearts spread and heave
Unto their God as flowers do to the sun;
Give him thy first thoughts then, so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day: there are set awful hours
Betwixt heaven and us; the manna was not good
After sun-rising; far day sullies flowers:
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when the world's is shut.

Walk with thy fellow-creatures: note the hush
And whisperings amongst them. Not a spring
Or leaf but hath his morning hymn; each bush
And oak doth know "*I am*".—Canst thou not sing?
O leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevailed by wrestling ere the sun did shine:
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heav'n.

Mornings are mysteries: the first, world's youth,
Man's resurrection, and the future's bud,
Shroud in their births; the crown of life, light, truth,
Is styled their star; the stone and hidden food:
Three blessings wait upon them, one of which
Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may:
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

Sone-days, or Sabbath days.

(MODERNIZED BY BERNARD BARTON.)

Types of eternal rest—fair buds of bliss,
In heav'nly flowers unfolding week by week—
The next world's gladness imag'd forth in this—
Days of whose worth the Christian's heart can speak!

Eternity in time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Wakeners of prayer in man—his resting bowers
As on he journeys in the narrow way,
Where, Eden like, Jehovah's walking hours
Are waited for as in the cool of day.

Days fixed by God for intercourse with dust,
To raise our thoughts, and purify our powers—
Periods appointed to renew our trust—
A gleam of glory after six days of showers!

Foretastes of heaven on earth—pledges of joy
Surpassing fancy's flights and fiction's story—

The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory!

Young was the first of poets who attempted to render his writings interesting to the public by the introduction of his private history throughout them. This, with the knowledge of his being a place-hunter even after the age of eighty, disposes the mind to undervalue the sincerity of his most affecting appeals and awful truths. The rule of speaking and writing is the same—whatever may be the powers of eloquence unfolded, however earnest the orator, and though the choice of life or death rest on the sounds which issue from his lips, they fall as empty declamation if he has not a character of consistency to found his assertions upon. This may be the reason why Young is such a favourite with the French and Germans—they are ignorant of his character. What he preached they thought he must have practised. Biography has given us a different view of his motives, and while we admire with all its faults the poem, we have no interest in the character of the man. With how fond a feeling we turn to the life and writings of Cowper, the popular sacred poet of the age. His first entrance into public troubles, his after days of darkness and intellectual eclipse, his brighter moments of peace and domestic enjoyment, the peculiar refinement of his powerful mind, almost too susceptible and delicate to last uninjured long, his subsequent awful visitation and the shadowy and hallowed nature of its gloom and bereavement of comfort, render him perhaps the most interesting creature of any profession or any age; and the out-pourings of his spirit breathed forth in the purest language, as if from a tongue touched with fire from heaven, bring to our memory the holy aspirations of the Royal Bard of Israel. His imagination was accustomed too much to be subjected to a chastened judgment to admit of his venturing into the long untrodden realms of prophecy. Yet who can read his "Expostulation", the noblest satire in our language, and his "Task", without wishing that he had spread his wings and fixed his gaze for a wilder and loftier flight into the regions of futurity. We may say of him that he kept as near the throne of his God as he could, without wishing to speed through the worlds of eternity on whatever message of holy import and blessed tidings. The good he had in view was too practical to be trifled with, and the time of his life too advanced for any labour of years.

His was a soul that could not brook the delay attendant upon any grand exertion of the mind. "The reed stood waving tipt with fire" in his hand, and to apply it to the immediate service of his God was his supreme delight. With less of power and nervous propriety of language, Montgomery perhaps has surpassed him in tenderness and melody—but our task is with the dead and not the living, and among the first and greatest efforts of the sacred muse in this century we may place the poem under consideration.

(To be continued.)

APPEAL IN BEHALF OF THE HIGHLANDS AND ISLANDS OF SCOTLAND.

On the 29th of November last, a collection was made in the Scotch Church, Bombay, in behalf of the Society in Scotland for propagating Christian Knowledge. Exclusive of donations from gentlemen at out-stations, it amounted to Rs. 1200 1. We have the pleasure of laying before our readers the conclusion of the highly interesting discourse which was delivered on that occasion by the Rev. Joseph Laurie. The perusal of it may perhaps induce some individuals, who may not hitherto have contributed, to afford their support to a most meritorious institution, which seeks to impart instruction to a district, in which, according to a report presented to the General Assembly, in May last, 170 additional schools are still needed.

"And whilst I remember you", said Mr. Laurie, "of the thankfulness and the right improvement of it to which the possession of the gospel engages us, permit me also to remind you that the gospel is just as needful to the multitudes on whom its light hath never shone as it is unto us, and that it would not be less highly valued were its value understood by them. That which is so dear to Christians, and which has achieved so much for Christians, it should be their delight, as it is their acknowledged duty, to communicate. I willingly believe that it is deemed a

duty by us; and an opportunity is this day to be presented for the performance, in some degree, even of that duty, and thus for the trial of our friendship to the cause of truth and humanity. I am to plead with you for an Institution whose object is the diffusion, not only of education, but of a Christian education; and, in our support of it, we shall do something towards the promulgation of that gospel which hath brought light, and peace, and joy to every believer.

"To many of you I presume it to be needless to say any thing of the merits of the "Highland School Society"; but by some its excellence may not be understood—and for such it is, and in recommendation of it to their Christian liberality it is, that I would now shortly advert to its origin, and its progress, and its beneficial results.

"This Society was instituted in the year 1701. The object contemplated by its benevolent founders was the diffusion of the blessing of education amongst the unenlightened poor of the Highlands and Isles of our native country. At that early period, as now, the means of education in those parts were utterly inadequate to meet the wants of the people. By parliamentary enactment one school had been endowed in each parish of the kingdom; but this provision, although in most cases sufficient in the Lowlands, was found to be far otherwise in the more northern portion of the land. The parishes in that region are, many of them, of vast geographical extent—and insular in situation—and the inhabitants of them widely scattered:—thus education, though attainable by those in the immediate vicinity of the parochial establishment, was attainable only by few, whilst the great body of the population was abandoned to utter ignorance.

"To increase the means of education in this less favoured portion of the empire was the praiseworthy aim of the "Highland School Society", And, by the establishment of schools in the more populous and extensive parishes—by commissioning catechists and preachers to aid in declaring the truths of the gospel to the people—and by the preparation and publication of the Scriptures in Gaelic, the almost universally spoken language in the Highlands and Islands,—it *did* attempt, and, by the blessing of God, it *has* accomplished much for the instruction and amelioration of our countrymen. Its beginnings were small; but its efforts grew both in number and in vigour with its progress; and setting out of view the thousands and ten of thousands who, during its lengthened existence, have derived, through its instrumentality, the benefit of education, I can speak it to its praise that it has at this time 265 schools in active operation,—in which more than 20,000 of the unenlightened of our native land are being enabled to read and to understand that word of the living God in which is revealed the foundation of all our comfort—and who, were it not for the pious labours of this or some such meritorious body, might have been permitted to live as the brutes that perish, and to descend into the grave without light or hope with reference to the world beyond it.

"Thus obviously benevolent and excellent, it was impossible that this Institution could fail of encouragement in a Christian country. It sought encouragement, and it has uniformly obtained it from men of every rank—from the legislature of the country, and from the church. But, my friends, it solicits support still *more* vigorous. Wide though the sphere of its operations now is, it desires to be still *more* extensively a blessing in the land. And it does this chiefly on the strong ground of the even now benighted condition of the Highlands and Islands—a condition more spiritually destitute and deplorable, it is to be feared, than is well understood even by Scotsmen. The gross population exceeds 400,000; but I mourn whilst I state from public and authenticated records that far above 200,000 of these are nearly as destitute of all knowledge as are the heathen around us. In some districts the darkness appears to be universal rather than partial; and a Christian will not contemplate the statement which is given of it without deep emotion—nor yet without wonder that such things should be in a land elsewhere so distinguished for the education of its people—and that, in this boasted period of Christian philanthropy, so little has in reality been attempted for the amelioration of those who have so many just claims upon our Christian sympathy.

"I find it difficult to select from the published documents, for the import of all of

them is nearly of the same melancholy character. As specimens, however, I present the following, and they are truly mournful:—In a printed communication from the Clergyman of the parish, the population of North Uist is stated to be 5,271, of whom 3,022 cannot read in any language, and there are only 248 Bibles, and 146 New Testaments in the whole extent of his cure. In the parish of Southend in Argyleshire, and not more than fifty miles distant from the western metropolis of the kingdom, the population is 2,381, and yet of these only 660 have in any degree been instructed. And in the parish of South Uist, which contains a population of 6,057, they are every one, with the exception of 756, utterly ignorant, and there are only 200 copies of the Bible and 348 New Testaments amongst them all*.

"But though thus pitiably unenlightened, I am enabled and delighted to declare that the desire of the people is to be blest with instruction. It is their powerfully and widely expressed desire. The Bible is welcomed by them as a precious boon; and wherever schools have been established, it is upon record that not only have the young participated of the benefit, but the middle-aged and the grey-haired have been all alike eager to possess that measure of knowledge which might serve as a key to the treasures of the bible.

"And shall not this desire be gratified, and this the key to the best of all wisdom, be placed within their reach?—In a pecuniary view I am bound to state that this boon may be imparted. By the prudence and discretion of its Directors, the gross annual expense of the Highland School Society does not exceed £5,000. Yet, with this sum, and it is not one-fiftieth part of that which is annually collected in Britain for purposes of charity, this Society, exclusive of all other charges, gives education to more than 20,000 of our countrymen. In other words, with a sum of less than five shillings, it is the honoured instrument, as each one of us may be, of imparting to a fellow-creature the blessing not only of light, but the means of salvation, it may be of salvation itself.

"May I entreat *you*, then, to co-operate in these labours of love and of godliness? May I not solicit *your* generous aid of a charity which has wrought so mightily, and which is now working for the civilization and for the immortal well-being of an interesting portion of our countrymen? It merits support were it only in gratitude for all that education has effected for us. I speak not here of the intellectual distinction, nor of the civil advantages to which it may have opened a path, though these are by no means unimportant. But I speak of education as a means in our hand of becoming enriched by *spiritual* knowledge, the best and the most imperishable distinction of any. It merits support of us too, as lovers of our country. It was established for the benefit of out *countrymen*—at the mention of which hallowed name every emotion of patriotism not less than of benevolence may be kindled in our bosoms. It was established for the benefit not only of the land which gave us birth, but, in some cases it may be, of the district to which we are united by early and fondly cherished recollections. It was established for the benefit even of *that land*, from which, rude and uncivilized as it may be, have come forth, from time to time, many of the bravest defenders of our national liberty—men who, on every field and in every climate have sustained the national glory—and who, without setting any undue limits to the operation of Christian love, have a claim upon the sympathy and tenderness of Scotsmen which none else may so strongly prefer. But this Society merits support of us, above all, as disciples of the Lord Jesus Christ—as well-wishers to the prosperity of Zion—to the cause of righteousness and truth throughout the world. It is decidedly Christian in all its measures and in all its objects. Its aim is to enlighten, indeed, but also to Christianize. It has a higher aim than, by means of education, to make our countrymen better members of Society, and more fitted for the business of civil life—it seeks especially to tell them of a God and a Saviour, and to enrich them with all the privileges and the hopes of glory which are set forth in the gospel. As such it deserves encouragement of you and of all. As such I commend it

* See Report of Inverness Society for support of Gaelic Schools.

to your benevolence and to your prayers;—and may the great Fountain of all good pour down upon it the dews of his Spirit and water it with his blessing".

ON PREACHING TO THE SAILORS IN THE PORT OF BOMBAY.

The close of the last century, and the beginning of the present, have been remarkable for a degree of activity in the cause of religion far greater, if I mistake not, than has appeared at any time since the reformation; and this energy has been of such a peculiarly diffusive nature as has zealously sought to communicate the blessings of religion in all directions, and among all classes of men. Hence, at this day the world is enriched by and reaping fruit from the labours of those societies of our own country, and of America, which have extended their operations to almost all regions of the world, and which have for their object the turning of men from darkness to light—and bringing them to the enjoyment of the unspeakable blessings of salvation;—while others, forming links in this vast chain, seek to administer to the temporal wants, and to relieve the distresses of suffering humanity, or to preserve the weak, unsuspecting and friendless stranger from the subtle snares, and toils of vice.

Among the most remarkable events of this era, I am induced to rank the rise and progress of true evangelical religion among seamen. It is not many years since this numerous body appeared, generally speaking, as almost altogether destitute of religion, and the sailor was as notorious for his bold blasphemous impiety, as for his bold, daring, and manly bravery, in the hour of battle. Then, among the thousands who daily crowded the close tiers in the river Thames, little else than shocking impiety prevailed, but now, how altered is the general face of things. A little leaven began there to work; and it has diffused itself with surprising energy to all quarters of the globe. The Bethel Union Society took it rise, as was the case with most of those societies, from an apparently accidental circumstance, and from the piety of a few obscure Masters of Colliers frequenting the Thames. But so active have been the exertions of this society, and so greatly have its efforts been blessed in the propagation of vital religion, that I believe, I may confidently say, that, for some years past, not a day passes on which Bethel Flags are not seen waving at the mast heads of several vessels, in different tiers, on the river, to call the seamen together on board such vessels, where in the evening, they meet for the exercises of religion. The out-ports soon caught the flame—Auxiliary Societies were formed to watch over, and promote the best interests of this class of men, and, with a holy zeal, America, that great maritime nation, joined her strength in this good cause, and has been remarkably owned, and blessed in witnessing the spread of a pure faith, and a holy practice among her seamen.

Much, however, remains to be done; and, in contemplating the field for labour, it is prudent to cast the first glance at home; or over our own neighbourhood. If we are led to this, we shall immediately perceive how clear the path of duty is, to attempt something for the Port of Bombay—indeed, how imperative is the call, which the circumstances of its numerous neglected sailors present to the Christian's consideration. Calcutta has its Auxiliary Bethel Society; and the spiritual wants of the sailors in Bombay Harbour have a claim upon all Christians, no less urgent than those on the Hoogly.

While men remain in an unconverted state, and especially with the habits of sailors, it is quite vain to expect that they will seek after divine ordinances—No! this must be reversed—the ordinances, so to speak, must seek them. It is in vain to stand in a corner, and say here is the gospel if you will search for the place where you may hear it. The man whose object is the conversion of souls, and who wishes heartily to attain his end, must adopt another course. He will remember the instructions of the king to his servants, when bent upon furnishing his table with guests, and he will go forth in the same spirit as the servants of the king went forth; and by warning, exhortation, invitation, and promise,—as an Ambassador of Christ, he will beseech men to be reconciled to God, and by all the persuasion of love, and affection for their souls, he will "compel them to come in".

The trade of the Port of Bombay has increased so much of late years, by ships manned by English Sailors, that this subject is

now no longer one of indifference, nor of light concern, but of deep moment, and to which, when the Christian's mind is directed, he will see and feel that an awful responsibility rests somewhere; and, so long as there is room for more labour, this responsibility lies in its measure upon every Christian capable of exertion. What shall be urged against it? Will the man who himself has tasted that the Lord is gracious, who believes in the words of Jesus, (John iii. 3 and 5,) and who attaches to them a meaning, far beyond that which is received in the world, and which, while it admits the truth in the letter denies it in the Spirit,—Will he say, that it is unimportant whether unconverted men hear the gospel, or do not hear it, seeing the gospel only is the power of God unto salvation? No! he knows that the eternal state of every sinner rests here; for as "the tree falls so it lies". Let men of Christian principles, then, be true to themselves. Before them is a vast and uncultivated field. Let them arise, and seek to occupy it freely, and labour in it faithfully. Men of different denominations will undoubtedly find abundant work— their interests will never necessarily clash, but, having one common enemy to oppose, and one Lord to serve, let them go to the work in persevering faith and patience, knowing that they assuredly shall reap in due time if they faint not.

I believe a desire to serve this interesting class of men is now arising, and I trust it will increase more and more; and I hope, that those who have not only a love to Christ, but also love to sailors, who know their habits and have been accustomed to their ways, will especially stir themselves in this good cause, and unite to aid, and encourage those ministers of the Lord who rejoice in every opportunity of preaching Christ crucified to perishing souls.

That any objections will be made, by the Captains of Ships, to the institution of regular worship on the Sabbath, does not appear to be probable, if the applications are made in a suitable manner.

The average number of sailors in harbour, and the wretched way in which the Sabbath is spent by many of them; are circumstances sufficient to invest the subject with the deepest importance. If the attention of the persons referred to be gained, and they be led to value the disinterested efforts of those who seek their good, there will scarcely ever fail a sufficient number to constitute a respectable congregation.

I have already said enough upon the subject; and, however opinions may vary on minor points, I persuade myself that almost all good men will admit that there is before them a field for active labour and usefulness. I believe that the attention of many in Bombay is now turned towards this interesting, and valuable, but long neglected, class of men. May they be excited to vigorous action! May we soon see a society organized, of pious, active, and judicious men, who will make the sailors cause their own! And, as God has graciously given testimony to his word in other ports, so may he, through their instrumentality, abundantly bless the preaching of the gospel in this port also! NAUTICUS.

CHRISTIAN WATCHFULNESS.

To the Editor of the Oriental Christian Spectator.

MR. EDITOR,

The accompanying original letter, was sent to me about two years ago, as Editor of a "private" publication, which, with a few friends, for a short time, I carried on under the title of "THE PILGRIM". The Pilgrim however had completed its pilgrimage, before it came to hand. If you think it worthy of a place and calculated to forward the design of your miscellany, it is at your service. I am, Mr. Editor,

Your obedient humble Servant,
PAROIKOS.

SIR,

After having read your third number of the Pilgrim my mind was led into a train of reflection upon the subject which now occupies my attention, and trusting what I have written may not prove unsuitable, I beg leave to offer to your infant miscellany the following thoughts on Prov iv. 23. "Keep thy heart with all diligence; for out of it are the issues of life".

The performance of religious duties, as to the mere letter of them, is comparatively easy; but to conduct them in a becoming devotional frame of mind is extremely difficult. We are divinely taught that "God is a Spirit—and they that worship Him, must wor-

ship Him in Spirit and in truth". Hence, rising above the grossness of Pagan worship, and the mere observance of rites and ceremonies, we understand how it is that the state of the heart is of vital importance in the worship of a Christian. Dr. Watts has well said—

God is a Spirit, just and wise;
He sees our inmost mind:
In vain to heav'n we raise our cries,
And leave our souls behind.

Nothing but truth, before the throne,
With honour can appear:
The painted hypocrites are known,
Through the disguise they wear.

Their lifted eyes salute the skies,
Their bended knees the ground;
But God abhors the sacrifice,
Where not the heart is found.

Now, whether we consider the term "*heart*" to mean, as it sometimes does in Scripture, the mind with its powers, as well as the affections of the soul; or, whether we view it more particularly as directing us to a consideration of the affections of the heart, we shall see an equal propriety and importance in the exhortation. For, do we consider the mind of man? Let us remember that God's service is a "reasonable service": and here have we not cause to fear that the religious duties of some are so little directed by a sound judgment, that they are but mere ceremonies to satisfy the alarm of a guilty conscience, or the consequences of established custom, uninfluential upon the heart and life. How many such worshippers are unable to give a reason of the hope that is in them, and how applicable to such is the declaration of the Saviour, in reference to a similar state of ignorance—"Ye worship ye know not what"! Hence, the vast importance of having the heart instructed in the ways of truth, that so, we may worship God in Spirit and in truth.

But, *if* many err in the way we have noticed, it is to be feared that vast numbers do so in reference to the state of the heart, and its affections before God. Or is it not too often the case that the enlightened and renewed man, whose judgment is convinced, and whose mind is instructed in the way of access to, and the ground of hope before, God, finds in the very midst of his devotional exercises, that he too, is but mocking his Maker with lip service, while his thoughts are wandering after vanity, and his affections are so bound to earth, that he feels and acknowledges the description of the hypocrite by Ezekiel to be but too true a delineation of himself. (Ezekiel xxxiii. 31.)

But I would not be supposed to confine the precept solely to the exercise of worship. It applies to the Christian in every state and circumstance. Christian vigilance can never be relaxed with propriety or safety. The Christian is as a leader of an army in the face of an enemy.—Night by night, he must secure himself within his field works on well chosen ground.—Morning by morning, he must again urge his way with undaunted zeal, but with prudent caution and active circumspection. The Christian must keep his heart at *all times*. We have shown this to be especially needful when he goes into the sanctuary of God, or when in social and secret worship he approaches to a throne of grace, lest he offer the sacrifice of fools.

This too must be his care, in his lawful intercourse with the world, in the way of duty or business, lest, ere he be aware, he fall a prey to pride, to ambition, to covetousness, to anger, or to any carnal temper or affection. And again in the hours of relaxation, when associating with those who perhaps know not God, lest he fall into a like snare with the Israelites of old, of whom we read, "*They were mingled among the heathen and learnt their ways*". But more especially should the young Christian take heed to the exhortation, if at any time he be called in providence, to act particularly for God. If he be enabled in conversation to refute the arguments of infidelity, and to silence or convince the opposer, if he be graciously supported to speak a word in season to the soul that is weary, to afford consolation to the afflicted, to pray with the sick, or in any more public and conspicuous manner to appear on the Lord's side, then, let him beware, at such seasons,—let him especially "keep his heart" lest he fall into a snare and the condemnation of the devil.

But the Scripture exhorts us, not only to keep the heart, but to "*keep it with all diligence*"; or as in the margin, "above all keeping", The heart, like a broken bow, is ever prone to shoot aside—In prosperity prone to be puffed up; in adversity ever ready to murmur and rebel. How sedulously

do some men watch over and strive to keep their health, or their pleasures, or their honours or their riches; but, surpassing these, the Christian is to keep his heart above all keeping. Nor are we exhorted blindly, as it were, to the exercise of this duty; but find the precept grounded upon a most important argument—"Keep they heart with all diligence; *for out of it are the issues of life*". This is the strong reason. But what are we to understand by the issues of life? Does it mean, that as the heart is with God, so will be the final issues—the momentous consequences—the eternal and unalterable results of this probationary life? "As the tree falleth, so it lies"? Or do we incline to view it in rather a more spiritual light, and believe the sense to be, that as the heart is the proper seat of all true religion, so out of the heart are the issues, the effects or fruits, of that new and better spiritual life, which God graciously bestows upon the sinner when quickened from a death in trespasses and sins? Our Lord teaches us, (Mark vii. 21—23,) what are the issues of the unconverted man's heart. In like manner we are taught what are the issues of a renewed heart, wherein the Holy Ghost is pleased to dwell: (Gal. v. 22, 23,) "Even the peaceable fruits of righteousness, which are by Jesus Christ to the praise and glory of God". Let us view the exhortation then, as parallel to what we have in another place—"Quench not the Spirit"—and again, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption". God is not mocked, neither can he be deceived. Unconverted men may take up a profession—they may run well for a season; but all things are naked and open to him who trieth the hearts and searcheth the reins of the sons of men. In the midst of the deception and hypocrisy that reign around, the duty of the Christian is plain. Let him WATCH and PRAY!! To pray in mere form is easy.—To watch unto prayer is one of the triumphs of faith. His most active vigilance is indeed but as mere sloth, and his utmost strength but puny weakness; "for we wrestle not", &c. &c.; but God has not left him alone—He will watch for, and over, and with his people; and his right hand and his mighty arm shall succour and defend them. Of his church he says, "I Jehovah do keep it; I will water it every moment; lest any hurt it, I will keep it night and day". (Isa. xxvii. 3.) Heaven is our hope—our confidence—our consolation.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, and the God of peace shall be with you, Amen".

Such, Mr. Editor, are the few thoughts I beg to offer you—they are indeed but few, and weak; but may we each for ourselves be enabled personally to apply the subject, and practically to improve it to the glory of God, through Jesus Christ our Lord!

I remain, &c. &c. A. Y.

FEB. 1830.

THE REVIVALS OF RELIGION IN THE WEST.

To the Editor of the Oriental Christian Spectator.

SIR,

The extraordinary excitement created in America by the revolution in the religious opinions of so many thousands, and the notice which this change has attracted in England, cannot fail of deeply interesting the Christian community in India. In these days, these latter days, bordering on the awfully important events preceding the ruin of all false religions, such revivals cheer and animate the drooping spirits of those who despondingly imagine that the arm of Jehovah is sleeping, that no general and effectual renewal is at hand, and that, so far from our being on the verge of that glorious period, when the Spirit of God shall not be confined to those blessed spots, where the few and fervent followers of the cross are gathered like lights amid the darkness around, we are yet far from even the outskirts of the immortal dominion, which shall in the fulness of time be brought in power and brightness over the whole adoring creation. Can we turn our faces like flints to the proofs which are hourly starting up to warn us that some mighty design is at hand, some drama unfolding its seemingly intricate plot? What are the tidings which every missionary brings back to his native land?—That all are looking for some remarkable change. The Jewish Messiah has ceased to be a kingly warrior; and in brokenness of heart, the scattered and trampled race long to own him *whom they have*

pierced; long, like their forefathers to fly from the venomous scourges which restlessly pursue them, and shelter themselves under him who has been raised, when they shall find him their help whom they looked upon. The Spirit of God has moved on the turbulent waters of the world—and though many, like the rash apostle, may tremble, who have cast themselves on its floods, to meet him; yet that thousands have girded their garments about them, and have hastened to their coming Saviour, is apparent to all. What say the followers of Moohummud, while they inquiringly direct their eye to the star that led the eastern sages to the manger where the babe of Bethlehem lay? All can attest that a feeling has flowed through Asia, which wants but some energetic hand to direct it to its proper channel. What say the formerly slumbering Christians in Europe and the western world?—Let their societies, their combinations, their works, their indefatigable exertions loudly speak for them. Can any age, subsequent to the apostolic period, exhibit such extensive co-operation, such powerful means used, however delayed the end to be gained? Could any age hold forth such consoling promises? The great and prophetic mind of Paul must have often been borne down with dismay, when, throwing his glance into futurity, he could see the man of sin usurping the throne of God, and contemplate the almost universal dominion of darkness, the aftertimes of evil, cheered by only a few intercurring visions of brightness, like those lovely fabulous birds, which dive into the stormy deep,

"Then show far off their shining plumes again".

But we are damped by no such heartless views. We are assured that the majestic stream will continually widen, till the waters cover the earth. What overpowering thoughts will such reflections produce! How low, how degraded all our petty annoyances and feverish plans appear, when compared to the mighty work in the prospect! And what will be our doom if we refuse to join the labouring saints of God! Hail! all hail! ye messengers of glad tidings! beautiful are your feet on the mountains, shod with the preparation of the gospel of peace! Heralds of the Ancient of Days, we bid you "God speed"! Let not your eyes rest, nor your hands tire until ye have planted your Master's standard on every spot in the habitable globe. Ye are not single in this holy warfare. Around you are the fiery chariot and horses of the Lord, if your unscaled eye would bear the vision, by your side is he who promised never to leave you or forsake you, to be with you always unto the end. We will hope that coming years will show us, even in this gloomy land, more wonderful conversions than those now mentioned in the west. We trust that we may live to hear such blessed intelligence in our day and generation. Like the Prophet of old, those who despond will hereafter be shown that the God of Israel has thousands of knees which have not bent to the worship of Baal.—Yours, M.

CHARACTERS OF MODERN IDOLATRY.

Among many professing Christians, the most mistaken notions are entertained respecting human responsibility, and the guilt which is necessarily involved in a departure from the worship of the true and living God. The existence and practice of idolatry, is consequently, looked on without that holy indignation which an enlightened view of its nature is calculated to produce. Numerous palliations are devised for its votaries; and their aberrations are rather the object of wonder than abhorrence. Of these circumstances, the most injurious effects are the consequence. They prevent the exercise of that reverence for the Godhead which should ever be cherished; they conduce in no small degree to smother the voice of conscience, and to steel the heart against the influence of considerations which are calculated deeply to affect it; and they foster that pride, in which the mind, which beholds not, in the errors of others, the indications of its own corrupted state, so naturally indulges. In a heathen country, where familiarity with idolatry is apt to obscure the perceptions of its odiousness, they prove particularly dangerous. As an antidote, therefore, to some of their effects, we present our readers with the following extract from a very excellent sermon, by the Rev. William Yates, of Calcutta. The statements which are contained in it meet with a melancholy illustration throughout the whole of India. The preacher's text

is Romans i. 28.—"*And, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient*".''

The state of the heathen is described by the Apostle under two heads. They are possessed of a reprobate mind; and they do the things that are not convenient: under these may be included all the vices of their hearts and lives.

First, They have a reprobate mind. The term reprobate signifies disapproved, and its meaning may perhaps, in the present instance, be best ascertained by considering what sort of a mind that is which is approved. When God created man, it was in his own image, and after his own likeness; and when men are created anew in Christ Jesus, who is the image of God, they are said to put on a new nature, which is renewed in knowledge after the image of him who created it. A mind, therefore, that is approved by God, must be one that is renewed in knowledge: its views of the Divine character must be correct, and those views must have a holy and tranforming influence. In proportion as any one is possessed of a knowledge of the only true God, and Jesus Christ whom he has sent, he will have an approved mind; and in proportion as he is destitute of this knowledge, he will have a reprobate mind. This being the standard by which we are to judge, it will be easy to shew, from the profound ignorance of the natives of India on all Divine subjects, that they are given over to a reprobate mind. For the sake of illustration, we may notice their ignorance of the Divine Being, of the plan of salvation, and of an eternal world.

1. The notions of the heathen concerning God are various and discordant. Sometimes they profess that we can know no more about him than the blind do about colours; and at other times they discourse with as much boldness on the subject, as though they were acquainted with it in its full extent.

The supposition that qualities, both vicious and virtuous, reside in in all their gods, makes sin appear very trifling in their estimation, and tends to confound all the distinctions between vice and virtue. When they look at the sins committed by them, they regard them as a piece of diversion, and this lessens in their estimation the turpitude of vice, and leads them to think little of those crimes which are sanctioned by such examples. The effect produced upon their practice by such views must be pernicious, as it can never be imagined that they will strive to be more virtuous than the gods whom they worship.

2. Correct views of the Divine character are at the foundation of all true religion, and an error in these must be attended with consequent errors in the superstructure of which these are the basis.—Hence mistaken views of God lead to mistaken views concerning the plan of salvation. This is strikingly exemplified in the ideas which the heathen entertain of salvation. They depend upon works of merit. The ceremonies performed with a view to acquiring merit are of various kinds, such as bathing in the Ganges, repeating the name of God, counting over a string of beads, making offerings of rice and flowers to the gods, building ghauts and temples, and giving something to the poor: by one or other of these means they seek to lay up a stock of merit for another world, and on this they place all their hopes of salvation. They have no idea of the mercy of God without works, or of the forgiveness of sin unless expiated by their sufferings, or of the possession of heaven except as the reward of their merits. In all these things they evince the most lamentable proofs of a reprobate mind.

3. Ignorance in the use of means implies ignorance of the end to be attained. When we consider the nature of that bliss after which the heathen aspire, we may cease to wonder at the plans which they have devised for its acquisition. Their highest devotees aim at absorption in the Deity. Those who seek salvation by their works expect such bliss as shall correspond with their merits; and the greatest felicity they can obtain by these, is a residence in the heaven of the gods for a li-

mited duration, and an indulgence in sensual delights during the period; after which they must return to the world again, and to all the miseries which flesh is heir to. How truly may they be said to be given over to a reprobate mind, who are thus ignorant of God, of the plan of salvation, and of an eternal world!

Second, Our text states, that in addition to having a reprobate mind, they do those things which are not convenient. Their practice corresponds with the state of their knowledge, and the state of their hearts; and the total absence of holiness, and the unceasing commission of crime in their general deportment, are substantial proofs that their minds are reprobate. It would be impossible for us to dwell on all the particular things done by them which are not convenient, as that would require us to comment on all the vices enumerated by the Apostle in the context. Their lying and lust, their covetousness and cruelty, will furnish enough to illustrate the subject, and from these it will not be difficult to form an estimate of the rest.

Their lying.—The character of a people must always be in accordance with the things they believe. The Hindoos believe tales the most monstrous and absurd. The Shastrus, which they use as their Bible, are filled with the most idle romances; yet they receive these as truth; and what wonder that they who receive such monstrous lies, should be themselves given to lying? This crime extends to a most alarming degree. They consider the sin to consist, not in lying, but in being detected in their lie; and even that they regard as a very trivial matter. This sin prevails in all classes, and in all their civil, commercial, and even domestic pursuits. So much does it prevail in civil life, that in the courts of judicature it is almost impossible to get at the truth, or to administer justice. In mercantile concerns, it is their constant rule to ask twice as much as they mean to take; and, after telling many lies as to its value, and what it cost them, they will sell the article for one third less than they at first demanded. In fact, their word cannot be taken, except in cases where their own profit is not concerned; in all other cases they give you just such an answer as they suppose will please you best. This is one of the things they do "which are not convenient"; and the inconveniences of this practice are almost endless. So are those which arise from

The free and unrestrained indulgence, of vicious appetites and propensities. The sins specified are the very sins which they commit. I have gone through this chapter with the Pundits, and have found, from their own confession, that this is really the case. The crime which by the law of Moses was punished with death, is, by the institutes of Menu, sanctioned.—They are confirmed in these crimes by the climate, by their early marriages, by their laws, and institutions, and by the practices of their gods and goddesses; and when these vices are confirmed by habit, maintained by law, and sanctioned by the highest authority, what wonder if they be carried to a most enormous extent? Hence the rich confine their women in their houses, like so many dungeons; hence, amongst the lower classes, fidelity between man and wife is rarely to be found; hence, endless animosities and hatred amongst families; and the total want of reverence from children to their parents.—Who can look on all this, and not say that "they do those things which are not convenient"?

Their covetousness must also be noticed. If, in the language of the Apostle, it is said that "the covetous man is an idolater", we shall not wonder that all idolaters are covetous. They believe that money is every thing; both for this world and the next. They can purchase every sensual indulgence for money on earth, and they suppose heaven to offer nothing better. When they are urged to become Christians, it is not uncommon for them to say, "Give us fine houses, and plenty of gold, and we will become Christians". They know that, having money, they can perform many expensive rites, and they suppose that by performing these they can rise to heaven itself; in fine, that there is no joy in earth or heaven which

they cannot obtain through this sovereign medium. They will submit to any thing, however base and mean, for money. They have a proverb in constant use among them, which plainly shews their opinion on this point—"For money, men will bear a mountain; but without it they will not move a straw". It is contrary to the directions of their Shastrus for any bramhun to become the servant of a foreigner, for they call foreigners barbarians; and yet, for the sake of acquiring gain, there is not a priest among them but will acknowledge a barbarian for his master. Hence, in visiting families, they will eagerly seize on that which is not their own. They will offer up prayers to the goddes Kalee, to be assisted in their depredations on the property of others; and it is in the knowledge of him who now addresses you, that in one instance, in which these prayers were supposed to be unanswered, the goddess herself was robbed of all her ornaments.

Lastly, the cruelties they practise. These, indeed, are so numerous, that it will be impossible for me to mention all. I will confine myself to the mention of a few of which I have been eye-witness. Some of these cruelties they practise on themselves, and some they practise on others. Some of them are negative, others are positive. In many cases, they will see misery and distress, without moving to afford the least relief: they will see the house of a neighbour consumed, and all his property destroyed, without offering him the least assistance. But why should I mention this negative kind of cruelty? Look at their positive cruelties. Instead of visiting their sick relatives, and comforting and supporting them, they take them, from their homes—from all that is dear to them—down to the banks of the river; they immerse them in the water up to their chin; they fill their ears and their mouths with mud, and so hasten their ruin. In the streets of Calcutta, I have seen men fastened to a long pole, by hooks passed through the integuments of their backs, and then swung round by a rope with a swiftness which deprived them of their reason. Some have iron spits run through their tongues, or sticks passed through their sides. But the greatest of all their cruelties is the burning of widows. The son has the mother taken from her home, and after performing certain ablutions by the river's side, she is taken to the funeral pile, round which she is made to pass seven times. She is then conducted, in the coarsest manner, to her seat on the pile. Her cruel son makes himself ready; and when the poor widow has taken the head of the deceased on her lap, and has given the token that she is ready, he takes the torch, and kindles the pile which is at once to burn the father that begat him, and the mother that bare him. Her horrid shrieks are drowned by the shouts of the people and the noise of drums, and the mulitude return home as delighted as if they had been at a feast. Behold all this in imagination, as many have done in reality, and then say if the heathen be not "given over to a reprobate mind, to do those things which are not convenient".

Intelligence.

Asia.—India.

EXTRACT FROM THE ELEVENTH REPORT OF THE BOMBAY AUXILIARY BIBLE SOCIETY.

Since the publication of the last annual Report, 4,566 copies of the different parts of the Scriptures in Murat,hee have been issued from the stores of the Society. The Committee have lately received applications for copies of the whole New Testament bound in one volume, which they notice as shewing that there is a greater disposition to read them, than has hitherto existed, when it was found necessary to present as small portions of Scriptures as could properly be bound together, that so the book might not be thrown aside as presenting more than they were able to read.

It was stated in the last Report,

that the Missionaries in Bombay had formed a plan for regularly visiting the different parts of the Island, with a view to the distribution of the Scriptures. In reference to this, the Rev. Mr. Stevenson writes, in May last—"As far as we have gone regularly through the streets, to distribute the Scriptures to those who could read, we have found them received with the greatest eagerness; and though the great motive no doubt is curiosity, we hope that good may in many cases be experienced. The Murat,hee Scriptures have been distributed among all classes who read that language. One individual, who had received but little previous instruction, came to me the other day, possessing a very good acquaintance with the doctrines of the Gospel from reading the Scriptures: when I asked who Jesus Christ was,—if he was merely a man: he said, no: he was also God; and repeated, as a proof of this, the first verse of the first chapter of John's Gospel".

The Rev. Mr. Stone, of the American Mission, writes—"A considerable number of the portions of the Murat,hee New Testament have been used in our Native Free Schools: a few small parcels have been sent to Europeans in the interior who expressed a desire to obtain them for circulation among the natives in those distant regions: but the greater part have been personally distributed by the members of the mission, to individuals, after having ascertained their ability and desire to read them.

"It is our practice to give the word of God to those only who can read *understandingly*, who express a desire to receive it, and who promise to read it attentively. To prevent them from wantonly destroying, or neglecting the portions of Scriptures we put into their hands, we endeavour to impress upon their minds, that it is the word of God, who is every where present, who knows all things, and to whom they must give an account how they read, and obey his holy word which we give them. We also enforce on their minds, the importance of praying to God for the teaching of the Holy Spirit, to enable them to understand, and practise what they read.

"Though we have reason to fear, that in some cases, our exhortations soon die away upon the ear, yet we have the satisfaction of knowing that in other instances they secure a careful perusal of the word of life: we have reason to believe, that they are read daily in some family circles to which they have been given. Though we do not yet see fruit springing up unto eternal life, still we rejoice that the voice of God is beginning to be heard, and the light of divine truth to shine in many a pagan's dwelling.

"There is manifestly a spirit of religious inquiry going abroad among the natives, which gives an increasing demand for the Scriptures. This especially has been found to be the case among the Bramhuns on the continent, where we have schools established. In a tour on the continent, a learned Bramhun in one of those villages made application to me for five copies of the New Testament, one for himself, the others for four Bramhun youth who were under his instruction, preparing to officiate at the altar of idolatry. On my expressing a doubt of his sincerity, he immediately went to the temple, in which he gave them instruction, and introduced them to me. Having received a promise that they would read them attentively, I gave each copies of Matthew, Luke and John, (the only portions of the New Testament I had at hand) which were received with expressions of gratitude. Is not this casting the salt of grace into the fountains of paganism? In another village, a man asked me for a copy of the gospels: on finding he could not read a word, I asked him why he wished for a book: he replied that his boy, who attended the mission school in that place, could read; it being but a few rods, I walked to his house, the boy was called, and introduced to me. He was about ten years of age. On being asked to read, he brought a copy of Matthew, which he read fluently, and very correctly. The father said, he read to him and some of his friends daily. On questioning him respecting what his boy read to him, I was surprised to learn how much Christian instruction he had received, and was gratified to find he panted for more,

"In examining one of our schools in Bombay two or three weeks ago, it was observed that one of the boys had an uncommonly correct knowledge of the historical parts of the New Testament. On inquiring into the cause of this difference between him and the rest of the scholars, the teacher said that this boy was a Catholic, (he had before been supposed to be a Hindoo as he keeps the usual native dress), and that he was every day in the habit of reading the Bible at home to people who assemble to hear him. On further inquiry it was found that the boy had obtained a bound volume of the New Testament in Murat,hee, and that about ten or twelve persons were accustomed to assemble every morning to hear him read. He had gone through the New Testament once in course, and had proceeded as far as Acts the second time. Soon after this, the boy came with his father to one of our houses to inquire if they could obtain any parts of the Old Testament in Murat,hee, when a copy of Genesis was given them. A few days since the father called again. Since they had been hearing the Bible read daily, it seemed strange to them, he said, that their priests had never given to their people the word of God, and he expressed much surprise that there was nothing said in the New Testament concerning those things, which the Catholics were taught to consider as constituting the principal part of Christianity. His mind seemed considerably excited, and he appeared determined to inquire further how these things could be".

3350 copies of parts of the Scriptures in Goojurattee have been distributed, of which the following extracts give a more particular account.

The Rev. A. Fyvie writes as follows:—"In Surat, and the villages around it, 800 parts of Scriptures, and 25 whole New Testaments have been distributed; and in the interior of the country, by a gentleman who has long taken a lively interest in the cause of God, 1200 parts of Scriptures, and 100 whole New Testaments have been put in circulation. From his letters to me, it appears that prejudice fast declines in various parts of Goojurat, where it formerly existed, and that the people in general, manifest considerable anxiety to obtain and peruse the word of God".

In reference to the new edition of the Old Testament; and an edition of the New Testament in the Nagree character, mentioned in the last Report, as in a state of progress, Mr. Fyvie writes:

"We have proceeded to the middle of the Prophecy of Ezekiel in the printing of the second edition of the Old Testament, and hope that the remaining parts will be printed off about the end of this year. In April last 1000 copies of the Gospel of Matthew were printed, and 1000 copies of the Gospel of Luke or John will be required. A fair copy in the Nagree character of the present edition of the Goojurattee New Testament, as far as the end of the Epistle to the Romans, has been made, and types for printing it, ordered from Bengal; and within the last few days the supply of paper required for it has arrived in Bombay".

The Society has received, during the year, 28 copies of the New Testament in Indo-Portuguese, a dialect in which it is hoped many copies of the word of God may be put into profitable circulation; and in other languages, 5193 copies.

It having appeared to the Committee that a few manuscript copies of the whole, or part of the New Testament, in the Persian Language, would be more acceptable to the Persians than if printed with types, proposals have been made to lithograph one Gospel and the Acts, in folio size: and to submit the question to the Parent Society, whether a similar impression of the whole New Testament shall be prepared.

For the Gospel which will be lithographed, at present the Committee will be able to have the services of a Native Persian, who writes very beautifully in his own language, and it is expected that the work will be commenced upon in a few weeks.

When the Society was formed, fifteen years ago, the word of God had

not been published in the languages spoken in the extensive districts under this Presidency; but now, copies of the Scriptures, or parts of them, have been very extensively distributed among those who speak Murat,hee or Goojurattee, which embrace a very large portion of the people. But, though something has been done, much yet remains to be done: when the gospel has been distributed, we must expect that it will itself create among the people a desire for fresh supplies, and as the Committee must bear in mind that the extensive provinces to the northwest of this Presidency, Cutch and Sind, contain a very large and interesting population, for whom little has yet been done, it falls to the part of this Society to supply them with Scriptures in their native tongues; and therefore, it is not a time in which any must relax either in exertions or in making contributions: what has been done is an encouragement to proceed: we know who has said, "My word shall not return to me void"; let us therefore abound more and more in exertions, and increase our contributions; and, above all, let us be more earnest in prayer, that he who has put it into the hearts of many to send his word to the heathen, will remind them that the success of it depends upon himself, and that he will bless the word so sent, to the enlightening of their minds, and to the bringing them from darkness to light, and from the power of sin and Satan to God.

SCOTTISH MISSION TO THE PRESIDENCY OF BOMBAY.

During the past year, the Bombay Auxiliary Scottish Missionary Society has received the generous support of many of the friends of religion in this part of the country. The receipts have amounted to rather more than Rs 5,300. The following extracts of a letter, addressed by the missionaries to the Corresponding Committee, contain an account of the principal occurrences in the mission. They will be perused with interest by our readers.

We have, as a mission, sustained the loss of our brother, Mr. Crawford, and his family, who, on account of the state of his health, has been under the necessity of returning to Europe. We trust this separation will be but for a season, and that he will again be restored to the work which we believe to be nearest and dearest to his heart, to preach amongst the heathen the unsearchable riches of Christ. While, on the one hand, however, we have had to deplore the removal of one of our number, we have, on the other, had the satisfaction of receiving an addition, by the arrival of Mr. and Mrs. Wilson. We have been enabled to preach the glorious gospel of the grace of God, without any material interruption during the whole of the year, and we have not been left without proofs that it is the wisdom and the power of God to the salvation of the hearers. At the same time that Mr. Crawford left for Scotland, Mr. Stevenson left the station at Bombay, to join Mr. Mitchell in preaching in the villages and cities which were beyond the sphere of our former labours, and in stirring up those in the villages where the gospel had been previously preached, to attend to its all important truths.

Mr. Wilson, after assiduous application to the study of the Murat,hee language, from his arrival in February, during most of which time he resided in the Konkun, returned in the end of last month to Bombay, to re-establish the Mission there, having previously so far mastered the language as to enable him to preach in Murat,hee, and carry on the other branches of missionary labour.

In more particularly entering into a detail of the history of our mission, it is with gratitude and pleasure we are able to state, in the first place, that the two individuals, mentioned in the last annual report as having been received into the church, continue stedfast in the faith. Pedro has since that time removed from the Konkun to Bombay, where he adorns the doctrine of God our Saviour by a life and conversation becoming the gospel. Appa has resided with us, and his conduct has been, on the whole, satisfactory.

He has been latterly employed, partly as a servant in one of the mission families, and partly as the teacher of a female school in Bankote. He still continues to manifest much zeal for the imparting of religious knowledge to his benighted countrymen.

We are still further happy to be able to state to the committee, that, during the past year, three Hindoos have been baptized into the faith of the gospel. The first of these is Krishnu, of the Shimpee or tailor caste, who was baptized in April last. His mind was first aroused to the importance of eternal realities, and impressed with the truth of the gospel of Christ, by the family instructions of the gentleman in whose service he was residing; and his residence with us, during his visit to the Konkun, afforded very satisfactory evidence that he had received the truth in the love of it, to the salvation of his soul. It is worthy of remark, that when his attention was first directed to the nature of true religion, he was unable to read; but being very desirous to peruse for himself the tracts and portions of the sacred Scriptures, from which his master had been in the habit of instructing him, he induced a Bramhun to give him a lesson in Murat,hee in the evening after his work was finished, and, in a short time, was able to accomplish his desired object. Soon after his baptism, he returned to his master, and has since endured no small persecution from his relatives and others; but has witnessed a good confession, and gives pleasing evidence that he is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. It is a source of great satisfaction to us, that while, in the providence of God, he is removed from our personal instruction and superintendence, he is in the service of a master who takes the liveliest interest in the progress of his spiritual character, and watches over him as one of his own family.

The second individual referred to, as having been received into the Church in the course of the year, is Ram Chundru, who was baptized in April last, eight days after the baptism of Krishnu. He is a Poona Bramhun, who had been in the habit of gaining his livelihood as a reader and expounder of the Poorans. It was when on a tour to the Konkun, in the prosecution of his employment, that he first came in contact with one of the members of our mission, and, in the town of Mahad, heard him discourse on the way of a sinner's acceptance with God. His attention was arrested by the novelty of the doctrines which he heard, and it is hoped he became impressed with their importance and truth. He read and examined the different Christian books that were put into his hands—he professed his conviction of the folly and falsehood of Hindooism, and of the truth and excellency of the gospel, and also his determination to embrace and adhere to it, as the only method of attaining the salvation of his soul. After a period of trial, and satisfactory intercourse with all the members of the mission, he was finally baptized; and we trust he will not only be kept by the mighty power of God through faith unto salvation, but will be the means of bringing many of his deluded fellow countrymen from darkness to light, and from dumb idols to the service of the only living and true God. His talents seem such as, under the divine blessing, are calculated for usefulness; and, while, when at Poona, in June last, with two of the members of the mission, he was a good deal intimidated by the machinations of the Bramhuns, he continued stedfast in his profession of the gospel. Another circumstance that has in no inconsiderable degree retarded his progress in spirituality of mind, is the existence of some family debts, contracted principally by his father, now dead, and some other members of the family; but for which the creditors had claims on him. As long as he was a Hindoo, these were allowed to be in silence; but no sooner was it known that he had violated the faith of his ancestors, than they were preferred. His creditors took an inventory of his household furniture, and threatened himself

with incarceration if they were not speedily satisfied. In this extremity he applied to us to advance Rs. 200, which he promised to repay by monthly instalments.—Considering, however, the evil tendency that our acceding to his request might have on the cause in general, by inducing others to believe that covetousness had led him to enter the church, or that we had held out a bribe to him to do so, we refused to comply. Unknown to us, however, some Christian friends advanced the sum on the terms specified; and here we have to notice the most objectionable part of his conduct since his connection with us. He thought that we had dealt hardly with him—accused us of a want of brotherly affection—and departed into the country, to endeavour to make up, independently of our service, the sum he had to repay. After a month's absence he, however, again returned, apparently convinced of the rectitude of our conduct, and of his own folly.

We trust he will now be enabled to give himself more undistractedly to the study of divine truth, and that his progress will be glorifying to God, and comforting to us.

The third individual alluded to, is Narayun, a Shenuvee Bramhun, who was baptized in Bombay in May last. From the removal of the mission from Bombay, he was a good deal left to himself; and, although he might have attended the American Mission Chapel, he, through fear of persecution, abstained entirely from public ordinances; and, after his baptism became known amongst his friends, he even entered into terms with them about returning to caste. In the month of September, one of our number went to Bombay to visit him. He found him living alone, supplied by his friends with food once a day, and his mind too seemingly quite soured against Christians and Christianity, as well as against his own people. After some conversation with him, however, he seemed ashamed of his pusillanimity, consented to break off all terms with those who wished him to return to his former system and practices, and came to Bankote, where he resided for a few weeks. He is at present in Bombay; and, as a printer, he is engaged in a situation, in connection with which a lively interest will be taken in his spiritual welfare. He will also have the benefit of living under the inspection of Mr. Wilson, and receiving from him regular instruction in the principles of Christianity.

Besides these, we have in the course of the year had other inquirers after the truth of the Gospel; some of whom have either entirely abandoned the means of instruction, or given evidence that they were actuated by any thing but spiritual motives; while of others, time alone can shew whether the interest they appear to feel in the message of salvation has arisen from temporary causes, or a real conviction of sin and an apprehension of the glory of the grace of the Redeemer.

Several tours have been made in the course of the past year, in which we have enjoyed many valuable opportunities of preaching Christ to those who were entire strangers to all knowledge of even the simplest truths of the glorious gospel; and perhaps one of them may demand more than a passing notice. We allude to that undertaken by Messrs. Mitchell and Stevenson to Poona, in the month of June. It was judged that the baptism of Ram Chundru, who belonged to that place, would excite an extraordinary interest; and that it appeared to be a call of divine providence to make known to the people, fully and freely, the nature of that religion which had induced one of their number to take a step of such importance, and which must have appeared to them so very extraordinary. The supposition that much interest would be excited, was well founded; for, as soon as their arrival became known, crowds of people, of all descriptions, flocked to hear what this new doctrine might be. The Shastrees and other Brahmuns soon took the alarm, and came to the missionaries' lodgings for the purpose of opposing Christianity, and confuting the doctrines they advanced. Greater crowds than before now assembled, and after eight or

ten days disputation, the Bramhuns, finding that things were getting worse rather than better, went and complained to the Government. No official notice, however, of the affair, was made to the missionaries, nor steps taken in consequence to interrupt their labours; so that, after continuing six weeks, preaching to all who came to them, and going out occasionally amongst the people, they returned, not without hopes that impressions of an important nature were produced on the minds of some, although none shewed marks of real conversion to God.

In laying before the Committee the state of the schools in connection with the mission, it is necessary for us to notice, that those in the Bankote division, have lately been discontinued. On the removal of Mr. Crawford to Scotland, in the month of June last, it became necessary to abandon a certain number of them. Mr. Mitchell, at the same time, being fully convinced that the proper work of a missionary, as laid down in the word of God, is not the superintendence of schools, but the direct proclamation of the gospel to the people at large, wherever God in his providence may open a door for it; and being further convinced that schools, taught by heathen teachers, as under the present system, whilst they prevent the missionary from pursuing his work according to the model presented by Apostles and Evangelists, the only model of divine authority, are attended with many practical evils which tend to retard the triumphs of the Messiah's kingdom; and after having, in union with his brethren, frequently, for more than two years, represented to the Directors the necessity of appointing separate superintendents for the schools, and having received two communications on the subject from them, one containing a direct refusal, and the other leaving us without any probable hope that immediate relief would be afforded, gave up entirely his connection with the schools, and determined, henceforth to go amongst the people only in his character of a preacher of the gospel, trusting that, in his own good time, God will bless his own institution for the great and glorious purpose for which he has appointed it. Though at first sight, to some, this may appear a very ineffectual mode of communicating a knowledge of our holy religion, he cannot forget that an Apostle declares, that it pleased God, through the foolishness of preaching, to save them that believe;—that the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds.

The schools in the Hurnuee division, on the other hand, are still continued, and are much in the same state as when reported on former occasions. Messrs. Nesbit and Cooper are convinced of the importance of Schools to the cause of Missions, and they feel that they present most valuable opportunities for the direct proclamation of the Gospel, which cannot be attained by any other means. It is not on the principles of general education that they expect them to forward the progress of the Gospel; but, as they bring a most interesting class of the community into intimate and daily contact with the word of God, and put the superintendents into a most favourable situation for explaining and enforcing its doctrines and precepts, they conceive that a Missionary Society, in supporting Christian schools, are directly carrying into effect the commandment of Christ to evangelize all nations, and to teach them all things whatsoever he hath commanded. They, at the same time, feel most deeply the many inconveniences which the secular concerns of a large circle of schools bring along with them. They are fully convinced of the importance of having them placed under a separate superintendence, which would relieve ministers of the gospel of all secularities, and leave them at liberty to visit the schools, and preach the gospel in them, as often as their other duties amongst the adults would admit of.

There are at present connected with the mission, 29 schools, attended by 1229 boys and 46 girls. The female schools, we are sorry to state, have been unprosperous during the past year. We have repeatedly had oc-

casion to notice the many difficulties with which they had to struggle, arising from the novelty of the system, aversion of the parents to the education of females, the early age at which they are made useful in the family, the smallness of the villages, by which few can be collected in one school, and the indisposition of the girls themselves to any thing like restraint, or application to study of any kind. These difficulties have been so powerfully felt during the past year,—the attendance has been so irregular, and the progress of the girls so very small and discouraging, that the greater number of the schools have been given up. There is at present, one school in Hurnuee containing 20, and one in Bankote containing 6.*

In the course of the year, there have been

Received from the Bombay Aux. Bib. Soc.
3361 copies of various parts of the Scriptures in Murat, hec.
114 ditto the New Testament, (bound,) do.
200 ditto various parts of the Scriptures in Goojurattee.
12 ditto the New Testament, (bound,) do.
11 ditto do. do. Hindoostanee,
36 ditto Portuguese Bibles and Testaments.
Received from the Bombay Aux. Tract Soc.
6500 Tracts.
Received from the District Committee of the Society for Promoting Christian Knowledge—
2100 copies of their Scripture Tracts.
Received from the American Mission—
1000 copies of a Tract containing the first twelve chapters of Genesis.

During the past year, about 15,500 tracts and maps have been printed at the Lithographic press.

We have now endeavoured so lay before the Committee a faithful, though brief, account of the state of our mission; and while they will rejoice with us, that all around is not absolutely the stillness of spiritual death, we must mutually deplore, that in reference to the great mass of the people, nothing like a general interest in their eternal concerns is at all apparent. We go amongst them from day to day, and, in doing so, meet with various success.—Frequently are we heard with attention—frequently shunned, and frequently bitterly opposed. Many, we rejoice to know, have obtained a considerable knowledge of the way of salvation; and we are confident that we have in our favour, the natural conviction of the conscience of not a few.

Let neither the friends of the Society, nor us, despise the day of small things; but, rendering thanksgivings to God, for all the kindness vouchsafed us, let us join in frequent and earnest prayer, that the few individuals who have been added to the church, may be kept by the mighty power of God, and may prove the first fruits of an abundant harvest. We must learn, also, not to be discouraged, not only although called to labour with little apparent success—knowing that the path of duty is ours, and the result belongs to God—but also although those who in sincerity we believe may have embraced the gospel, fall far short of our sanguine expectations. These expectations may be too sanguine, and we believe that in general they are so. Many conceive that Hindoos, when they embrace the gospel, must become Christians of a peculiar stamp; and that, bringing along with them the devotedness they were wont to manifest in their former systems, they must be holy and zealous to a degree far above those who have been nominally Christians from their birth: but those who thus argue, forget the awful nature of that system from which native converts have just escaped; they overlook the prejudices in which they have been nurtured; they forget the unchristian habits they have contracted, many of which have become a second nature; they are ignorant of their peculiar trials and temptations, and consider not, that amidst all these, they must think and feel as men. These things we realize, because they are every day before us: we feel their operation, and happy will it be if the cares and anxieties to which they give rise shall lead us continually and earnestly to the great Head of the church, on whom we are graciously invited to cast all our care, and whose glory is involved in the prosperity of his church,

*Since the writing of the report, three female schools have been established in Bombay.

In him we may ever find guidance, support, and consolation; and may he at last present us all, with thousands of these now superstitious and spiritually degraded people around us, unblemished and complete in the presence of his Father.

We cannot allow ourselves to conclude this report, without calling the attention of the Committee, and the friends of religion in general, to a circumstance, which we seem naturally called upon to notice, from what has been narrated: namely, *the great importance of Christian masters paying attention to the religious instruction of their servants.* We have frequently had occasion to deplore to each other, and to our Christian friends, the almost total neglect that prevails on this subject in India—at least on this side of India. And is it not difficult to understand how Christians can reconcile it to their consciences, that their servants are living without God, and without hope in the world, while they never make a single effort to rescue them from their melancholy condition? The language of the country, it is true, forms a great obstacle in the way of usefulness; but it is by no means an obstacle that is insurmountable, as a little exertion and perseverance would enable almost all to show to their domestics, that this is life eternal, to know the only true God, and Jesus Christ whom he hath sent. Necessity compels every one to acquire as much as is sufficient for the ordinary purposes of life; and surely, were we as much alive to the spiritual and moral condition of those, whom God hath committed to our charge, as we are to our own natural wants, we should willingly undergo any additional labour, that would enable us to perform a duty so important, and so incumbent upon all. As to the difficulty of inducing heathen servants to attend to Christian instruction, we are fully convinced that it has its origin chiefly in the minds of those, who seem anxious to escape a Christian duty; and we have never known an instance, in which an individual set himself, in real earnest, to instruct his domestics, in which such difficulties did not speedily give way. It ought to be impressed upon the minds of all, that family instruction is a positive duty, and a duty stamped in a peculiar manner with the divine approbation. It is the testimony of God himself regarding Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of Jehovah"; and it is worthy of notice, that this divine testimony was given regarding Abraham, when he was living in a heathen country, and when the greater part of his household must have been originally heathen. Would we, then, that the God of Abraham should be our God, and we enjoy his peculiar blessings, let us imitate his example. Let us view every individual who comes under our roof as having a peculiar claim on our instructions and prayers. Let us consider them, not simply as servants of a day, but as immortal beings; and assuredly the time is fast approaching—perhaps to-morrow's dawn may bring it—when inhabitants of eternity ourselves, we shall stand astonished that we did not think, and feel, and act, towards every individual with whom we came in contact on earth, as a being destined for its serious realities.*

J. Cooper, J. Mitchell,
R. Nesbit, J. Stevenson,
J. Wilson.

* In connection with this subject, we may state that, on Sabbaths, a regular service will be conducted in the Murat,hee language by Mr. Wilson, at his house in Bombay, for the benefit of the class of persons referred to; and that he will be happy to receive as many servants as may be sent to him.

BOMBAY SEAMEN'S FRIEND ASSOCIATION.

This Association was instituted in the end of last month.

Regulations.

I. The objects of the Association shall be, to encourage the performance of divine worship, and the regular preaching of the gospel, on board one of the merchant vessels in the harbour,—to circulate bibles and tracts,—and to use whatever other means may appear calculated to advance the religious interests of Seamen.

II. Persons who approve of the objects of the Association, and who are disposed to

use their influence to promote its interests, shall be considered as members.

III. A Committee shall be formed, on whom will devolve the duty of carrying more immediately into effect the objects of the institution.

IV. A Secretary shall be chosen quarterly, who shall keep a brief record of the proceedings, and prepare and circulate necessary notices.

V. A Subscription shall be opened for the purpose of defraying the expenses which may be incurred.

Members,

J. A. MAXWELL, ESQ. M. D.
R. T. WEBB, ESQ.
CAPT. J. MOLESWORTH,
LIEUT. GEO. CANDY,
REV. JOHN WILSON,
LIEUT. R. SHORTREED,
THOS. ROBSON, ESQ.
CAPTAIN W. JACOB,
REV. D. O. ALLEN,
REV. C. STONE,
G. SMYTTAN, ESQ.
CAPTAIN A. LIGHTON,
WILLIAM HYNDE, ESQ.
R. MONEY, ESQ.
W. MONEY, ESQ. *Secretary.*

PROPOSED ADDRESS TO LORD W. BENTINCK.

In the Bombay Gazette for the 27th of last month, we observe a proposal to present a gratulatory address to Lord W. Bentinck, on the subject of the Regulation prohibitory of Suttees in the Bengal Presidency. We cordially wish this measure success; and we hope that every friend of humanity will be ready to evince his sense of the blessing which has been conferred on India, and his appreciation of that benevolence and decision of character in which it originated. It is gratifying to learn that the new law has been acted upon in the most peaceable manner, and with the happiest effects.

MISSION TO BURMAH.

The stations are at *Ava*, the capital of the Burman empire, *Amherst*, a town near the mouth of the river Martaban, in one of the provinces ceded by the Burmese to the East India Company, and *Maulamying*, 25 miles above Amherst, on the same river. Mission commenced in 1814.

Full toleration is given to Christian missionaries by the civil authorities of Burmah, much inquiry is made, and several have hopefully embraced the Gospel.—One converted native has been set apart for preaching the Gospel. The New Testament has been translated into the language of the country, and the work of translating the Old Testament commenced. Schools have been established at Ava and Amherst—*Am. Mis. Her.*

At Maulamying, 21 native converts were baptized from Jan. to Sept. 1828. Among these was a distinguished native by the name of M'Donald, who is represented as possessing a true missionary spirit.

Boarding School.—Eight of the youths in the boarding school had been admitted to baptism.—This accession was so remarkable as to have all the indications of a revival of religion among ourselves. The first fruits of this pleasing excitement was a little girl, the only survivor of a school which had been commenced in Ava, by Mrs. Judson.

Printing Establishment.—The prospect that sufficient means will be procured to print an edition of the Scriptures in the language of the country, is encouraging. The American Bible Society has generously given 1,200 dollars towards the accomplishment of this object. Liberal persons, about the 1st of Jan. 1829, came forward with offers of 50 dollars each, provided others would do the same, making up, according to one proposal, 1,000 dollars by the first of April, and according to another, 5,000 in five years. The first has been promptly met, and good progress made in the second, so that both may be realized. A printing press, very complete, is now ready to be sent on.

Active measures are taken to secure the printing and circulation of tracts in the Burman language. The American Tract Society have given the sum of 300 dollars towards this object, and the Baptist General Tract Society contributes 100 dollars at present.

There are at Maulamying four native assistants.—Travellers frequently stop on their way, to hear

the word of God, and then proceed, so that no estimate can be formed of the amount of good done from visible appearances, since those who hear once and then proceed, may carry the glad tidings to others at a distance.—A native preacher is labouring at Rangoon, where about thirteen native Christians are remaining in secret, for fear of persecution.—M'Donald, a native convert, gave up a lucrative situation, because it required his attendance on Lord's day.—Many of the converts have imbibed the spirit of primitive Christianity, and are zealously engaged in efforts to turn their countrymen from idols to the living God.—A communion at the Lord's supper exhibited the unusual spectacle of twelve native communicants.—Most of the male population in Burmah can read, and consequently tracts may be circulated there with great advantage.

Intelligence from Tavoy, the station occupied by Mr. and Mrs. Boardman, down to Oct. 1828, has been received. The most sanguine anticipations of the friends of missions have been realized in reference to this station. *Columbian Star.*

In connexion with this subject, we give the following extract of a letter dated 20th June 1828, addressed by the Rev. J. Wade, at Maulamying, to a friend in Calcutta.

"God has graciously blessed the preaching of his word among the heathen of this place. Six natives have been baptized here, one at Amherst, and one in Tavoy, to which place, as you have probably heard, brother Boardman, with his family, has removed. There are nine or ten hopeful inquirers at this time in Maulamying, and among them several who have given good evidence of piety, and who, we expect, will soon be baptized. Out of the six, already mentioned above, two promise fair to be of much use to the cause, as assistant preachers, one of whom accompanied brother B. to Tavoy, Mee Shwayee, a little slave girl, whom we rescued from the hands of a most cruel master, and placed in the native female school when we resided in Amherst, died a few weeks ago. Though she was only seven years old, during her illness, which was long, she gave the most decided evidence of a change of heart, and died in the triumphs of faith. She was a most striking instance of the power of divine grace. You have probably heard of the death of Dr. Price, at Ava. We have heard very little as to particulars. We have lately heard a pleasing account from Rangoon, of one of our native brethren (Moung Thapee) who is in that place. It is said, that through his efforts sixteen persons profess to believe that the religion of Christ is true; but at the same time they say this secretly, for fear of government difficulties".

The following highly interesting account of the death of the little slave girl, mentioned in the foregoing extract, was communicated by Mrs. Wade to a lady in Calcutta.

"Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear scholars, who had, after a very painful illness, just entered her eternal state. But her placid, smiling countenance seemed to reprove my sadness, and chide my tears; and I seemed to realize, that angels were indeed hovering around her little bed.

"She sleeps in Jesus, and is blest.
How sweet her slumbers are"!

"Yes, my sister, we may well apply these beautiful lines to her, for she truly "sleeps in Jesus". I should exceedingly like to give you a particular account of all the kind providential care of God over her; but have only time to say, that we found her a poor little slave, about seven years old, in the hands of a cruel wretch, who had, by a series of cruelties, (I should have said, of barbarities,) reduced her to the last extremity, so that we almost despaired of her life for several days after she was taken into our family. Oh! my heart bleeds, even now, to think what she was when I first saw her.—But she recovered, and, though a very delicate child, enjoyed pretty good health for eight months, when she was taken with her last painful illness, which, in about six weeks, terminated her mortal existence. For some

time, I think a month, before her departure, she gave very pleasing evidence of a work of grace upon her heart, and died, enjoying in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible that she was dying; and without expressing the least doubt or fear, would say, "I am dying, but I am not now afraid to die, for Christ will call me up to heaven. He has taken away all my sins, and I want to die now, then I shall go and see him. I love Jesus Christ more than every body else, and I want to go and see him *now*". But it is only those who heard her, day after day, lisp her little prayers to God; who caught, with "a joy unfelt before", the first dawn of light which beamed upon her dark mind; who watched, with hearts raised to God, its gentle progress, that can realize what a precious and heavenly scene the death-bed of poor little Mee Shwayee presented".

Calcutta Missionary Herald.

AFRICA.

MISSIONARIES TO AFRICA.

Rev. Messrs. Hencke, Salbach, Holzwarth and Schmid, late of the Basle Theological Seminary, sailed from London, Oct. 11th, 1828, as missionaries to Acra on the gold coast, in western Africa, where there is a settlement of Europeans. About the same time, Messrs. Monro and Peck sailed for Sierra Leone, and Mr. and Mrs. Marshall for the river Gambia, under the patronage of the Wesleyan Missionary Society.

It is interesting to see the standard of the cross erected at so many points on the borders of that vast empire of sin, which, we know, will in due time be converted to Christ.

Beginning at the northern shore of Africa, we find that all the principal towns, such as Tripoli, Fez, Algiers and Morocco, have been occasionally visited by the Mediterranean missionaries, who have not failed to sow some seeds of gospel truth, both by conversation and the distribution of the scriptures.

Passing westerly, we find, in latitude 13° 39′ north, a missionary station at the mouth of the Gambia, where the Rev. Mr. Dawson is labouring, and is now to be reinforced by Mr. and Mrs. Marshall.

A few degrees further south, is the English colony of Sierra Leone; and in latitude 6° 25′ the mouth of the Mesurado river, where is located the principal settlement of the American colony. In both these colonies a number of faithful missionaries are stationed.

Acra, the place to which Messrs. Hencke, Salbach, Holzwarth and Schmid are destined, is in latitude 5° 31′ north.

In the colony of the Cape of Good Hope, missionary stations are scattered all along the south-east coast, to the distance of 630 miles from Cape Town, besides several in the interior.

Passing northward, on the eastern coast, we find, opposite Mozambique, in south latitude 12° to 25° the island of Madagascar, where 4,000 children are under missionary instruction, and the news of salvation is regularly proclaimed.

Between latitude 7° and 16° north, lies the country of Abyssinia, a most inviting field, which two or three missionaries are preparing to enter, encouraged by Girgis, (a commissioner from the King for ecclesiastical purposes), who, if not already converted, has been brought, by his intercourse with them in Egypt, to second their views with the greatest interest and delight.

Finally, we come to Egypt; and here too there are missionaries, though but few in number, and labouring amid various discouragements.

By the return of prince Abdahl Rahhaman to the land of his fathers, the religion of the gospel will be carried quite into the interior, and into a royal family, through whose influence, directed by the Spirit of God, it is impossible to say what effects may be produced.

These, it is acknowledged; are only bright spots on the face of darkness; and are cheering only as compared with what Africa was a century ago, and as affording indications of the approach of that day, when "Ethiopia shall stretch out her hands unto God".—*N. York Obs.*

EUROPE.

GLASGOW CITY MISSION.

Soon after the last Annual Meeting, the Directors, encouraged by the patronage they had received from the Christian public, and considering the extent and spiritual necessities of the field in which they labour, agreed to extend the number of Agents to twenty. So great, however, was their anxiety to obtain faithful and suitable Agents, that it was not until very recently that they have completed the number so voted. The Directors availed themselves of this additional supply of Agency, in the first place, to subdivide some of the more extensive localties into lesser, and therefore more manageable, spheres of operation. They next took up such other portions of the city and suburbs as appeared to them most loudly to demand the aid of this Society.

Of the twenty Agents presently in the service of the Society, six are members of the Church of Scotland —four are connected with the Secession—three belong to the Relief Synod—three to the original Burghers—two are Independents—one is a member of the Reformed Presbyterian Church—and one is a Baptist. Of these twenty Agents—one is an ordained Minister—four are preachers, according to the rules of their respective churches—several, having finished their studies, are in progress of obtaining licence from their respective churches to preach the everlasting Gospel; and the others are in different degrees of progress in theological studies. Five of the twenty are able to speak in the Gaelic language, and thus to address many who would otherwise with difficulty understand their message.

Nineteen of the Society's Agents are presently on full time, labouring at least four hours each day, except Saturdays, but including Sabbaths. The remaining Agent is on two-thirds time. Their mode of procedure is already before the public. It may simply be repeated, that their chief duty is to go from house to house, teaching "repentance toward God, and faith toward our Lord Jesus Christ"—reproving sin—urging holy living, and the performance of religious duty—collecting the poor, so visited, into small meetings in the evening, and there more fully opening to them the Scriptures of truth. An estimate of the work done by the Agents, may be formed from the statement, that in the month of October last, when only sixteen Agents were in employment, 4070 families were visited in the ordinary course of visitation; 288, sick and dying, had special visits paid to them; 239 meetings were held amongst the poor, attended by 8514, chiefly of such a class as otherwise might not have heard the glad tidings of salvation. The number of families, which are the subjects of visitation by the Agents, average about 12,000.

The greatest interest is excited by the visits of the Agents. The people begin to know the probable time of the Agent reaching them, and the house is generally cleaned out, and the children collected to be catechised. The husband is frequently sent for, even from some distance. Great disappointment is felt when the family is from home at the time of the visit; frequently, next day, a message is carried to the Agent to call at their house. There is little difficulty in finding places for the religious meetings, and in some districts there is actually a competition for the honour of having the house used for "assembling themselves together" to hear the words of eternal life.

These meetings, as might be expected, have produced a spirit of harmony among the poor, and sympathy for each other's wants. In one case, where a young woman, who regularly attended one of the meetings, became ill of a fever, those attending the meeting made a voluntary collection for her support and comfort.

Besides the district meetings, the Mission have two more extensive meetings for the poor. The one is in the Seamen's Chapel, Brownfield, on the Lord's-day forenoon. The Agent for the adjacent district, who is an ordained minister, officiates there. The attendance of the poor has been gradually on the increase, and generally averages 150. The sailors at at the Broomielaw are also invited to attend; and since last Re-

port, upwards of 1300 of this interesting class have availed themselves of this opportunity of divine public service, so seldom within their reach. The other meeting is in the Flesher's Schoolroom, King Street, with a view of assembling the poor of the adjacent wynds; but it has been too recently commenced to ascertain its probable success.

The Agents record many instances where persons who have been habitually absent from the tabernacle of God, have attended their meetings for religious instruction: many others, who have, for the first time, taken seats in some church: parents living in neglect of ordinances, have made confession of their faith, and brought their children for baptism; and in one interesting case, an adult was, through the instrumentality of an Agent, brought to a knowledge of the truth, and was for the first time, publicly baptized in the chapel of the Rev. Mr. Willis. Several persons have been induced to commence, or resume the worship of God in their families; having, it is hoped and believed, first been brought under the influence of the truth. Several individuals have been introduced by the Agents to clergymen, and, on satisfying their inquiries, have been admitted as communicants at the table of the Lord. Some young men have come forward, through the instrumentality of the Agents, as scripture readers, and others as teachers, or assistant teachers, of Sabbath schools. Two young men, in particular, who were lately avowed scoffers at things sacred, are now, through the instrumentality of one of the Agents, aiding the teachers of a Sabbath school. In some districts, prayer meetings have been voluntarily instituted, and continued by the poor themselves

The Directors have again gratefully to acknowledge the kind attention and aid which has been afforded to their Agents, by several of the clergymen both in the Establishment and amongst Dissenters. They have been instrumental in procuring places for meeting with the poor. In some instances, they have visited with the Agents, preached at their stations, and otherwise have been useful in strengthening their hands, and promoting the great work.

The Directors rejoice in hearing, from other towns, of the adoption of similar plans for the spiritual instruction of the poor, and of those who are out of the way. They have been happy in giving any little aid in their power towards the formation and management of such associations. The Agent who was the first employed by them, has for the last two months been in Dublin, aiding in the organization of a City Mission there. Another of their Agents is to remove to Perth, to carry forward the work in that town. The Directors have likewise communications with Bristol, Paisly, Greenock, Dunbarton, Kilmarnock, and several other places of lesser note, where the work has either been begun, or is in prospect. May the Lord, who has thus put it into the hearts of his people to care for those perishing for lack of knowledge, carry forward his own good work; so that in all these places, Jesus may see of the travail of his soul and be satisfied.

One occurrence, on which the Directors lay much importance, remains to be recorded. The Directors have had their attention turned to the efficacy of special prayer, for the outpouring of the Holy Spirit on their operations. A sub-committee was appointed to devise the most likely means of exciting the attention of the Christian public to this most important but sadly neglected duty. The result was, that an association has been formed, with the view of promoting prayer for Divine influence on the means of grace. The association is composed of members of all evangelical denominations, and as much as possible of members from the several religious Societies in Glasgow. There have been already several interesting meetings of this association; and the Directors humbly look forward to much beneficial result, under God, arising from the Christian mind being directed to this important object.

Extracted from Report for 1828.

AMERICA.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

"In 1704, or 121 years ago, the

Presbyterian church in the United States was organised by the establishment of the Presbytery of Philadelphia.

"In 1716 or 112 years ago, we had one Synod and four Presbyteries.

"In 1788, the Synod of New-York and Philadelphia resolved itself into four synods; which were, 1st, the Synod of New-York and New-Jersey; 2d, the Synod of Philadelphia; 3d, the Synod of Virginia; and 4th, the Synod of the Carolinas; for the purpose of forming the General Assembly, which first met in 1789. Some idea of the extent of the jurisdiction of this high ecclesiastical council will be gathered from the statement, that in May, 1828, *one hundred and fifty-six members and delegates attended,* whose travel to and from the Assembly exceeded 30,000 miles; to defray the expense of which 2851.36 dollars were collected; which would give the attending commissioners a fraction more than 5 cents a mile. In 1808, or 20 years ago, we had 7 Synods and 32 Presbyteries. In 1819, or 10 years ago, we had 11 Synods and 53 Presbyteries. In May, 1828, we had 15 Synods, and 90 Presbyteries; having gained in the last 20 years, 37 Presbyteries; 58 in the last 20, and 86 in the last 112 years.

"We had, by our last annual report, 1285 ordained ministers, and 194 licentiates; making in all 1479 preachers of the gospel.

"We had 242 candidates, in various stages of preparation for the sacred office.

"Of our ministers, 31 deceased last year; 30 are pastors of congregational churches, not under the care of the Assembly; and 45 are presidents or professors of colleges, or professors in theological seminaries.

"We have returns of 146,308 communicants, of whom 15,085 were added by certificate or examination last year.

"Since the meeting of the last General Assembly, the Board of Missions have employed *sixty eight* missionaries.

"There are probably fifteen baptised members, who are pew holders, supporters of, and attending on, public worship in our Presbyterian churches, for every communicant in our connexion: and if so, then our body in the United States contains 2,194,620 persons. If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last 20 years; in 1848, there will be at least 5,000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last 20 years.

"*Two-thirds* of all our colleges, theological seminaries, and other academic institutions in this country, are under the instruction and control of Presbyteries. The congregational churches of New-England, and the Presbyterian church together, have the charge of more than *three-fourths* of all these fountains of literary influence".—

Connecticut Observer—(1828).

DAILY TEXTS FOR FEBRUARY.

No. 2.—"From the texts concerning the efficacy of prayer, it evidently appears, that the Lord, as revealed upon a mercy seat, through our great High Priest, is ever ready to hear the prayers of all who at any time uprightly call upon him for promised blessings, in his appointed way, whatever their crimes have been, or however confused their views, or powerful their temptations may be: and that prayer is the grand *medium,* by which the heart is prepared for receiving divine blessings, and through which God fulfils his purposes of love and mercy to individuals, to the church, and to the nations of the world".

II. Encouragements to Prayer.

FEB.

1. Ps. cxlv. 18. The Lord is nigh unto all that call upon him in truth.
2. Ps. lxxxvi. 5. Plenteous in mercy unto all that call upon thee.
3. Prov. xv. 8. The prayer of the upright is his delight.
4. Ps. l. 15. Call upon me in—trouble; I will deliver thee.
5. Jer. xxxiii. 2. I will answer—and shew thee—mighty things, which thou knowest not.
6. Heb. x. 21, 22. Having a High Priest over the house of God, let us draw near.
7. Heb. iv. 16. Let us come boldly to the throne of grace, that we may obtain mercy, &c.
8. John xvi. 23. Whatsoever ye ask the Father in my name, he will give you.
9. John xvi. 24. Ask, and ye shall receive, that your joy may be full.
10. Luke xviii. 1. Men ought always to pray, and not to faint.
11. Matt. vii. 7, 8. For every one that asketh receiveth.
12. Acts ix. 11. Inquire—for—Saul:—behold he prayeth!
13. II. Chron. xxxiii. 13. Manasseh—prayed—and *the Lord* was entreated of him.

Fan.

14. John iv. 10. Thou wouldst have asked,—and he would have given thee living water.
15. Jer. xxix. 12, 13. Ye shall pray unto me, and I will hearken unto you.
16. Ps. x. 17. Thou wilt prepare thine heart, and cause thine ear to hear.
17. Jam. v. 16. The effectual fervent prayer of a righteous man availeth much.
18. Gen. xxxii. 28. As a prince hast thou power with God, and with men.
19. Acts xii. 5 Prayer was made without ceasing unto God for him.
20. Neh. i. 2. Prosper—thy servant,—and grant him mercy in the sight of this man.
21. Ps. cvi. 23. Moses stood—in the breach, lest he should destroy them.
22. Ex. xxxii. 10. Let me alone,—that I may consume them.
23. Isa. lxv. 24. While they are yet speaking, I will hear.
24. Matt. ix. 38. Pray—the Lord of the harvest, that he will send forth labourers.
25. Col. iv. 2. Continue in prayer, and watch in the same, &c.
26. Phil. iv. 6, 7. In every thing,—let your requests be made known unto God.
27. Jam. iv. 2. Ye have not, because ye ask not.
28. Eph. iii. 20. He is able to do exceeding abundantly above all—we—ask, &c.

Caution.—Let no one say, I need no more encouragements—I want ability to pray—unless he indeed does not yet know that he is "wretched, and miserable, and poor, and blind, and naked". But if this be the case, has he not an urgent motive to cry night and day unto God, to give him a sense of his real condition? Does a Christian want to know, why his knees are so stubborn, his heart so barren, his need of forms and helps so great? Let him attend to the following remark.—"The starving wretch, whose wants have overcome his reluctancy to beg, *only* needs encouragement, and words flow spontaneously, from his real desire of relief; but the rich man, (he, who knows not his deplorable and abject state), *who should choose to act the beggar*, must learn his part, and how to perform it, by rule, study, and practice. Hence, forms are often a vain effort to teach a man to pray for those blessings, for which he feels no want or desire".* The conclusion is painful; but is it not legitimate! Sinner, go to the Bible! "By the law is the knowledge of sin". Therein if thou canst learn thy depth of sin, then thou wilt commence to value, as they should be valued, these encouragements. R.

* Scott's Essays, p. 418, 419.

Poetry.

ON THE SOUTHERN CROSS.

For the Oriental Christian Spectator.

Immortal wand'rer of the sky,
What tidings dost thou bring
From some pure dwelling-place on high?
Thou bright, mysterious thing!

Say, was thy form of beauty hung,
Thus on th' horizon's brow,
When o'er the new born world were flung
Those lovelights, shining now?

Or was thy glitt'ring wonder brought,
A "Suff'rer's" type, though dim,
To cherish the sweet after-thought
Of grief, for grieving him?—

To tell us that a change will be,
When, rending human pride,
All eyes shall turn in love to thee,
Who bore the crucified?

Triumphal promise of that time
When ev'ry turban'd brow,
Now wrinkled o'er with year of crime,
Before the cross shall bow.

Ah! who shall know a happier fold,
Or sweeter flock than ours,
Like scenes, before the world grew old,
In Eden's holy bowers.

We find not, whom with hate *they* fly,
Who hate the better part;
A voice of love in ev'ry eye—
A home in ev'ry heart.

With bitter enmity we meet,
Where'er Christ's name is heard;
Our lips forbidden to repeat,
The dear offensive word.

But Oh! when ev'ry tongue shall own
His wondrous will to save;
And the world worships at his throne,
New risen from its grave,—

The grave of sin—how changed then
Will be this gloomy life!
How deep the love of fellow men,
When mute the love of strife!

R. C. M.

TO CORRESPONDENTS.

We are indebted to a gentleman at D. for the interest which he has taken in our publication. The account of the death of a child in Scotland, however, which he has sent to us, we decline to insert. We have resolved to admit no obituary notices of persons unconnected with India, who have not been distinguished in the Christian world, or whose death, however interesting in a private point of view, does not strikingly convey some important lessons.

Our best thanks are due to "R", for his most important communication, which is under consideration.

"ONESIMUS" (1st and 2d), "P. A. M.", "R." (2d), "Lines to a Brother in India", "AN OBSERVER", "NEES", "W.", and "T. S." have been received.

Captain C.'s hint will be attended to.

We expect, in our next number, to lay before our readers, some account of the extraordinary progress of religion in America, which has excited a great sensation in Europe.

Errata.—In our first number (first edition) the following errors escaped our notice—

p. 5, 1st col. 4th line from top, for "*inability*", read *ability*.

p. 24, 4th line of the 8th stanza of the poetry, for "*piercing*", read *burning*.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

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Communications,

ORIGINAL AND SELECTED.

POLLOK'S COURSE OF TIME.

(Concluded from page 27.)

Pollok was eight and twenty when he died. Sickness had bowed his spirit down. He did not live to hear of the success of this effort of his muse: nor can we regret it: a mind so constituted as his, would have shunned the dangerous allurement of human applause. If ever a poet has consecrated his talents and time to the cause of religion, it is Pollok. Our wonder is, that one so young should have so bounded his fancy in undertaking such a mighty work, but his prayer was heard.

Me thought, and phrase severely sifting out
The whole idea, grant, uttering as 'tis [ed,
The essential truth—time gone, the righteous sav-
The wicked damned, and Providence approved.

His invocation is very fine. His muse no other than the eternal God.

Hold my right hand, Almighty! and me teach
To strike the lyre, but seldom struck, to notes
Harmonious with the morning stars, and pure
As those by sainted bards and angels sung,
Which wake the echoes of Eternity;
That fools may hear and tremble, and the wise,
Instructed, listen, of ages yet to come.

When we think that he has now joined the throng around the throne of the Lamb, that his melodious voice is mute, his eye dimmed, and his hand no longer hurrying over the chords of his sounding lyre, we feel the least inclination to criticism disarmed, at the very outset. He has gone to his account; but, like one of those lofty and wonderfully endowed natures, who appear but at intervals in the world, has left behind him an imperishable monument of his genius and his devotion. Men may cavil at his doctrines: would he now have wished them other than he has laid down in this extraordinary work? The heedless and gay forgetfulness of the world, the contempt lavished on all holy impressions, the impious profanity with which the sacred things of the temple of the living God have been handled, demand some wonderful interposition, besides the natural warnings of Providences, yea even besides the threatenings of the revealed will of Jehovah, to overwhelm with confusion the stupified conscience of man: some gleaming token of coming vengeance to flash through the darkness of the human heart, and, as if with a sweep of the lighting's wing, the awful denunciation in burning characters must there be written,—"thou hast been weighed, and been found wanting; thy kingdom is numbered, and given to another". A Spirit like that of this young Bard, when contemplating the solemn and momentous truths of prophecy, viewing the ungrateful course which the world since its creation has ever taken, and seems determined to take, seeing sin reigned as triumphantly as it did over the undeluged earth, as if an ark had never rested on the reappearing mountain tops, a bow had never beamed in the heavens, or a star never shone over the lowly babe of Bethlehem, that on all things under the sun utter vanity was written, that a doom was awaiting the impenitent of which they were little aware; Oh! how he must have longed and laboured to lift up his voice, longed for a

trump like that of the world's last awakening angel, to stir men from their sleep of death, their dull and perishing lethargy of grovelling security! The dominion of sin who can contemplate without a shudder? It is well to wish the depravity of our nature far less than it really is, but because we are told in plain words the truth respecting it, are we to thrust it from our thoughts, for its unpalatableness, and quiet our fears by the hopes of that which we know to be false? No: however gloomy this poet's estimate of man's natural iniquity may be, it cannot be heightened too much. He has the Scripture of God to bear him out—he has his own heart to testify to the truth of the assertion, that its thoughts from his youth upward were continually to sin—that unless some golden chain of love were let down from heaven into its depth of pollution and darkness, it is gone forever. And for a poet, who has felt such a blessed gift, to withhold his tongue from lauding the giver, would be worse than unnatural,—most hideous ingratitude. He cares not if men taunt and scorn him. He has been a captive, and known what they never knew—the blackness of his dungeon, and the blessedness of his freedom; and, like the bird that would daily sing its morning or evening orisons of praise to him, while fettered and in chains, he will now too, that he breathes the air of liberty, praise with a peculiar emphasis the Father of light. He looks abroad on all things with an eye of wonder. His spirit drinks in a thousand delightful feelings, which he never before experienced. All things seem new to his illumined vision; but the beauties of the natural and moral world, now first appreciated in their true and loveliest colours, render not less dark the foul blots which his impure sight could even before detect. I am more particular in noticing this, because the charges have been brought against Pollok, of his looking on human nature with the eye of a misanthrope, and arraying it with every malignant passion which the additional richness of a poet's invention could evoke. Take the closest observer of man, and the most powerful delineator of his character in any age, and let us see how he has painted him. Do we rise from the perusal of Macbeth, Othello, Lear, and Hamlet with admiration of the prominent characters there depicted? Is not every moving, impassioned history founded on the worst and most inveterate diseases of the mind?—and yet how natural do they seem!—how well do they suit our preconceived ideas of the evil of the human heart!—how slight a thing calls into active agency the very depths of its iniquity? It requires no peculiar quickness of insight to see this; but pride revolts against owning it as the common heritage of all. Who that has had any experience in the strange vicissitudes of human love and hate, that indefinable state of mind, *seemingly freed from, yet subject to, the worst propensities of its corrupt inclinations, carrying on a dark and* mysterious warfare in its hidden chambers, where by turns the invisible agencies of good and evil claim superiority, can deny the truth of the following description?

I'll introduce thee to a single heart,
A human heart. We enter not the worst,
But one by God's renewing spirit touched,
A Christian heart, awaked from sleep of sin.
What seest thou here? What mark'st? Observe it well.
Will, passion, reason, hopes, fears, joy, distress,
Peace, turbulence, simplicity, deceit,
Good, ill, corruption, immortality;
A Temple of the holy Ghost, and yet
Of lodging fiends, the dwelling place of all
The heavenly virtues, charity and truth,
Humility, and holiness, and love;
And yet the common haunt of anger, pride,
Hatred, revenge, and passions foul with lust;
Allied to heaven yet parleying oft with hell;
A soldier listed in Messiah's band,
Yet giving quarter to Abaddon's troops;
With seraphs drinking from the well of life,
And yet carousing in the cup of death;
An heir of heaven, and walking thitherward,
Yet casting back a covetous eye on earth;
Emblem of strength, and weakness; loving now
And now abhorring sin; indulging now,
And now repenting sore; rejoicing now,
With joy unspeakable, and full of glory;
Now weeping bitterly, and clothed in dust;
A man willing to do, and doing not;
Doing, and willing not; embracing what
He hates, what most he loves abandoning;
Half saint, and sinner half; half life, half death;
Commixture strange of heaven, and earth, & hell!

We will not stop to consider the nature of such a poem as this. It can be brought under no strict poetical rules. If we are told that even Milton's two personages do not fill us with interest, from the peculiarity of their situation, as perfect beings, we have here none at all, in whose individual fates we have our feelings bound up, and in whose joys or sorrows we participate,—and yet we are borne along, as it were, on a stream. The events described are those in which we shall soon take a part. We shall be the

sharers of the glory in which the redeemed shall move, or of the agony which the condemned shall suffer. The world is the theme, and the doom of it; and the scene is laid at some indefinable time, long after the saintly have gone to their rest, and the wicked to their unutterable wo. Two youthful sons of Paradise, from off the hills of immortality, observe one on hasty wing directing heavenward his course. After salutation, they remark that his countenance is clouded, and he informs them, that objects seen in his flight from his own world, had caused this concern. Not being able to solve his doubts, they take him to an ancient Bard of our earth, renowned for wisdom, the description of whose retirement is pleasingly written—

Fit was the place, most fit for holy musing.
Upon a little mount, that gently rose,
He sat, clothed in white robes; and o'er his head
A laurel tree, of [illegible] growth.
Stately and tall, and shadowing far and wide—
Not fruitless, as on earth, but bloomed, and rich
With tre pient clusters, ripe to heavenly taste—
Spread its eternal boughs, and in its arms
A myrtle of unfading leaf embraced.
The rose and lily, fresh with fragrant dew,
And every flower of fairest cheek, around
Him, smiling flocked. Beneath his feet, fast by,
And round his sacred hill, a streamlet walked,
Warbling the holy melodies of heaven.
The hallowed zephyrs brought him incense sweet;
And out before him opened, in prospect long,
The river of life, in many a winding maze
Descending from the lofty throne of God,
That with excessive glory closed the scene.

This ancient Bard of Adam's race satisfies the young celestial visitant, and the nine following books contain his awful account of—

"The world at dawn, at midday, and decline;
Time gone, the righteous saved, the wicked damned
And God's eternal government approved".

What a mighty subject for the human mind to cope with! You would imagine that it would die in the giant's grasp. But we defy any one to rise from the perusal of the book without feeling intensely interested, without admiration of the young poet's genius, without wonder that his wing should never have drooped during so long and lofty a flight. We are confined to no particular time on which, as on some protruding point out of the surrounding darkness, we might stoop and rest awhile and again rise recruited, but we are, like the poet himself, plunged at once into eternity. The angel of the last day has thundered from one extreme of heaven to the other, that time is no more; and the daring Bard has essayed to tell, with an impassioned tongue, the momentous events preceding and following that awful declaration. His language, at first harsh, and in some places most unmusical, swells and warms with the subject, and the last relations are clothed in a wonderful sublimity, and copiousness of diction. A short sketch of the creation of the world, the happiness and purity of our first parents, the loveliness of Eden, the after fall and entrance of corruption, and sin, and death.—The preconcerted plan of the Holy Trinity, for man's redemption, the long night of ignorance and iniquity which passed over the human race; and their thousand ineffectual schemes and searches after happiness, their delusions, their lying vanities, their hostility to all truth, their misery, their "full blown flower of infamy", are all pourtrayed in strong, and vivid colours. The errors of reason and philosophy, the pursuits after pleasure, fame, honour and learning, and their deplorable end. The efforts of wisdom, calling morning noon and night in the streets, on the highways, and in the secret chamber, to the children of folly, the more mighty influence of the Holy Spirit, the gift of the revelation of God embodied in language suited to the capacities of every soul, are drawn with a powerful hand. Of the Bible he says—

This Book, this Holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God almighty stamped
From first to last, this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
And many to her voice gave ear, and read,
Believed, obeyed; and now, as the Amen,
True, faithful witness swore, with snowy robes
And branchy palms, surround the fount of life,
And drink the streams of immortality,
For ever happy, and for ever young.

The tree of Holiness, which bore the fruit of perfect relish, which so many thousand in their search could never find, is thus beautifully described.

(Page 67, 68.—Book III.)

To plant this tree, uprooted by the fall,
To earth the Son of God descended, shed
His precious blood; and on it evermore,
From off his living wings, the Spirit shook
The dews of heaven, to nurse and hasten its growth.
Nor was this care, this infinite expense,
Not needed to secure the holy plant.
To root it out, and wither it from earth,
Hell strove with all its strength, and blew with all
Its blasts! and Sin, with cold consumptive breath,
Involved it still in clouds of mortal damp.

Yet did it grow, thus kept, protected thus;
And bear the only fruit of true delight;
The only fruit worth plucking under heaven.

His description of pleasure is fine. The character of the miser is one which we could imagine Cowper to have drawn in his happiest way. Fame too, and her votaries, are delineated in the same powerful manner. Take two instances of persons actuated by love of fame.—The Poet and Preacher.

(Page 82, 83.—Book III.)

And in the silent vigils of the night,
When uninspired men reposed, the bard,
Ghastly of countenance, and from his eye
Oft streaming wild unearthly fire, sat up,
And sent imagination forth, and searched
The far and near, heaven, earth, and gloomy hell,
For fiction new, for thought unthought before;
And when some curious rare idea peered
Upon his mind, he dipped his hasty pen,
And by the glimmering lamp, or moonlight beam
That through his lattice peeped, wrote fondly down,
What seemed in truth imperishable song.

And sometimes too, the reverend divine,
In meditation deep of holy things
And vanities of Time, heard Fame's sweet voice
Approach his ear; and hung another flower,
Of earthly sort, about the sacred truth;
And ventured whiles to mix the bitter text,
With relish suited to the sinner's taste.

How impressive his account of a death, addressed to the young angel who knew not what death was—

(Page 107, 108.—Book III.)

Much hast thou seen, fair youth, much heard; but thou
Hast never seen a death-bed, never heard
A dying groan. Men saw it often. 'Twas sad,
To all most sorrowful and sad; to guilt,
'Twas anguish, terror, darkness, without hope.
But, O, it had a most convincing tongue,
A potent oratory, that secured
Most mute attention! and it spoke the truth
So boldly, plainly, perfectly distinct,
That none the meaning could mistake, or doubt,
And had withal a disenchanting power,
A most omnipotent and wondrous power,
Which in a moment broke, for ever broke,
And utterly dissolved, the charms, and spells,
And cunning sorceries of earth and hell,
And thus it spoke to him who ghastly lay,
And struggled for another breath: Earth's scrap
Is poisoned; her renown, most infamous;
Her gold, seem as it may, is really dust;
Her titles, slanderous names; her praise, reproach;
Her strength, an idiot's boast; her wisdom, blind;
Her gain, eternal loss; her hope, a dream;
Her love, her friendship, enmity with God;
Her promises, a lie; her smile, a harlot's;
Her beauty, paint, and rotten within; her pleasures,
Deadly assassins masked; her laughter, grief;
Her breasts, the sting of Death; her total sum,
Her all, most utter vanity; and all
Her lovers mad, insane most grievously,
And most insane, because they know it not.

In the fourth Book the poet carries on the subject, of the various ways in which men sought out in vain the real secret of happiness. The different pursuits and propensities of powerful minds struggling in the dark, dimly lighted by the lamp of reason, or wandering after the phantom flashes of imagination in many "a weary chase and wasted hour". The sketch universally acknowledged to be one of Lord Byron's character, is perhaps the most striking and poetical in the whole work. How beautifully does he pass from the false estimates of happiness, formed by man in his unconverted state, to those formed by him when alive to the loveliness of nature, whose scenes then are to him—

"The occasion, not the cause of joy".

And then too, the domestic charities of life are cherished as boons from heaven, glimpses of the pure and perfect bliss, once the glory of Eden's spotless bowers, gifts from the Father of mercies, for which no heart can be sufficiently grateful, no lips melodious enough to sing their praise. Let the poet speak for himself in dwelling on the dear delightful scenes of infancy and maternal love.

(Page 156, 157.—Book V.)

What tongue—no tongue shall tell what bliss o'erflowed
The mother's tender heart, while round her hung
The offspring of her love, and lisped her name,
As living jewels dropped unstained from heaven,
That made her father far, and sweeter seem,
Than every ornament of costliest hue:
And who hath not been ravished as she passed
With all her playful band of little ones,
Like Luna, with her daughters of the sky,
Walking in matron majesty and grace?
All who had hearts, here pleasure found: and oft
Have I, when tired with heavy task, for tasks
Were heavy in the world below, relaxed
My weary thoughts among their guiltless sports,
And led them by their little hands afield,
And watched them run and crop the tempting flower,—
Which oft, unasked, they brought me, and bestowed
With smiling face, that waited for a look
Of praise,—and answered curious questions, put
In much simplicity, but ill to solve;
And heard their observations strange and new,
And settled whiles their little quarrels, soon
Ending in peace, and soon forgot in love.
And still I looked upon their loveliness,
And sought through nature for similitudes
Of perfect beauty, innocence, and bliss;
And fairest imagery around me thronged:
Dewdrops at day-spring on a seraph's locks,
Roses that bathe about the well of life,
Young Loves, young Hopes, dancing on Morning's cheek,
Gems leaping in the coronet of Love!
So beautiful, so full of life, they seemed
As made entire of beams of angels' eyes.
Gay, guileless, sportive, lovely, little things!
Playing around the den of Sorrow, clad
In smiles, believing in their fairy hopes,
And thinking man and woman true! all joy,
Happy all day, and happy all the night!

We must pass hastily over the other subjects of a like nature. Holy love, friend-

ships and hopes, dear remembrances, the kind embracings of the heart, and hours of happy thought, all these are sweetly described as a few gleams in the darkness that was gathering around. It is impossible to follow the Bard in the sequel—it would be doing an injustice to the work, nor can I select. I trust that enough has been said to tempt my readers to perusé the poem. The account of the Millennium is most beautifully imagined, and as scriptural as the subject will admit of—

(Page 195, 196.—Book V.)

The animals, as once in Eden, lived
In peace. The wolf dwelt with the lamb, the bear
And leopard with the ox. With looks of love,
The tiger and the scaly crocodile
Together met, at Gambia's palmy wave.
Perched on the eagle's wing, the bird of song,
Singing, arose, and visited the sun;
And with the falcon sat the gentle lark.
The little child leaped from his mother's arms,
And stroked the crested snake, and rolled unhurt
Among his speckled waves, and wiled him home;
And sauntering schoolboys, slow returning, played
At eve about the lion's den, and wove,
Into his shaggy mane, fantastic flowers.
To meet the hush-ed man, early abroad,
Hasted the deer, and waved its woody head;
And round his dewy steps, the hare, unscared,
Sported; and toyed familiar with his dog.
The flocks and herds, o'er hill and valley spread,
Exulting, cropped the ever-budding herb.
The desert blossomed, and the barren sang.
Justice and Mercy, Holiness and Love,
Among the people walked, Messiah reigned,
And Earth kept Jubilee a thousand years.

Then follows the grand and overpowering strain,—

Resume thy tone of woe, immortal harp,

The loosening of Satan for a season, the return to wickedness of the old world, the same unvaried scenes of iniquity, of forgetfulness, of contempt, and of folly, as if the earth were to last forever, and God had shut his eyes to the sad reverses on the face of his creation; then, in a moment, in the twinkling of an eye, the mighty change is effected. The trumpet has sounded, the dead are raised to life, from corruption to incorruption, the judgment, the throne of the Ancient of days is set in the heavens, and the blessed Redeemer and his saintly host ride forth to the execution of the irreversible sentence. In all this there is a grandeur and sublimity of conception quite astonishing. The young poet, inflamed with the immortal subject, never leaves it until he has satisfied himself and the reader that he has done all that human genius could do. Redeeming love has been his theme, on this he delights to dwell; our Saviour's name calls forth a burst of praise at every mention, as if already an inhabitant of heaven, retracing his lost condition, his unmerited salvation, his escape from the fiery lot, and his entrance into the kingdom of glory. Nothing, nothing but this is worthy the tongue of man to celebrate: he would fain, like the ancient Bard, the relater of these wonderful facts, spend his immortal life in sounding his lyre, "strung and tuned for endless years, and formed by power divine", to the lauding and magnifying of no other word than that of the bright and morning Star, whose hidden name he bore in his heart, whom he hoped to serve and adore through the countless ages of eternity. R. C. M.

LIFE OF MRS. JUDSON

["Memoir of *Mrs.* ANN H. JUDSON, *wife of the Rev.* ADONIRAM JUDSON, *Missionary to Burmah, by the Rev. James D. Knowles.*"—Boston, (N. E.) and London, 1829.]

The lives of distinguished females have of late years excited considerable attention, amongst the different classes of the community. Hence, the pen of the biographer has not unfrequently been employed in delineating their characters, narrating the incidents of their history, and tracing with accuracy, and variety of detail, the circumstances which led to the formation, or developement, of their principles, and to their introduction into scenes where the energies of their minds had ample scope to unfold themselves.

This species of biography possesses a separate, and peculiar interest. It introduces us to individuals, formed by nature for a subordinate sphere of action, and deprived in a great measure of those powerful motives to exertion, which the eager pursuit of knowledge, a love of honourable distinction, and the expectation of reward, impart to their possessors. It draws aside the veil which modest and retiring virtue delights to throw over the deeds of charity or of heroism, which she has herself achieved: and, while it exhibits the finer and more delicate sensibilities which form so distinguishing a characteristic of the sex, it shows us the laws of mind in some of their simplest states

of existence, and unaffected by those circumstances, which, like counteracting forces, suspend or modify their exercise.

That Christianity has effected a great moral, and intellectual revolution in every country upon which its light has shone, or over which it has extended its triumphs, few will venture to deny. This truth stands out so fully to view on the page of history, and is so amply corroborated by every detail which has been given of the laws, manners, and civil institutions of the countries which are yet placed under the dominion of superstition and pagan darkness, that all formal proof of it seems unnecessary. Familiar, however, as we have been with the countries where truth has achieved the most splendid of her conquests; and standing at the distance of centuries from that darkness, and moral despotism which once rested upon the fairest of their provinces, we are, perhaps, but ill qualified to form an idea of the actual amount of improvement which has taken place, or to estimate with precision the many collateral advantages which have resulted from it. In consequence of the introduction of this divine system, a new and more powerful impulse was imparted to the human faculties; and awakening, as from a long and inglorious slumber, unexplored fields of discovery, with richer stores of imagery, opened fresh upon their view. To every department of human knowledge, this influence extended itself. By it, science was placed upon the unshaken basis of calculation, and of experiment. Facts were arranged in their proper relations to one another, as well as to the great order of things. The origin of nations, and the successive causes of their glory, or of their deterioration, were more successfully investigated, and the fire of genius, which burned with so sickly and so impure a lustre, was transferred to a purer altar, and disencumbered in some degree of the gross and impregnating elements which surrounded it.

The power which Christianity exerts upon character, in ennobling its sympathies, and calling into existence those affections and feelings, which form the basis of all that is pure and disinterested in mutual intercourse, rests not there, but radiates, as from a centre, upon every object and institution to which its light can extend. It bears with it an unseen power of control, and while it brings reason and the decisions of moral right into contact with the principles of human administration, it subordinates those mighty, but irregular, movements which result from its complicated actings, and which tend by their desolating effects to overwhelm society in anarchy and dismay. Justice, whose footsteps were well nigh effaced from the earth, has now asserted her claims; while mercy is placed by her side, and her pleading voice is not lifted up in vain.

One important change yet remains to be noticed, and we would specially advert to it, as it is intimately connected with the subject of these memoirs, and belongs so exclusively to the genius of the Christian religion, that it is without a parallel in the countries where knowledge and civilization have done their utmost to elevate the conceptions of man, and to bring before his view, the long lost, and discarded rights of liberty and of relationship. We allude to the station assigned to female character, and to the standard of moral and intellectual excellence to which it has now attained.

The appalling and gloomy contrast which past history, and the present aspect of those countries where females are doomed to ignoble servitude, and subjected to a bondage more degrading than that of chains, lead us to make with the countries which are reaping the fruits of the Christian religion, must strike every sincere and candid inquirer. In the one case, we see the mind sunk into utter dormancy, or swayed only by the dictates of jealousy or of fear: in the other, we behold it in a state of wakeful activity, and animated by those ever recurring motives to exertion, which principle, and the consciousness of its high relations, inspires. In the former case, the miserable victims may be seen trembling under the rod of the tyrant. Every generous and disinterested emotion is quenched in the human breast. A cold and withering blight is thrown over their prospects; and while the tyranny of evil becomes fiercer and fiercer, the stern compulsion of circumstances is all that is substituted for the obedience of love. Among them we in vain look for the glow of patriotism, the constancies of friendship, or that deepening

affection which counts not its own sufferings or toils. Their seeming virtues are artificial; and being rooted in self interest, they fluctuate with the ebbings and flowings of a tide over which they have no control. Such is an outline of their state as it respects mortal existence; but when we advert to the fact that they are in utter darkness regarding the only event in creation's history which can impart peace to the conscience, or enkindle that animating hope which lightens the gloom of adversity, and sheds a calm and tranquilizing light upon earthly destiny, their condition is deplorable in the extreme.

We have hitherto alluded chiefly to the indirect and collateral advantages which have arisen from the introduction of the Christian religion. These are indeed various, and they are exhibited in exact proportion as its genius and spirit have been made to pervade our social and public institutions. We must not, however, forget that their waters are often polluted; and, that while they delight the eye by their occasional beauties, they convey no just idea of the river whence they flow, nor of the majestic sweep along which it takes its course. Religion urges its claims upon our reason and intellect; but it addresses us principally as beings possessing accountability; and, it is among the moral, rather than the intellectual ruins of the fall, that its astonishing miracles have been accomplished. The relations which connect man with his Creator, and with the realities of an unseen state, are the only relations which are abiding and permanent; and, it is consequently to them that our religion bears a peculiar reference. If, therefore, we wish to contemplate the true glories of that system which has come down from heaven, we must look to its triumphs over sin and the dominion of darkness,—to the state of progressive virtue into which it introduces its followers, and to the consummation of its felicities in that world of unchanging rectitude where God is eternally worshipped, and where the splendour of his presence swells the anthem of praise. Well may its disciples dwell upon the transforming influence which it exerts over human character; and record with delight and gratitude, the signal instances which are from time to time exhibited of its power, and of its efficacy. These, we rejoice to say, are not unknown to us at the present time; and, while we adore the manifestations of the divine sovereignty which they present, be it our humble, but animating task, to exhibit the Christian character in its just proportions, and to copy those blending lines of excellence which a divine artist has imprinted upon it, and which he permits and encourages us to imitate.

In pursuing this course, we disregard the decisions of the generality of mankind; but act in accordance with the judgments of truth. The fame of this world's poets, philosophers, and legislators, has frequently been descanted upon with enthusiasm; the light of their renown has descended through successive ages, and been transferred to different quarters of the globe; their most insignificant actions have been magnified to importance,—while the zeal, and devoted heroism of those who have engaged in a loftier cause, and accomplished nobler objects, have been, comparatively disregarded. To this class, belong some of the most gifted of past ages—men who waged a determined hostility against the enemies of the Lord, and sent forth such a tide of influence as removed the desolating scourge from our land. Such were they who guarded the avenues of truth against the encroachment of its adversaries. Such, above all, were the faithful martyrs—and such also have been the despised and persecuted missionaries of the cross. However much their motives may have been calumniated or disregarded by the world, every Christian must look back with interest upon their doings and their sufferings. These are not to be estimated by their results in time, however great and momentous they may have been. They stretch forward to eternity; and when we call to mind the scene of their departed greatness, we are comforted by the assurance that their sun has not gone down in darkness, but has passed into purer regions, where no cloud or shadow can ever again obscure its lustre.

The distinguished individual, whose memoirs we now attempt to bring before

the notice of our readers, is not, we presume, altogether unknown to them. The early details of the Burman mission, which appeared in several of our religious periodicals, with the subsequent history of its vicissitudes, and of the almost unparalleled sufferings, to which the devoted few, who adhered to it in circumstances of overwhelming peril and difficulty, were exposed, created no common excitement among those who watched the progress of the Redeemer's kingdom, or whose views were directed to the political revolutions by which the latter day glories of our world are hastening on. The uncertainty which so long prevailed regarding the fate of the empire; the darkness in which every thing connected with the mission was involved; and the fears entertained about the converts, who were placed in peculiar jeopardy, tended greatly to increase this interest. To Burmah we looked, as to a place where the standard of the Lord of hosts had been erected, and where the light of the glorious Gospel was shedding its rays; and our fears were excited lest the standard should be thrown down, and that of the enemy erected in its place, and lest the light should be suddenly extinguished. It was therefore with feelings of gratitude that we contemplated the cessation of hostilities, when part of the Burman possessions was ceded to British power, and that we hailed the brightening prospects which opened upon the mission. A dark, and portentous cloud seemed again to come over our prospects, when tidings of Mrs. Judson's death reached us; and, though recent accounts ought to excite our most fervent gratitude to him whose agency is supreme, and whose counsels are true and faithful, feelings, not unmixed with melancholy, arise in our minds, when we look back upon those virtues which seem to acquire new interest from their extinguished brightness, and from a remembrance of the gloomy, and desolate path which they once illuminated.

A history of the Burman Mission, formed an important desideratum. This was in some measure supplied by the able and interesting account drawn up by Mrs. Judson. Much was, however, wanting to fill up the narrative; and as the materials could only be supplied by those who took part in the dreadful tragedy, or were eye witnesses of the transactions, we naturally looked for its continuance to one of the missionaries, or to some individual who had access to the letters and private journals which had escaped the general wreck, or were taken from a remembrance of circumstances which could not but be indelibly engraven upon their minds. A biographical sketch of Mrs. Judson, with an account of the motives, and circumstances which induced her to engage in the missionary work, was also eagerly desired by us, and we rejoice to say, that both objects have been united in the work before us. A narrative more replete with interest, or better fitted to keep alive the courage, and languishing efforts of those who are exposed to untried difficulties, or compelled to labour in seasons of suffering, or of persecution, it has seldom been our lot to peruse. We rise from it with invigorated confidence, with our zeal animated, and with high admiration of the intrepid fortitude, and patient endurance, which this follower of her divine master was enabled to manifest, and to sustain.

Mrs. Judson's mind, was of a superior order, and every one acquainted with her writings must, we think, be struck with the fine proportion which existed among its powers, and which arose in a great degree from the balance of principle, and from the concentration of its energies to one great and important object. There was, however, a constitutional harmony; and as we admire the stately proportions, and exquisite symmetry of an edifice, independently of the design for which it was erected, so may we admire the more wonderful workmanship of the heavenly architect, and meditate upon the skill therein manifested, whether that skill shines forth from the mirror of nature, or is reflected from the human soul, the glories of whose original creation sin alone has effaced. There was something in the early development of Mrs. Judson's character which seemed to mark out her peculiar destiny, and to set her apart for the high and honourable work in which she engaged Gifted with clear intellect, united to persevering effort, and a moral courage which difficulties could not appal, she was pre-

pared to encounter hardships, and to resist trials, from which minds of feebler structure, or of a false and fastidious refinement, would have recoiled. Animated by love to that Saviour, the height and the depth of whose love to sinners tongue cannot describe; and justly deeming it the highest honour that can be conferred upon man to be commissioned to go forth with the message of reconciliation to that portion of the estranged, and exiled family of our race, upon whom the light of the glorious gospel has not yet shed its vivifying beams, she was not afraid of coming into contact with all that is revolting in human character, and from which the eye of taste, and of sentimentalism, might have turned away with disgust. The moral world opened before her in all its variety of guilt, and of wretchedness; and, knowing the utter desolation which reigns among beings severed from the fountain of happiness, as well as their irrevocable doom in the regions of despair, she lost sight of those minor distinctions, which we so frequently make the occasion of self gratulation. "Who made thee to differ" was the question which she proposed to herself; and justly tracing the origin of natural and moral distinctions to the will, and unmerited favour of heaven, she longed to make others partakers of like privileges with herself, and to introduce them into that glorious liberty wherewith Christ makes his people free. To this undertaking, she was prompted by a benevolence, pure and disinterested. For the beings of her compassion, she sought not the possession of earthly riches and honours, nor the enjoyment of those distinctions which might serve to attach them more firmly to earth, and to throw an illusive splendour around objects and events which must soon vanish away. The good she sought for them was lasting as eternity, and pure as the unsullied source whence it flows. It was a happiness arising from conscious safety, from a moral nature brought into union with the Divine, and from a title-deed to those glorious possessions which no change of time, or of circumstances can impair. This was a high and noble ambition enkindled at the altar of heaven; and when we think of one, fitted by her acquirements to attract the admiration of the world, making this voluntary surrender of herself to the missionary cause, her excellencies rise in our estimation; and she seems to realize the personification of mercy, so exquisitely conceived by a late lamented poet, in one of the happiest effusions of his muse, when she descended from heaven, carrying from the eternal throne that lamp of light which was to dispel the darkness of the world.

"This lamp, from off the eternal throne,
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears,
And earnest sighs, to read, believe, and live."

We have already remarked that Mrs. Judson's talents were of a powerful kind. Her feelings were also fervent and animated; and her enthusiasm was excited only by objects which were worthy of it. To some persons, her mind may have appeared too masculine in its texture, and deficient in those milder graces which lend a peculiar charm to character, and, like moon-light upon a landscape, soften down asperities. It was, however, the will of the sovereign Disposer of events, that her lot should be cast in a situation where sensibility, without firmness, would have proved unavailing, and where the former quality, was nurtured as well as controlled, and regulated, by protracted suffering, and by the painful conflicts which it had to endure. In her writings, we consequently find some beautiful touches of feeling, and pathos. These are never abruptly obtruded on our notice, nor descanted on in such a way as to interrupt the thread of her narrative. They are always brought before us in connection with particular events, and are so interwoven with their details, that, while they afford us a pleasing glimpse into the interior of the author's mind, and feelings, they never divert our attention from the object which she professes to have in view. Her faith in the divine promises was enlightened, and vigorous; and by this holy principle she was enabled to persevere amidst every discouragement, and when no visible success accompanied her labours. Resting upon the declaration which has gone forth, from the Almighty, regarding the future triumphs of the Gospel in every land, it was not affected by those sudden alternations of feeling which the varying aspect of human affairs is so apt to produce. The glorious page of prophecy opened its treasures before her; and when she looked forward to those "scenes surpassing fable, and yet true", they inspired her even

in distant prospect, with a foretaste of joy and blessedness. When difficulties thickened around her, we, therefore, find that she was not overcome by them. Her solitary chamber bore witness to the expressions of her confidence, and to the strong crying and tears, with which she made intercession for that little church which was now dispersed, but which God, in his mysterious, and faithful providence, was sustaining in the wilderness. Her assurance of the divine acceptance disarmed death of its terrors; and her unmitigated earthly sorrows made her long more earnestly for the participation of heavenly rest, and for that land of never ending delights, where nothing shall again interrupt the stream of enjoyment. Separated from her endeared partner, who was exposed to the gloom and damps of a prison house; fearful of his impending doom; and denied that access to him which might have soothed their mutual sorrows, her cup of earthly misery seemed at its full. Add, however, to this, the dreadful privations to which she was herself subjected; and her exposure to the rude and barbarous insults of those to whose mercy she was entrusted, and her condition appears truly deplorable. Even in these circumstances, she did not give way to sinful despondency, but employed herself in devising expedients by which she might procure deliverance for the missionaries, or obtain a mitigation of their sufferings. The measures to which she had recourse evinced a skill, and dexterity, which place in a strong light the varying resources of her mind. Amid all the ingenuity which she manifested, we find no compromise of principle, no mean stratagem, and not even a seeming deviation from truth, when circumstances were most oppressive. Her personal trials never abated her zeal for the conversion of the heathen, nor made her relax in her efforts to instruct the females and others in the truths of the blessed gospel. For this object she lived, and for it she was willing to die. She knew that the clouds which gathered around her were tinged with the beams of a glorious sun; and that the light which now shone so feebly, would usher in a more perfect day. Some of the converts had already terminated their warfare, and joined the ransomed of the Lord. She was as yet a stranger, and a sojourner upon earth; and when she was preparing anew to enter upon the field of conflict, death put a period to her sufferings, and introduced her into that world, where they who have turned many to righteousness shall shine as the sun in the firmament, and as the stars forever and ever.

We have extended our remarks on Mrs. Judson's character beyond what we originally intended; and must, therefore, defer our extracts from the work before us for a future number.

INQUIRY RESPECTING THE LAW OF PROPERTY AND INHERITANCE, AS IT AFFECTS CONVERTS TO THE CHRISTIAN RELIGION.

To the Editor of the Oriental Christian Spectator.

SIR—A person of the rank and designation of Dessai, a hereditary revenue officer, reduced, however, in his circumstances, and confined in prison for misdemeanour, having, within the last few months, shewn a disposition, I trust by the grace of God, to embrace the way of salvation through Christ; I was led to consider what change in his relation with government, and in his rights of property, he would undergo, should a change in his religion take place. In the course, also, of a correspondence with some friends, upon a subject embracing this consideration, it was suggested, that under the present operation of the Hindoo law in our courts, a change of religion would be certain, in most cases, to lead to a sacrifice of property; and, it was further suggested, that in the course of the renewal of the present charter, steps might advantageously be taken to procure the modification of a law, harsh in itself, and obviously incompatible with our principles of toleration.

I have since been considering the subject, and it now occurs to me, that previous to taking any step in the matter, it would be useful, through the medium of your periodical, to acquire some further information, with a view to ensure a correct understanding of the subject. Possibly the grievance I allude to may not practically exist; but this can only be ascertained, when a case, calling for the interference of this law, shall occur. I propose, therefore, to invite the opinion of any person well informed on this subject, regarding the two following points: viz.—Whether, (and if so, to what extent) under any existing rule, or law, a change of religion tends

to disqualify a public servant of any description, or hereditary officer in the revenue or police, for the discharge of his public duties? and, secondly, how far, according to law or custom, *as concurring in practice*, it excludes from holding or inheriting property, whether real or personal.

You can well understand, Sir, that the real degree of importance attached to this question, is as nothing, compared with many others; and, as long as the rule of law shall remain unfavourable to the claims of the persons I am describing, they will, no doubt, cheerfully submit to its requisitions, and count it "an honour to suffer for Christ": but, I trust it is not inconsistent with Christian principle, to attempt, on a clear understanding that the grievance does exist, to bring our native fellow subjects under the operation of the just and well *recognized* principle of toleration, taking that term in its true, and not *overstrained* sense. Desiring, therefore, to be considered to attach no more importance to this subject, than I have already explained; I proceed to furnish you with such information, on the last of those points; viz. how a change of religion operates to exclude from inheritance of property, as I have been able to collect from Sir Thomas Strange's compilation on the subject of Hindoo law.

The turning point of the law on this subject, is the incompetency in the heir to perform the obsequies of the deceased. Numerous causes of incompetency are assigned, all of which, however, though they exclude from inheritance, claim for their subject a maintenance, as in English law, in cases where the disabilities are similar. The following is Mr. Colebrooke's opinions as to how far these causes of disinheritance are obsolete. "I do not think any of our courts would go into proof of one of the brethren (of a family) being addicted to vice or profusion, or of being guilty of neglect of obsequies and duty towards ancestors. But, expulsion from caste, leprosy, and similar diseases, natural deformity from birth, neutral sex, unlawful births, resulting from an uncanonical marriage, would doubtlessly now exclude; and I apprehend it would be to be so adjusted in our Udaluts". But, of these causes, it appears they take a distinction between such as involve partial, and complete degradation; and, in the former, the impediment may, in various ways, be removed. The cause, however, with which we have to do is included in the latter, and I describe it in Sir Thomas Strange's words.—"It remains to consider one case, that may be said to be, with reference to personal delinquency, *instar omnium*—occurring in every enumeration on the subject, as a cause of exclusion,—viz. *degradation*, or the case of the *outcaste*. Accompanied with certain ceremonies, its effect is, to exclude him from all social intercourse, *to suspend in him every civil function, to disqualify him for all the offices*, and all the charities of life,—He is to be deserted by his connexions, who are, from the moment of the sentence attaching upon him, to 'desist from speaking to him, from sitting in his company, from *delivering to him any inherited or other property*, and every civil or usual attention'. So that a man, under these circumstances, might as well be dead. It may be useful to adduce a practical illustration of these provisions, when applied to a case, which came before the Suddur Udalut in Bengal, in 1814—wherein the party had been guilty of a series of profligate and abandoned conduct, having been shamefully addicted to spirituous liquors; having been in the habit of associating and eating with persons of the lowest description, and most infamous character; having wantonly attacked, and wounded several people at different times; having openly cohabited with a woman of the Moohummudan persuasion; and having set fire to the dwelling house of his adopted mother, whom he had more than once attempted to destroy by other means: the pundits declared, that of all the offences proved to have been committed by the individual, one only, viz. that of cohabiting with a Moohummudan woman, was of such a nature, as to subject him to the penalty of expulsion from his tribe (to the exclusion, of course, from inheritance) *irrevocably*",—and, of this opinion was the Court. It is not here the place to quarrel with the wisdom of these provisions—It is of their latitude I complain. If I have not mistaken the principle of that toleration which we are at this moment extending to every class of our subjects, I may assume that a difference between the exercise of a moral censorship (which Sir Thos. Strange alludes to) on the part of the community,

and the absolute persecution here enjoined, ought to be recognized. The mixed characters of the authors (their works showing that they legislated for religion as well as civil concerns, according to the practice of many oriental nations), here quoted by Mr. Colebrooke, &c. will account for their appealing to both sanctions, and for the vindictive character displayed in some clauses of the provisions in question. By marking some in Italics, I have endeavoured to make them stand out to view, and the object of these remarks is to make this distinction noticed.

Now I do think, that, under the present separation of civil and religious legislation, and, under the known tolerative character of a British Government, without infringing in the slighest degree upon the moral censorship of the native community, or the religious sanctions which may be supposed to flow therefrom, we may fairly expect to see the legislature reassume its prerogative, by rescinding some of the provisions of the Hindoo law; and, after giving the fullest freedom in the matter adverted to, by interfering to protect a person on a change of his religion, from losing his (not social; leaving those to be withheld or not, by the community, but) civil rights, and from suspension in civil function or office.

I consider the foregoing exposition of the law, as quoted by Sir Thomas Strange in his 9th Chapter, decisive as to what way *the law*, runs upon this point; but I am happy to observe that *custom*, on this side of India, may be inferred not wholly to correspond in principle with it.

From the summary of Hindoo law and custom, made, under the authority of the Bombay Government, by the late Mr. Steele, it would appear, that disqualification arises in a religious office, only in matters, where, from the nature of the thing, it might be expected to arise; and generally, in all other states of life, after the *establishment of corrupt motives*, unattended with compensatory advantages to the family, or of change on compulsion—circumstances which would not, it is presumed, lead to any embarrassment amongst the individuals we have in view. The following are the most material passages in that work.

"The only case in which an heir is deprived of his rights, is that of a successor to a religious office entirely losing caste by change of religion. In which case, though he would not be excluded from inheriting moveables and immoveables, and offices of a public nature, he could not enjoy the emoluments, nor, (like a female incumbent), appoint a gomashta to perform the duties of such a religious office.

"A man entirely losing caste by changing his religion, *from motives of avarice*, has no right to share in the partition of family property, unless he did so in return for a grant to the whole family of a wuttun, &c. when he would be allowed a share. If the change of religion were operated by force, the relations might, at their option, reserve to the party a maintenance": p. 225.—It is observable that the latter paragraph refers to the right of partition, as the former does to that of inheriting, and therefore they include all rights as far as regards property.

I heartily wish that some one may be found to give his attention to the subject—some one, who, from professional knowledge, might be competent, and from Christian love, be willing, to exert himself in an effectual manner. The subject has much in it of a secular nature; but, as I am in a secular employment myself, I believe it to be within my sphere of duty, though I trust I do not give it more importance than it deserves. I attach infinitely more to the one branch of the inquiry than to the other. I am willing to believe we shall have been permitted to bestow a lasting benefit on the country at large, if we are able, under the sanction of a statute of the British Parliament, to introduce our native fellow Christians into the various offices and functions of civil life; at the same time, endeavouring consistently to protect them in a just and legal enjoyment of that property, to which, under other circumstances, they had a natural right.

I remain, Sir,
Your most obed't Servant,
R.

ON THE DUTY AND IMPORTANCE OF THE INSTRUCTION OF NATIVE SERVANTS.

To the Editor of the Oriental Christian Spectator.

SIR—Perhaps the following account of my progress in communicating religious instruction to my servants, and the remarks

subjoined, may be acceptable to some of your readers. If you think so, oblige me by inserting them in your next number.

Yours &c. R.

I had frequently heard it inculcated as a duty of the first importance, that every Christian who professes to love his Saviour, and desires to bring others to love him too, should daily assemble his servants of every persuasion, and communicate to them a knowledge of the Gospel message. But it was only three months ago that I felt constrained, by the voice of my own conscience, and the love of my Saviour, to attempt to do so in very deed. I had always pictured to myself numerous objections, such as—my imperfect acquaintance with a language familiar to them—my situation as a public servant of Government—my want of leisure—and numerous others, your readers can well understand; nor did I overlook the real difficulty—my want of courage. But at last felt, I am happy to say, that this last was the only real obstacle, and having learnt to consider it, though sufficiently explanatory of the delay, no justifiable cause for it, I made the matter a subject of prayer, and forthwith commenced upon a daily course of reading* and expounding. Wishing to give my servants a general view of the history of the world, and of the providential dispensations of God, I first began with the Scripture History in Murat,hee, (by whom published I know not)†; and I went through it in fifteen days. The number at first was from ten to twelve. It may be imagined that no little surprise was excited. I thought it necessary, therefore, to tell them, how we should severally be accountable at the great day of judgment; and I represented to them that perhaps they would never again have an opportunity of being instructed in the truths, which referred to another world, and according to which, in fact, they would be judged at the last day. There was much attention, owing to the novelty; but it was succeeded by as much levity. After a few mornings, I could scarcely get any one to hold up his head for shame, or to avoid skulking behind his neighbour. Many wore an open smile, and a few of the bold spirits manifested an aversion to hearing at all what was going on. I felt the duty to be a trial and a burthen, and began to look fearfully and anxiously to the task, as it recurred every morning. I went on, however, never intermitting my prayers for strength, and wisdom, and utterance. I often addressed myself to them—appealing to their very shame-facedness, for a proof of their low estate in sin and corruption—warning the smiler to beware, lest his smiles should be turned into woe—and endeavouring, as much as possible, to arrest the attention of all, by constant (though I must say, poor) attempts at expounding what they heard—bringing every familiar occurrence, or well known fact, to bear upon the subject before me—and, I am happy in being able to add, that the levity, at least all open levity, soon became checked. The numbers were diminished certainly, but ground was gained in many respects. After finishing "The Scripture History", I proceeded with the Tract Society's publications, beginning with No. 1, and omitting No. 2, (the Catechisms it being my wish to reserve for the future)—and reading Nos. 5, 6 and 7, in succession—not however without intermixing most of the easy parts of Scripture. In this manner, I have gone on for the space of three months, and though my number is reduced to six, yet I have already experienced the burthen to be materially lightened. I will faithfully tell you, however, that I still find it is no easy thing to busy myself about the souls of others. From the above account, such of your readers as have never entered upon this duty, will conclude that the ordinary difficulties are not light; but I should ill depict my own feelings at times upon this subject, were I to omit to make any allusion to that severe mental depression, which I have occasionally felt in the prosecution of this duty. St. Paul describes it, in a far higher degree, when he speaks of being "pressed out of measure, above strength". Those who have yet to experience it, will hardly appreciate my view of it; and those who have experienced it, need not to be told what is its effect on the poor sinful heart of man.—I only a-

*The reading devolved upon one of my young domestics, (who had been taught to read [illegible] aided occasionally by another individual. I found this method gave me more opportunity of watching the audience, with a view to a better application of the exposition.

†By the American Missionaries at Bombay, who will be happy to furnish copies to any gentlemen who may wish for them.—*Ed.*

lude to it here, from a desire of being faithful*; but, if I were asked whether I am discouraged, I would reply unhesitatingly to the contrary. My only regret is, that, I I have done so unworthily what it was my duty to do, and prayed so feebly for success. —I regret nothing else. I was reflecting the other day on the anxiety it cost me—but my experience taught me that never was a useful design unaccompanied with toil in the furtherance of it; and sweetly did those promises and exhortations recur to my mind, "cast thy burthen upon the Lord, and he shall sustain thee.—In due time ye shall reap, if ye faint not".—The very next day, I received the most marked encouragement to proceed. In conversing with, and examining my horse-keeper, I drew from him such a pleasing account of the effects he had experienced in his own heart and conduct, that my heart overflowed with joy. He has now, in conjunction with another individual, commenced, at his own ready compliance with my desire, to learn the Murat,hee language. He spoke freely and candidly of the difficulties which lay in his way, but said that he perfectly understood what he daily heard, and that on thinking upon it during the day, it came with great power to his mind; and that, instead of lying down at night with the fear of all sorts of evil spirits in his head, he now found, that after committing himself and his companion to God, through Christ, he slept in peace, and awoke with his thoughts prepared again to return to his devotions. He states, at the same time, that he has ever since broken off his evil habits.—Now I state his case, not as one of ultimate conversion to light and life, (through I have good hope through Christ, that God has begun a work within him, and that his word will not return unto him void), but I adduce it, even in its present extent, as a decided encouragement to all, under like circumstances of weakness and temptation as myself†. I will not conceal from you that I had sometimes thoughts of the propriety of discontinuing the practice of assembling my servants; but I now see the thing in a different light, and I feel I am as imperiously called upon to continue to provide my servants with the means of grace, as to avail myself of them myself.—In making the above communication, I humbly hope my only motives have been, to excite and encourage such of my fellow Christians, as have not hitherto felt the importance and the *obligation* of this duty, to commence upon it, in firm and patient dependence upon a faithful covenant keeping God —who, as God the Father, Son and Spirit, is engaged to help his weak, unworthy creatures, in the cause (which, in fact, is more his than ours), if only we will seek him in fervent faithful prayer. Only consider, my fellow Christians, what it is that is recommended to you. If there are 50 Christians willing to devote a morning hour to this duty, allowing on an average 10 servants, of every description, in a family, then it appears that that most important part of a missionary's work—the exhibition of the word of life by reading and expounding—is being performed towards 500 *souls!* May a double portion of God's Holy Spirit be communicated to all who love the Lord Jesus, that we may strive more and more to approve ourselves his *faithful* servants—and may the sentiments of every heart be—"Lord, what wilt thou have me to do"?

* Let the effect of this trial upon every Christian be, to redouble the frequency and fervency of his supplications in behalf of Missionaries, who perhaps are still more often exposed to it.

† Let me not be mistaken to imply that the encouragements we meet with form the ground of obligation to this duty, which must wholly be sought in the relation we stand in to our domestics, taken in connexion with the scriptural injunctions to impart the knowledge of salvation, of which we have, through no deservings of our own, become the stewards.

ON THE DISPENSATIONS OF PROVIDENCE AS EXHIBITED IN THE PASSING EVENTS OF THE PRESENT TIME.

For the Oriental Christian Spectator.

"Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein".

Such is the concluding declaration of the Prophet Hosea. This instructive truth he sets as a seal to *his* portion of the Sacred Oracles;—a sweetly interesting and solemn

book of scripture, exhibiting to us an affecting view of the then fallen state of degenerate Israel, and the future purposes of the mercy of Jehovah, as God in Christ, restoring them by his grace, and renewing them by his Spirit, to faith, repentance, and obedience.

Ought not this passage of Scripture to stand as a permanent lesson before the mental eye of every believer? and ought he not to aim at obtaining, by due contemplation of the *Providences* of God, clearer views and more exalted ideas, of the hand which guides, and the wisdom which appoints, the various occurrences of this changing world. The heart would then be more warmly affected towards the Lord of Hosts, who is wonderful in counsel, and excellent in working.

Let the Christian, with an enlightened eye, look whithersoever he may, much will arrest his attention, worthy the exercise of his serious meditation; and, although the superficial glance of the man of the world may discover nothing but the usual contingencies of "time and chance", *he* will assuredly be led to trace therein the wonder-working hand of God, without whose will, not a sparrow falls to the ground—before whom the very hairs of our heads are numbered—and who, out of apparent darkness and confusion, brings forth light and order, all tending to the final triumph of truth over error—righteousness over sin—and his own infinite glory over that dishonour now cast upon his throne by a world lying in wickedness.

Let him direct his attention to the Church of Christ; let him see her, at one hour struggling through the fire of persecution, yet rising refined and pure from the furnace, adorned with peculiar grace; and let him again behold her fallen and disgraced—her glory departed, her comeliness defiled—the beautiful garments wherewith she was before arrayed, exchanged for the attire of an harlot, and the diadem of her Lord's bestowing, basely supplanted by the triple crown of the man of sin, and thus led through the whole length and breadth of the land in bondage and dishonour. And lo! the light of heaven bursts from beneath yon cloud—it gleams gladly on a little spot of earth—the mists are chased—the true light now shineth with expanding ray—the Sun of Righteousness with healing in his beams, appears above the dark horizon—reviving nations rejoice in the brightness of his rising—up the vast vault of heaven he holds his steady course, and even to this hour is ascending, in the glorious triumphal chariot of the Gospel, to the fulness of his midday power.

From this subject let the believer turn and contemplate, in the light of scripture truth, the state of nations either generally or particularly; and, amidst the deep intricacies of state policy, the intrigues of courts, and the force of arms, he will still discover the same almighty agency and overruling power.

But, in thus extending his view, let him not overlook the passing occurrences of his own neighbourhood, and family. Every little community, will, amidst the ever changing incidents of life, afford him an equal, and indeed, an ampler measure of profitable reflection. And, perhaps few parts of the world will present subjects of this nature more frequently than India, where the state of society fluctuates so constantly—where death is often so active—where he continually seizes upon the young and vigorous, who are cut down as the flower of the field—where, from the limited extent of society, each event becomes a more general subject of conversation—but where, alas, it must also be said, the hand of God, in his most striking providences, is so greatly disregarded, and these his most solemn admonitions so commonly unheeded.

We have lately seen the triumph of the believer, in the last moments of one long laid on the bed of sickness; we beheld him descending by slow, but steady, steps to the dark valley of the shadow of death, fearing no evil—the rod and staff of his Redeemer God affording both support and comfort. Death enters his chamber: but, as it were, pauses near the threshold, and tarries, and delays to execute his commission. The dying saint has thus time to contemplate his form, and to mark his countenance, and to watch his slow approach. He views him, not as bearing the stern mandate of an unknown king, but as the messenger of Jesus, about to relieve him from the last struggle with sin, the last consciousness of sorrow, and to bring him to his final home. and his

eternal rest. Committing himself to his Saviour, and knowing in whom he has believed, he finds strength equal to his day of trial—death is disarmed of all its terror—the guilt of sin is removed by the blood of the cross—and he dies, affording a striking evidence of the power of divine grace, the efficacy of the gospel, and the faithfulness of God.

Constrained by such irresistible evidence, I doubt not but many exclaimed, at the moment, "Let me die the death of the righteous, and let my last end be like his", who, nevertheless, are far from cultivating serious impressions, but in whom conscience, although on such occasions it will be heard, is but too commonly disregarded, and the mind, which should be engaged in the noblest of pursuits, the service of its God, is ceaselessly occupied in the vain and unsatisfying amusements of the world, or the eager pursuit of earthly cares. But would they indeed, die the death of the righteous? Then, like him, renouncing every false refuge, they must be found invested with the imputed righteousness of Christ, wherein alone is the sinner justified. Would they desire that their latter end should be like his? Then, like him, they must "*walk with God*". Hard sentence this, to *flesh and blood*—but not so to the grace-renewed heart. The things of this world blind the eyes, and pervert the hearts of unrenewed men, and hence, with them, vital religion is an object either of aversion, fear, or derision. But to believers such discoveries of the glories of the adorable Redeemer are afforded, with such an experience of the love and peace and comfort which flow from him, that to walk with God is their deliberate choice—to be hindered in their way, their grief—and to stumble, turn aside, or to be betrayed into sin, through the power of their own evil hearts, or the force of temptation, their greatest sorrow and their deepest humiliation.

[But, in reflecting on the closing scene of one, thus calmly departing into peace, in the enjoyment of the abundant and purifying comforts of the Holy Spirit, let not any be induced to build on that too fallacious hope, that his days will be so lengthened out, or dream of a change of heart when laid upon a bed of sickness: rather, let him realize to himself the king of terrors stalking through the land, and laying his hand alike upon the high and low, rich and poor, happy and miserable—at one time entering the stately mansion of dignity, honour, and worldly prosperity, with his shaft directed at the exalted occupant, and hurrying him to the grave; at another, following his victim to the scenes of amusement, recreation, and joy, and at one blow removing him from all around him, to render his account at the bar of his Maker; at a third, seizing the man immersed in worldly engagements, rejoicing in the work of his hand, and saying to his soul, "Soul, thou hast much goods laid up for many years"; and whilst yet the heart is full of earthly things, dragging him away, equally regardless of his fears, or of the cries and prayers of his sorrowing relations. Again,—but why should I further recount what daily experience, if not blinded by the god of this world, must forcibly bring to the mind of all?—the warnings of the brevity of life, and the frail tenure of our mortal existence]. Alas! how prone are Christians to slumber on the verge of eternity—to calculate on days and days to come—and to forget that, peradventure, even now the Judge standeth at the door. Truly, O Lord! "in the midst of life we are in death; from whom, then, shall we seek for succour but from thee?—How solemn!—how appalling!—in one moment, health, and all the active vigour of manhood!—the next—eternity! Ye men of the world, whose breath is in your nostrils; and who are indeed crushed before the moth; why are these things?—Are they not for you?—for your admonition, and your highest and eternal good?—Yes! they are the warning voice of God, speaking in a language that men of every tribe and every tongue may comprehend! But, it is written, "*God speaketh once, yea twice, yet man regardeth it not*"! Christians!—let it not be so with you! Behold him, who having by himself purged our sins, sat down on the right hand of the majesty on high, exercising all power both in heaven and in earth. Behold! all your times are in his hand: and his unerring wisdom has fixed, not only the bounds of your habitation, but also the number of your months. "Commit thy way, then, unto the

Lord; trust also in him, and he shall bring it to pass". Let these providences teach us the lesson that the holy Hosea has set before us, that we may with spiritual discernment so read the book of God's providence, as to draw from it rich stores of the most profitable instruction. Let us meditate, on them, for our own improvement. Let us speak of them, for the warning and encouragement of others. Let us publish them, that they may be recorded for our general edification; and *"that God in all things may be glorified through Jesus Christ"*.

Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand;
Yet how insensible!
A point of time, a moment's space
Removes me to yon heavenly place
Or—shuts me up in hell.

O God! my inmost soul convert,
And deeply on my thoughtful heart,
Eternal thoughts impress;
Give me to feel their solemn weight,
And save me ere it be too late;
Wake me to righteousness.

ONESIMUS.

ACCOUNT OF THE POLITICAL AND RELIGIOUS STATE OF CHINA.

National and Religious Character of the Chinese.—The Chinese writers represent their nation as having been in a state of barbarism until the time of Yaou; i. e. about 2,200 years before the Christian era. Their territory, as they also admit, was small. But after the days of Yaou, the nation extended its territory, increased in population, improved in character, and felt the want of knowledge. The first ideas of writing were suggested to the Chinese by impressions made by the feet of birds on the sand; and by the marks seen on the bodies of shell-fish. Their written character, for a long period, was purely hieroglyphic; but gradually lost its original form, and approximated to one better adapted to the purposes of government and literature.

At the commencement of the Dynasty Chow, upwards of a thousand years before Christ, the Chinese states, or clans, amounted to one thousand and eight hundred, each of which had its chieftain, who possessed absolute and hereditary power; but they all united in acknowledging the supremacy of the emperor, whom they honoured as the centre of their union, and the chief of mortals. Under such circumstances, it was impossible, that the dull and tiresome monotony of sentiment, customs and manners, which despotism has since compelled to reign in China, could have prevailed.

About two hundred years before Christ, these clans were reduced to the number of seven; and these were subverted by the first emperor of the Dynasty T'sin, and a gigantic despotism was erected, the great lines of which continue to the present time.—The laws of China have many defects, but are said also to possess great excellencies. The manner of their execution depends, of course, on the character of the reigning sovereign.

For ages, the arts and sciences in China, have been stationary: and, from the accounts of the last British embassy, (1816) seem now rather in a retrograde state. The obstinate refusal of the Chinese to improve, is to be viewed rather as arising from the effect of principle, (perhaps I should say prejudice,) and the restraints of arbitrary power, than from the want of genius. For, they consider the ancient sages, kings, emperors, and governments, as the proto-types of excellence; and deem a near approximation to the times in which they lived, the highest display of national wisdom and virtue. They are still blindly devoted to antiquity; and possess not that greatness of character, which sees its own defects, and sighs for improvement.

China is governed at present by the Manchow Tartars. About 180 years have elapsed since the commencement of the existing Dynasty. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, unite in what may now be considered the character of the empire.

She possesses, in an astonishing measure, the art of turning all her intercourse with foreigners to her own honour and advantage, while they are made to feel their own insignificance and dependence. Idle displays of majesty and authority must satisfy those nations which seek their alliance; for in vain will they look for truth or respectful treatment. If they can be contented to bow down, and acknowledge that their bread, their water, and their existence, are the effects of her bounty; she will not deal unkindly with them. But, woe to that nation which dares presume even to think itself equal, or within a thousand degrees of equality—that nation is rude, barbarous, obstinate, and unfilial: not to tear it up root and branch, is a display of forbearance worthy of the sovereign of the Celestial Empire alone!

The account which Dr. Milne has given of the religion of China, is worthy of serious attention.

Most of the forms of mythology, he says, which make any figure in the page of history, now exist in China; except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western *pagans*. She has gods celestial, terrestrial, and subterraneous—gods of the hills, of the vallies, of the woods, of the districts, of the family, of the shop, and of the kitchen! she adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over the births, and deaths, and over the small pox: she worships "the host of heaven, the sun, the moon, and the stars". She also worships the *genii* of

the mountains, rivers, lakes and seas; together with birds, beasts and fishes. She addresses prayers, and offers sacrifices to the spirits of departed kings, sages, heroes, and parents, whether good or bad. Her idols are silver and gold, wood, and stone, and clay; carved, or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees: she has set up her idols at the corners of the streets, on the sides of the high ways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, and necromancy every where prevail. Spells and charms every one possesses. They are hung about the neck, or stitched up in the clothes, or tied to bed-posts, or written on the door, and few men think their persons, children, shops, boats, or goods, safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are idolaters. For, though many of the learned affect to despise their popular superstitions, and to deride all worship, except that paid to the great and visible objects of nature, heaven and the earth, yet their own system is incapable of raising them above that which they affect to contemn; and, at the hour of death, finding some god is necessary, and not knowing the true God, they send for the priests of false gods, to pray for their restoration to health, and, for the rest of their spirits after dissolution, and a happy return to the world again. It is remarkable that Yukeaou, or sect of the learned, though in health they laugh at the fooleries of the more idolatrous sects, yet generally in sickness, in the prospect of death, and at funerals, employ the Hochang and Taousze, to offer masses; recite the *King**; write charms; ring bells; chaunt prayers; and entreat the gods. Admitting the influence which universal custom has over them in these things, we may perhaps also conclude, that they feel their own system uncomfortable to die with. In that awful hour, when "heart and flesh fail", human beings generally feel the necessity of resorting to some system, either true or false, which professes to afford any hope of escaping, or mitigating, those evils which a consciousness of sin compels them to fear; and of attaining that happiness, the desire of which is indentified with our nature. Where the true source of hope is not known or loved, recourse will be had to the false; this is the case with them.

After this rapid and affecting view, Dr. Milne goes into a more distinct specification of the religious opinions and practices of the Chinese; and then remarks:—

Assuming that this short view of the opinions, religion, and morals of China, is, as to its great lines, correct, the Christian reader will not fail to observe how exactly the portrait of the gentile world, drawn by the inspired writers, answers to the character of this people. For they are "sitting in darkness, and dwelling in the land of the shadow of death" —"have changed the glory of the incorruptible God, into images made like to corruptible man, and to birds, and four-footed beasts, and creeping things"; "worship and serve the creature more than the Creator"—"are led away to dumb idols"—"do service to them who by nature are not gods"—serve "idols of gold, and silver, and wood, and stone, which can neither see, nor hear, nor walk"; —abound in "witchcraft, hatred, emulations, wrath, strife, &c".—"given up to vile affections, changing the natural use into that which is against nature"—"altogether gone out of the way"—"under the power of Satan"—"walking according to the course of this world, under the dominion of the prince of the power of the air, who works in the children of disobedience"—"doing those things in secret which it is a shame even to mention"—"having the understanding darkened, alienated from the life of God through the ignorance that is in them"—"deluded by a vain philosophy"—"lying in the wicked one"—"without hope—without God in the world"!

Such is the state of China—Such, after enjoying the philosophy of Confucius for more than 2000 years!—Such, after Roman Catholic Christianity has existed in it for upwards of two centuries!—Such it was when the Mission to China, from the narrative of which I have too far digressed, was proposed—and such it is at the present hour.

Past Efforts to Christianize China.—Mosheim, and other ecclesiastical historians say, that the Nestorians sent a mission to China, about the close of the seventh century, and that, in the thirteenth century, they had a flourishing church in the north of China, where it continued to exist as late as the fifteenth century, after the churches of that sect had been nearly extinguished in Tartary. According to this account, the Nestorians must have been in China during a period of more than eight hundred years.

Dr. Milne is ready to question the reality of such a mission, from the fact that he had not been able to find any mention made of it in Chinese history; that, with the exception of the stone tablet of See-Gan, mentioned in Le Compte's Memoirs of China, no monument or inscriptions referable to such a mission, are noticed by Chinese writers; and that he could not perceive any traces of the Nestorian doctrines or ceremonies, in the pagan systems of China:—whereas the Chinese records notice every other sect which had entered their country: the Budhists, Moohummudans, and Roman Catholics, are particularly described. Several eminent Chinese writers lived at the period when Nestorianism is represented to have been in its most flourishing state, and though they speak of other religious sects, they make no mention of any sect of Christians. Dr. Milne also states, that images and pictures of Christ, borrowed from the Roman Catholic religion, are found in some of the Chinese temples, and, at certain seasons, are worshipped by the people.

The first attempt of the Roman Catholic Church to exert an influence in China, was in the thirteenth century, by means of an embassy from Pope Nicholas IV, to Coblai, Emperor of the Tartars. Though the principal object seems to have been Tartary,

*King, standard books, of a religious and moral kind thus denominated.

churches are said to have been built in China. About the year 1307, the Christian religion is reported to have made such progress, that Pope Clement V, erected Cambalu, which some think to be Peking, into an archbishopric, which he conferred on Joannes a Monte Corvino, the head of the embassy above mentioned. The celebrated Francis Xavier had determined on attempting the conversion of China, but died in the year 1552, on the coast of that country, and in the midst of his benevolent plans.

The foundations of the Romish church in China, were not properly laid till after the death of Xavier, when Mathew Ricci, an Italian Jesuit, penetrated China, and preached the Catholic faith with considerable success. Early in the seventeenth century, numbers of Jesuits, Dominicans, Franciscans, and Capuchins, were attracted to this great and promising field. Several hundreds of Catholic Missionaries, including natives and foreigners, have, at different times, laboured in it. Many of these Catholic Missionaries are regarded by Dr. Milne, as having been sincere and disinterested men. Some wrote well, where their judgments were not warped by the peculiar errors of their church. Several were distinguished for proficiency in Chinese literature. Some were tainted with scepticism; and others preferred the honours of a court to the labours of the Christian ministry. The doctrines inculcated in the Chinese writings of these Missionaries, are represented by Dr. Milne to have been such as were propagated in Europe in what Protestants regard as the darkest periods of the church. To do justice to the Romish Missionaries, however, we must quote at considerable length from his Retrospect.

"Here and there, in their writings, a beautiful sentiment, well expressed, and supported by appropriate quotations from the fathers of the Latin church, occurs; but often, in close connexion therewith, some traditional absurdity, which disgusts reason and common sense, meets the reader's eye.

"Their Ritual has certainly lost nothing by being transported to the East. The fictions of Chinese paganism, and the legends of the priests of Fuh and Taou, together with imported relations of miracles and wonders, wrought at the shrines of the saints, at the tombs of martyrs, or in the caves of hermits, have all contributed to produce considerable additions to the ceremonies of the Church. The virtues attributed to the sign of the cross, to the ringing of bells, to the burning of wax candles; and the powerful aids said to be afforded by the virgin-goddess to females in seasons of peculiar solicitude, to sick children, to the aged and poor; tended very much to make the system acceptable to the lower classes, especially to females, who before their conversion, had been accustomed to pray to Hwuy-fuh-foo-yin, and T'heen-how-shing-moo, &c. (Chinese goddesses), for children when barren, and for help in the hour of travail. The talents of the Missionaries, their virtues, and their influence, for a time, at court, gained over not a few, in the higher walks of life, to the profession of the Gospel.

"But, the isolated rays of scripture light, passing through so thick and clouded an atmosphere, must have been faint indeed.

"However, these corruptions are to be attributed to the system, and not to the men themselves: the fear and love of God would have restrained them from corrupting the truth intentionally; and we find the essential doctrines of Divine revelation scattered through their Chinese publications. The learning, personal virtues, and ardent zeal of some of them, deserving of imitation by all future Missionaries, will be equalled by few, and perhaps rarely exceeded by any. Their stedfastness and triumph in the midst of the persecutions, even to blood and death, in all imaginable forms of terror, which they endured in Japan, China, &c. shew that the adulterated Christianity which they taught, is to be ascribed to the effect of education, not to design, and also afford good reason to believe, that some of them have long since joined the noble army of martyrs, and are now wearing the crown of those 'who spared not their lives from death but overcame through the blood of the Lamb, and by the word of their testimony'. It is, also, not to be doubted, that many sinners were, through their labours, turned from sin to God; for we have abundant cause to think, that wherever the great lines of the Gospel are made known, should there even be a mixture of error with the truth, God will not suffer his word entirely to fall to the ground. They will finally have due "praise from God"; and let us never cherish a reluctance to consider them as fellow-workers in his kingdom.

"Of late years, they have been greatly persecuted. There is, however, reason to believe that the disputes which took place among the Missionaries themselves, and the spirit of bitterness and envy generated thereby, did their cause more real injury (as has ever been the case with all Christians in similar circumstances), than all the persecutions which they endured. The contentions which arose about a proper term to express the Deity; about the rites of sacrifice usually performed by the Chinese at the tombs of their ancestors, &c.; and the arrival from Europe of ecclesiastical messengers, clothed with secular glory, and invested with spiritual powers to settle all controversies;—these, together with some other things which immediately followed, produced the two greatest evils that can ever befal any body of men, jointly labouring for the conversion of the heathen, whether they belong to the Catholic or to the Protestant church, viz. external disrespect and internal divisions. The high tone assumed by a legate from Rome, the imperious conduct of individual Missionaries, in high ecclesiastical station, and the inflexible firmness, (some have called it obstinacy), of the greater part, who were neither intimidated by the thunders of the Vatican, nor softened by the entreaties of the friends of truth, nor moved from their purpose by the pacific counsels of moderate pagans;—

these things tended to lower their religion and its ministers in the estimation of the Chinese; and the introduction of separate and contending interests divided Missionaries among themselves, so that instead of exhausting their whole time, strength, and talents in the service of the heathen, a very considerable portion of these was thrown away, in defending the claims, in defining the peculiarities, and in supporting the pre-eminence of the several monastic orders, under the banners of which they had enlisted. These remarks are not made for the sake of passing any gratuitous and oblique reflections on the Catholic Missions in China; but with the view of exciting, by an example in point, the most watchful caution against similar evils; amongst modern labourers. For, although amongst Protestant Missionaries, these evils may not flow from exactly the same causes, or attain the same notoriety; yet they may arise from numberless other causes; and the consequences will be equally dangerous,—yea perhaps more so; for, the power of numbers, the influence of wealth, the patronage of Christian kings, the attractions of a showy worship, and the high scientific attainments of some individual Catholic Missionaries, might keep their cause still breathing, where ours, supported by few such visible and tangible aids, would be laid in its grave. Thus, one generation, and one society of men may learn wisdom, not only from the virtues of another, but also from its failings and errors.

"The Europeans, who were the life of the Missions, have either died, been banished, or fallen by the hands of their persecutors, and the handful of converts which they had made (for, compared with the Pagan Chinese, they were not, in the most flourishing state of the Catholic religion, as one to ten thousand), partly for want of the holy Scriptures, and partly for want of living teachers, are falling back rapidly into heathenism".

A Greek church exists at Peking, at which the Russian commercial resident and others from that country attend. It had its origin in the humanity of the Emperor Kank-he towards some Russian prisoners taken in his Tartarian wars. He allowed them to build a church, which is supplied with a succession of priests from Siberia.

The London Missionary Society commenced its Mission to China in the autumn of 1807, at which time Dr. Morrison arrived at Canton.

China as a Field for Missions.—The population, to which Christian ministers might gain access in China, consists of idolatrous Chinese, British merchants and seamen, American merchants and seamen, and Lascar seamen.

There are three places where Protestant worship is desirable, viz. Canton city, Whampoa Anchorage, and Macoa.

The Anchorage of Whampoa is about eleven miles distant from Canton; and the settlement of Macoa is about eighty miles below Whampoa. At Canton, Dr. Morrison preaches the Gospel publicly in English, and privately in Chinese. At Whampoa, the Bethel flag was hoisted a few times the past year on board an American ship. Some of the British shipmasters read prayers on board their vessels. The Portuguese inhabitants of Macoa are Roman Catholics, and deeply sunk in ignorance and superstition.

Of the seamen who understand the English language, there are annually at Whampoa between two and three thousand, of whom about two hundred die every year.

There are political difficulties in the way of exerting a Christian influence upon the heathen in China. The government punishes such of its subjects as receive the Christian religion, by scourging, transportation, or death, according to the degree of zeal or influence which the accused may have manifested in the cause. The instructions, therefore, which are designed for Chinese subjects, must be private, or be communicated through the medium of the press. The press, however, is a mighty engine, and it may be employed to great advantage in China, because the Chinese are a reading people. The English Missionaries have succeeded in collecting, at Malacca, which is a British settlement in the neighbourhood, all the requisite means for printing books to any extent in the Chinese. But more writers of Christian books in that language, are greatly needed to supply the demand.

Consider the population of China, of Cochin-China, of the Chinese settlers throughout the Indian Archipelago, of the islands of Loo-Choo, of the kingdoms of Corea and Japan. All these read the Chinese language; but until recently, they had nothing to read, except the principles of an atheistical philosophy, the lies and legends of idolatory, and the representations of sensuality. Here is a field of labour sufficient to employ a thousand hands. *Am. Mis. Her.*

BURMAN LITERATURE AND RELIGION.

From a Letter from the Rev. G. D. Boardman, dated at Tavoy, Sept. 27, 1828.

REV. AND DEAR SIR—In an accompanying letter, you will find it stated, that, by a careful investigation recently made, it has been ascertained, that of the population of this Province, not one person in a hundred is employed in literary pursuits. Of those who are thus employed, but few attain to the rank of learned men, even in the Burman acceptation of the term. To show more clearly the importance of an entirely new system of education in these provinces, is the object of the present letter. I wish it, however, to be distinctly understood, that I do not exalt this branch of missionary work at the expense of others. While I am deeply sensible of the importance of schools for the young, I must say that the *preaching of the Gospel*, is in my view, the *grand* means of accomplishing the great work of reformation which is now going on so prosperously throughout the world. Schools for the young tend to prepare the mind for a more candid attention to the Gospel; at least they will remove many of the erroneous prejudices which fortify the minds of the aged against divine truth.

Gandama, the founder of the Boodhist religion, was a native of Hindoostan. He died 2372 years ago; and the books said to contain his doctrines, were written at Ceylon, in Sandwich Pali, a dialect of the Sunsich, and contain all that the Burmans know of religion, philosophy, geography, astronomy and general science. Some even maintain, that he taught grammar. In whatever language his books were first written, they are now extant in the Pali, and were conveyed to Burmah from Ceylon. Hence the Pali language is, in the view of a Burman, the depository of every thing sacred, every thing divine, and in fine, every thing valuable to be known. A man is celebrated and called a learned man, in proportion to his ability to repeat *memoriter* successive passages from the books in this sacred language. Whatever errors Gandama, an Indian Prince, entertained 2400 years ago, those same errors are believed now by the whole population of Burmah. And as his instructions were not confined to religion, but embraced science in general, religion and science are to Burmans equally divine; and a man will renounce his false religion as soon as his false science. I have before me one of their books, second to none in their estimation. It is a mixture of religion, metaphysics and cosmography, and will inform one to a nicety how many divisions of mind there are; how many various exercises of thought; how many kinds of annihilation; how many divisions of matter, with all the wonderful minutiæ of production and destruction; how large the great central mountain is; how high, how broad, how sustained, by how many lakes and mountains encircled, by how many great islands (or continents), and how many small islands surrounded; how the heavenly bodies whirl round this mountain; what is the age to which the inhabitants of the several islands and other imaginary places attain; and all the ten thousand fables that were dreamed out by Gandama, and are now floating in the brains of all his followers.—These wonderful books of that atheistical, but ingenious Indian, contain the precise boundaries of all knowledge, human and divine, with nothing to add, abate, or amend. The simple doctrine, that there is such a continent as Europe, Asia, Africa, or America, is a heresy not to be believed; and the declaration, that there are *not* four great islands or continents surrounding a central mountain 1008000 miles high above the ocean, and extending as deep below, being in direct contradiction to Scripture, is no more to be believed, than that the earth is globular and revolves about the sun. Tell a Burman what you know from personal observation of geography, and although under the English government he will not charge the lie upon you *in words*, he does in *his heart*, and will do it in words when your back is turned. They will as readily renounce the whole system of Gandama, as believe there is such a continent as America. Soon after I opened the Zayat, a man told me that the people did not reject my general doctrine, but they could not believe that I came from a continent west of this.—I wish I could analyze a learned Burman's mind and thoughts, and present to your inspection the several parts. It would then appear in how different a channel from ours, all his thoughts run. He supposes that he has passed through countless states of being, from the meanest reptile, and has, at length, with great labour and pain, attained to the state of man. One of his greatest fears is, that when his present state terminates, he may sink down to be a brute or an insect again. He has no strong consolation like those who heve fled for refuge to lay hold on the hope set before them in the Gospel. He prays before his image or pagoda, that as a final termination of his being he may find repose in utter annihilation. But he has scarcely a single hope of attaining so great a blessing for millions and millions of years.

The whole system of Gandama has a tendency to cramp the intellectual powers;—professedly divine in its origin, it demands credence without evidence; wanting nothing, it spurns improvement, disdains the suggestions of experience, and flatly denies the testimony of the external senses. What a man sees with his own eyes, he is not to believe, because the scriptures teach otherwise. When I have pointed out some of these palpable false statements, the Burmans have laughed at my ingenuity, and believed the dreamer still. Thus all the channels of information are blocked up; all foreign science is an innovation, the offspring of dangerous heresy.—There is no fellowship of thought between them and us on any subject. Every thing appears to them in a different light, they look at every thing through a different medium, they attribute every thing to a different cause, seek a remedy of evils from a different quarter, and entertain, in fine, a set of thoughts and imaginations altogether different from ours.

To patronize the schools then, in which their own system, and that only, is taught, is only to strengthen them in their present errors. As long as Gandama's books are school books, the people cannot be more enlightened than he was. Could only one avenue be opened between the *real* world and the Burman intellect, there would be a total subversion of their present modes of thinking. If a new set of well chosen books could be introduced into the Kyoungs, I should rejoice to see them flourish. If this cannot be done, and I think it cannot, how important that schools be extensively established where such books shall be used. Transplant a youth from a Kyoung to one of our schools, or give him our books, and he will in a short time be 2370 years in advance of his countrymen, in that knowledge which experience and observation communicate. All this from books merely *human*. How immense then the change, should God in mercy grant a believing heart unto Salvation.

I remain, my dear Sir,

Yours in the service of the *Gospel*.

GEO. D. BOARDMAN.

REV. DR. BOLLES, *Cor. Secretary*.

Columbian Star.

Intelligence.

ASIA.—India.

RENUNCIATION OF POPERY IN THE SOUTHERN KONKUN.

On Sabbath the 7th February last, an Indo-Portuguese young man, formerly a member of the Church of Rome; was baptized by the Scottish Missionaries in the Southern Konkun. He has been receiving instructions at the Bombay, Bankot, and Hurnuee stations for upwards of a year past; and there are satisfactory reasons to hope that he has embraced the truth as it is in Jesus.

About one third of the missionaries in this Presidency deny the validity of baptism by the church of Rome. They maintain, that as that communion is the Antichrist of scripture, it cannot administer the ordinances of the Saviour. We regret the existence of their opinion, because we do not see any force in the argument by which it is supported, and because we believe that it is attended with some practical evils. From the declaration of the Apostle Paul respecting Antichrist, we are led to conclude that the term is applied to whatever belongs to a system professing to be founded on the New Testament, which is opposed to Christ. Now the practice of baptism, so far from possessing this character, is in direct accordance with the command of the Redeemer. As administered by the Church of Rome, it distinctly recognizes the name of the Father, and of the Son, and of the Holy Ghost, as the authority on which it is founded; and it cannot be doubted that at the day of judgment, the persons who are its objects will be tried for the neglect of the obligations which it implies. In some instances we know that there is the exercise of faith in connexion with the persons concerned in it; and that their piety is nourished by a remembrance of its solemnities and import. We know no principle, which in a case of this kind, can enable us to form a distinction between the validity of the ordinance as administered by a papist, or by an ungodly protestant; and we perceive that, by denying it in the former, and granting it to the latter, we give an encouragement to hypocrisy, and corruption at which we revolt. In pointing out the apostacy of the Church of Rome, there is perhaps no more advantageous method of proceeding, than by referring to what is implied in baptism; and making it the ground of contrast with all the false doctrines, and unscriptural practices, which are taught and enforced.

From the remarks which we have made, it will be seen that our opinion coincides with that of all the reformers, and all the protestant churches which have practised infant baptism, and that of the great majority of missionaries in this and in other countries. We admire the jealousy of giving the slightest countenance to that system which "exalteth itself against all that is called God or is worshipped", in which the opinion on which we have animadverted probably originated; and we have expressed freely our sentiments, because we conceive it a matter of importance that both aspects of the question should be presented to the Christian public.

MEETING OF THE CHURCH (OF ENGLAND) MISSIONARY SOCIETY, CALCUTTA.

The sixth annual meeting of the Calcutta Church Missionary Association took place at the vestry room of the Old Church in Missionary Row on Tuesday evening last.—Exactly at 7 o'clock the Bishop, accompanied by the Archdeacon, entered, and his Lordship having taken the Chair, the business of the meeting was opened by prayer. The Venerable the Archdeacon read a report, prefacing it with some short remarks. It stated that matters, as regarded the mission, did not wear so flattering an appearance as its more ardent friends could desire, but, nevertheless, that there was no ground for dejection or despair; that the fruits of Missionary labours were not, nor could they be expected to be always apparent; the seeds of the gospel were sown with no unsparing hand, and it rested with HIM alone, whose cause it was, to bless the germination, and ensure the harvest. The Society had, at that time, six schools in Calcutta and its precincts, containing in all 322 Hindoo boys, and in two of these, an English class was formed, where the progress of the boys is rapid and encouraging. Amongst the many animated addresses made on his occasion we select one by Mr. Edmonds, on rising to second a resolution of the time, *that it was the sense of the meeting that fervent prayer was necessary for promoting the success of missions in India.* That gentleman proceeded to recount some of the many signal answers which he had known accorded to prayer: among others, it was the effect of prayer, which caused an old church to be twice pulled down and rebuilt,

In 1802, six heads of families in Calcutta formed a little society, for the purpose of meeting every Sabbath and petitioning the throne of grace for the poor benighted heathen, and the answer had been gratifying, in the progress made by the mission against the strong holds of superstition and prejudice. One of the most unholy rites of Hindoo superstition had recently been abolished; and he even anticipated that the next generation would see idolatry swept from the regions of India, and the natives ashamed to revert to the stupid blindness of their forefathers, who could receive and believe in so palpably absurd doctrines.

The Archdeacon took a luminous retrospect of the progress of Christianity in India since his arrival here about twenty-four years ago. Then, the missionaries were not allowed to press the Murat, hoe ditch, and indeed, for some time, their labours were suppressed altogether; the natives could not be persuaded to allow their children to read their own books, or be instructed by their own pundits, though the English paid them. Now, they manifest the utmost alacrity, nay, eagerness to come forward and be taught those doctrines which they perceive have so much tended to elevate the European character. The Archdeacon then informed the Society, that the Right Reverend the Lord Bishop of Calcutta had consented to become patron of the institution, and moved the thanks of the meeting to his Lordship for having done so, and also for having accepted the Chair. The Bishop shortly returned thanks and took occasion to dilate a little upon the incalculable benefits arising to the world from Missions. A hymn was sung, the Collectors took their posts at the door, and the meeting broke up at nine o'clock.

The perusal of the preceding extract, which we have taken from a Bengal Newspaper, affords us much gratification. We believe that the Missionary meeting referred to, is the first which has been held since the Bishop's arrival at the head seat in his diocese; and we rejoice to see him at his post. We wish we had been able to procure a full account of the proceedings at the meeting, and the labours of the Society during the past year. In this extract, the necessity and effect of public preaching, wherever an audience can be collected,—which is by far the most important branch of a missionary's duty, is not adverted to. The Missionary who goes forth to pull down the strong holds of Satan by the "foolishness of preaching", must do so, leaning on the arm of the Lord: feeling the weakness and inefficiency of all human efforts for so mighty a work, he must throw himself completely on a trial of faith. The Captain of Salvation, under whose banner he has enlisted, has said, "Lo I am with you alway": on this promise he relies; and though the vision tarry he waits for it, believing that "in due season he shall reap if he faint not".

PUBLIC RESOLUTION OF THE HINDOOS AT CALCUTTA TO PETITION AGAINST THE ABOLITION OF SUTTEES, AND TO DISCUSS RELIGIOUS SUBJECTS.

A meeting of the Hindoos was held at the Hindoo College, on Sunday the 17th January. Most of the respectable Hindoos of Calcutta were present, to discuss and consider about the Regulation of *Suttee*. A Committee was appointed to arrange for petitioning the King and Council in England, to defray the expense of which, a subscription was raised to the amount of about eleven thousand Rupees. The meeting resolved to provide for a suitable building to be erected for the occasional meetings of the respectable Hindoos, and to discuss matters connected with their religion and customs. *India Gazette.*

There can be happily no doubt that the principal object of this meeting will not be obtained; and in connexion with it, it is pleasing to perceive the resolution which was formed respecting the *discussion* of religious subjects. Such a course must sooner or later be fatal to Hindooism. Many of the Bramhuns are aware of this fact, and most studiously avoid it. A most respectable individual of this class, when lately asked to state his reasons for believing the Hindoo shastrus, gave the following curious reply. "When I hear a story told me by a gentleman, I have not the impudence to ask its proof. Do you think, then, that I will treat my Shastrus with less respect"?

CHRISTIAN ZEAL EVINCED BY CONVERTS AT RAMMAKAL CHOKE, AND ADVANCE OF DIVINE TRUTH.

Rammakal-Choke is a village near Calcutta. A few years ago, a considerable number of the inhabitants renounced idolatry, and devoted a heathen temple to the worship of the true and living God.

"It will, no doubt, be remembered, that one peculiar feature of primitive Christianity was, that every disciple of it made the interests of the Church his own; in other words, that every man immerged his own interest in its welfare, considering himself as possessed of no interest distinct or separate from that of his common Lord. When dispersed by the persecution in *Jerusalem*, 'they went every where, preaching the word'.

"Something analogous has been exhibited by the native converts at this station; for, though none of them have been officially set apart to the office of a Missionary, they are in reality a church of Missionaries; and whether at home or abroad, whether in their own or amongst the families of their relatives and neighbours, one object seems to fill every mind, one subject to employ every tongue. Many instances of this nature might be recorded, in which friends have met together, and spent the greater part of the night in prayer, in singing hymns, and conversing about the things which relate to their everlasting peace; so that from that village, a general impression of the nature and importance of Christianity has gone forth over a thickly populated country of many miles in extent: and although the Missionaries have frequently advanced upon the villages beyond *Rammakal-choke*, they have invariably found that the report of the gospel had preceded them; that the fields were ripe unto the harvest, the general voice of the people being, 'Come over and help us'. And it is by no means a rare or unfrequent occurrence for persons, and even families to be in the congregations on the Sabbath, at *Rammakal-choke*, from villages of ten, twelve, and even fourteen miles' distance, who have come for the sole purpose of hearing the gospel, and inquiring, 'what they must to do be saved'.

"With a view to the disparagement of Missionary efforts, much has been said of the sordid motives, which have induced persons to apply for Christian baptism. That some persons have applied from unworthy motives, few, at all acquainted with the subject, will be disposed to deny; this, however, though to every friend of such institutions a source of regret, ought not to be of disappointment; it is what might naturally be expected. Amongst the multitudes which followed our Lord, were some who went, 'not because they saw his miracles, but because they did eat of his bread, and were filled'. Nor ought such instances to diminish our attachment to the cause itself; it is free from guilt, chargeable neither with the errors of its friends, nor the vices of its enemies; free alike from the weakness of its advocates, and the wickedness of its false and insincere adherents.

"In the instance, however, of the converts at *Rammakal-choke*, so far has the profession of Christianity been from holding out prospects of worldly emolument, that it has been attended with severe personal injury, and secular loss: almost every individual having embraced it in the face of oppression, opposition, insult, and obloquy. And it will be gratifying to the friends of this Society to learn, that not an individual of these converts has received, or does receive the slightest pecuniary aid from its funds: with the duties of their callings as men, the Missionaries have not interfered: by the honest employments in which they were brought up, they continue to support their families; and many of them, whilst 'fervent in spirit', are 'diligent in business, serving the Lord'.

"Towards the funds of this Society some of them have directly contributed, and, considering their means, contributed liberally, as may be seen in the case of the temple; whilst others, by rendering to the Missionaries every facility within their power for diffusing the gospel more widely around them, are indirectly contributing daily; some, for example, convey them from village to village in their boats; some attend them to assist in different parts of the service, more especially in inviting the villagers to come and hear, and afterwards conversing with them on the subjects which have been treated; others entertain, at their own charge, inquirers, who come from remote places to hear the gospel; in a word, they do for the cause, with cheerfulness and readiness, any thing, and every thing, within the limits of their ability.

"On the other hand, many of them have suffered severely for their adherence to Christianity, from the Zemindars, or landholders. Their houses have been destroyed, their gardens pillaged, their granaries plundered, and even their rice cut down in the fields. An attack was recently made upon them by a band of armed men, in which several of the Christians were severely wounded; and though the alleged cause was of a secular nature, the real one, there can be little doubt, was their profession of Christianity. In the assault, the arm of one of the Christians was broken at the wrist, besides receiving a deep cut from a sabre, which extended across his right breast: three others, though not injured to an equal degree, received wounds, which for some time disabled them from following the duties of their avocation. Measures have been taken for bringing the offenders to justice; nine were apprehended, and the magistrate has given the case the most prompt and vigorous attention.

"A system, if not equally violent, scarcely less oppressive, is now resorted to by the Zemindars, who declare that they will renew no leases to Christians; by which means, should the threat be carried into execution, many will be deprived of their scanty and hard-earned livelihood. Yet amidst circumstances of this nature, apparently so uncongenial to the growth of any cause, has the gospel advanced among them, affording the most indubitable evidence of the energy of Christian principles to subdue the heart, and the purity of motive from which these converts have received the truth.

"In the last year, there have been baptized of adults 66, of children 10; and the candidates for baptism, or catechumens, who are taken under a course of more particular instruction, and more vigilant oversight, are 16 in number".

In reference to this village, the following remarks were made by R. Macan, Esq. at a late meeting of the Bengal Missionary Society.

"It affords me great pleasure, to be able to bear testimony to the correctness of that part of the Report, which you have just heard, where an account is given of the suc-

cess of this Mission at the village of *Rammakal-choke.*

"An opportunity offered, a short time back, of visiting the retired village of *Rammakal-choke;* and, as far as observation can be allowed any weight, there certainly appeared every indication of the work of conversion having commenced, and being in progress. The characteristic of the humble members of the little church there, appeared to be simplicity of mind, with great sincerity of heart. I am ready to acknowledge that before visiting the village, I felt some doubts as to the correctness of the accounts I had heard, regarding the work of conversion there; but such was the impression which the whole scene made upon me during my visit, that I could not help wishing then, as indeed I do still, that all our churches, in this great city, had every sabbath as attentive and teachable a congregation assembled within their walls, as that which met together, within, and around the humble shed where we all stood up to worship God, at the retired and obscure village of *Rammakal-choke.* There were not, it is true, any of the great or the noble there; but the gospel was first preached to the poor, and they pressed into the kingdom; while many of the wise and the mighty remained without. It may not, however, be considered out of place just to mention here, that there are some obstacles to the spread of the gospel amongst the rich and respectable natives, which are really very appalling in their nature. I allude to the Hindoo and Moohummudan laws of inheritance, as recognized within the British dominions; by which persons of those persuasions, professing Christianity, may not only be prevented from succeeding to any share in hereditary property, to which they might otherwise be entitled, but they are actually liable to be deprived of any ancestral estates which they may be in possession of at the time of their embracing Christianity. Thus, to the loss of caste and exclusion from kindred and friends, is added absolute beggary; and, with such painful sacrifices in prospect, who can be surprised that the rich and respectable natives should feel some reluctance to pay that attention to our Missionaries, and to subjects connected with religion and education, which, under other circumstances, they might be disposed to do"?

Cal. Mis. Her.

AFFECTING SCENE NEAR CHITPORE.

The boat having come to for the night, a little distance below Chinsurah, on the opposite side of the river, shortly afterwards a poor old woman was brought down by some of her relatives to die at the water's edge. As soon as I got information of it, I went on shore to look at her and speak to the by-standers. She appeared past fifty years of age. She was lying on a cot the legs of which were in the water, and the rain was falling; so that, had she not been ill, her situation was enough to make her so. Her forehead was painted with a yellow pigment, and her mouth filled with mud that had been put in by her relatives. Beside her stood her eldest son vociferating in her ears, "Kristno, Hurri, Ram". While thus engaged I interrupted him by inquiring why he had brought his mother to so cold and wet a place. He replied, it was the custom of the country, and required by the Shastrus, and began, as before, to vociferate the names of Kristno. I interrupted him again, and made him listen while I told him, that the custom of my country was to take as much care of the sick as possible, keeping them warm, and administering to their latest breath, all that kindness could suggest for their relief; that what he was now doing would do her soul no good, was very cruel, and enough to kill some persons that had good health, if treated in like manner; that it appeared he was more desirous of killing her than of saving her life. I then urged them to take her back to their home. To this it was replied, that if she died at home she could not be saved. They were told that God could save as well in one place as another, and that he could not be pleased with such conduct. The eldest son then said, that if the family were to do so, the neighbours would load them with reproaches, and have no further intercourse with them. While thus conversing, a younger son came, bringing a basket of rice, designed, as I learnt, partly to propitiate his dying mother, who for sometime past had been displeased with him, and partly as a present to the officiating Bramhun, who arrived soon afterwards.

They appeared now very anxious that she should forgive him. With loud voices, they endeavoured to direct her attention to her son and his present, but in vain. She regarded not; all consciousness of what was passing around her had ceased, and life was rapidly ebbing away.

I afterwards attempted to speak to them, but to no effect; and as it continued to rain, I left them, and retired on board my boat. She expired in about half an hour afterwards.

From a Missionary's Journal.

COMMENCEMENT OF MISSIONARY LABOURS AT BONSTOLLAH.

In this populous village, situated about four miles east from Calcutta, Missionary operations have been recently commenced, under the direction of the Calcutta Baptist Missionary Society. A commodious school-room has been erected, together with a Bungalow, &c. for the accommodation of the Missionary. The school, since it was opened, has been well attended, and the prospects of usefulness, in other and more direct departments of Missionary operations, continue very encouraging, and lead us to hope that the Lord is about to visit this, and the surrounding villages, with the tokens of his favour.

From communications received within the present month, from the Missionary labouring at this station, we give the following short extracts,

April 1st. Our Fisherman's school is better attended than heretofore: we have regularly from 40 to 50 children present.

I had yesterday 16 men, and 2 women here, who had come, some 10 miles, and others as many as 30 miles; they spent the whole day with me, and gave their names as inquirers of the Gospel. Besides these 18 persons, we had a young man who heard me preach in our Chitpore-road Chapel, about 15 days ago. This morning I felt a joy, which I don't recollect having experienced for a long time, when early in the morning these 18 persons got up and prepared to leave me: we sung two hymns in Bengalee, and I read the 23d Psalm, after which, raising my head to look at my hearers, I was overcome with joy at seeing these poor, naked, and ignorant idolaters, coming to Christ to be reconciled with their Maker. I was unable at first to speak to them, but prayed to God for his blessing, and the outpouring of his Spirit upon them.

Under date of the 14th instant, he writes to this effect:

Our inquirers, old and new, amounting in all to 23 persons, spent last Sabbath with us. Some of them went back to their own homes yesterday, and others very early this morning. I am indeed happy in seeing these people come from 10 to 20, nay even 30 miles to hear us: but oh! my soul will rejoice to see a new born babe in Christ from among them. I would rather see one true convert to God, than a hundred mere proselytes to the Christian name.

On my arrival here this last time, I found our school-master laid aside by sickness. The first words he uttered were to this effect, that he wished to continue no longer an idolater, but to join the church of Christ, in whom he believes. On the following morning, being better, he publicly renounced his caste, and ate and drank with our other friends. Here then we ought to prostrate ourselves before God, and offer our hearty thanks for what our eyes see, and our ears hear. May it indeed prove, that a real change has been commenced in his heart!

It has pleased the great Head of the church to grant a portion of success to the exertions made at this station to communicate the word of life to the perishing heathen. Three Hindoos, who, until within a few months ago, were bowing down to stocks and stones, and worshipping the work of their own hands, have renounced idolatry; and on Wednesday the 24th May, they were baptized on a profession of their faith in the Lord Jesus Christ.

They have been already called to endure persecution for the sake of Christ, and are likely to experience much more, unless it shall please God to change the hearts of their persecutors and oppressors, or to restrain them from acting out the enmity they feel to the gospel of Christ, and to them for embracing it. The situation of these and many other native converts to Christianity should excite the commiseration of all the friends of missions, and lead them to pray that, however despised and however persecuted, they may be "kept by the mighty power of God through faith unto salvation". *Cal. Mis. Her. June.*

TRIALS OF NATIVE CONVERTS NEAR CALCUTTA.

Thursday, July 2, 1829.—We left Panakooa, and about 2 o'clock, arrived at Bonspollah; went to our brother Gheereedor Mackall's house, where the people gradually assembled to about 60, to whom I preached concerning the necessity of a new birth by the Spirit of God: my text was taken from the 3d of John. All heard me with great attention, but the rain soon obliged us to break off, and leave the spot where we were, it being an open place. Our friends Golŭck and Rajoo, and others, we found, had been called to experience considerable difficulties, in consequence of their having given up caste, and become Christians. The neighbours, it seems, through the fear of the Zumeendar, would not employ any of them even as daily labourers in cultivating their land; nor can they hire labourers when they want assistance. Even persons to whom they had previously advanced money, in order to secure their help in the cultivating season, finding our native brethren despised and persecuted by most around them for having changed their religion, refused to fulfil their engagement, and thus deprived them of their just rights. Thus circumstanced, our brethren know not what to do, and feel discouraged. To go to law, in order to obtain redress, is not pleasant, and may of them are too poor to bear the expense; and when they might be able to bear the costs of bringing their grievances before a magistrate, they are dishcartened from doing so, from the circumstance, that their opponents can, with little or no difficulty, procure false witnesses against them; for the villagers assist one another to distress these poor native christians, in order to get them out of the village, to secure their caste; for they think that as long as these outcasts are residing in the same village with them, their caste cannot be safe. I suppose, however, that the origin of these troubles is generally in their spiritual teacher, their *Eeshteegooroo*, and their priest, whom they call *Pooroheet*. When our native converts give up their caste to join us, from that time they give nothing to their former teachers; and when they meet them in public or private parties, they don't fall down upon their knees at their feet, as they used to do; thus they suffer the loss of their gains and the loss of their honour. This excites their rage, and to secure the rest of their flock, they go about forbidding people to associate with them, or to have any thing to do with them, but if possible to distress them so far, as that they may leave the village: this gives occasion to the Zumeendar, or his Gomashtah, to seize the poor Christian's land and paddy. Some of these poor inquirers suffer a good deal, especially where the Zumeendar and Gomashtahs are Bram-

huns, as they are highly offended at not receiving the customary salutation; which, it will be remembered, is not a mere token of respect, but a species of worship; and therefore what ought not to be rendered to a fellow creature.

Friday morning, July 3d.—After 7 o'clock in the morning, left Bonspollah, and came to the village called Bolorampore, and went to our brother Jeebon Sirdar's house, but found the poor man had been obliged, in consequence of becoming a Christian, to leave his home, his wife, a grandson, and three brothers, and build a small hut about 100 yards distant from his former house, where all the family reside. This hut being very small, I came out and sat under a tamarind tree, where I had about 30 hearers from this village; they were all very attentive, but on account of the continual fall of rain I was obliged to leave them. Not only the villagers keep themselves distant from our brother Jeebon Sirdar, but even his own brother, through the fear of losing caste;—so much so, that they would not plough his land with him, or for him; for if they had done so, they were sure to lose their caste. Leaving this village I came to Luckeecantopore, where our brother Rammohun Sirdar, resides; here I had about 60 quiet and steady hearers. I preached unto them the truth, that by Christ we can be saved from Satan's captivity and the way to hell, and enter into the kingdom of God, and concluded with prayer. I then left this village and came to Kattapookoor, where we have an inquirer by the name of Shooshturam; here I preached to about 70 persons. Very early on Saturday morning I left this village, and arrived at Calcutta about 9 o'clock in the evening.

From the Journal of a Missionary.

PROGRESS OF THE GOSPEL AT CUTWA.

"On the first Lord's day of last month, I had the pleasure", writes a Missionary, "of baptizing 9 persons, 4 men and 5 women; and at the same church meeting, a fallen member was restored. The baptized are, all but one, relatives of our native friends, former members of the church. At the church meeting there was nothing extraordinary; their conversion seems to have come on in a gradual way: what they said was very pleasing and satisfactory, and from it I should hope they are true subjects of grace. The stranger is a young women from a village between this and Sewry: she had led a bad life before, but, by frequently hearing the word of life, she has been convinced of her sins, and I hope is a true convert. The baptizing was performed in a tank at some distance from our house; and a good number of strangers were present.

"I must leave you to conjecture what joy and pleasure the goodness of God, in this instance, gave me, as this success has been granted us after three or four years' dull calm".

At Monghyr, also, the cause appears to be advancing. Mr. Leslie lately baptized five individuals.

STRIKING CONVERSION OF A FEMALE DEVOTEE AT CUTTACK.

Extract of a letter from Mr. Lacey, dated 21st, Jan. 1829.

"You will be happy to hear that, on the whole, our prospects at Cuttack are encouraging. Our English Chapel is filled every Lord's-day. Gunga Dhur, (the native preacher, formerly a Bramhun), remains stedfast, and has been useful. We have a very interesting inquirer, a Bramhunee, who was on her *thirteenth* pilgrimage to Juggernauth, but divine grace arrested her at Tangey, for as she passed through that place Gunga Dhur was preaching salvation through the death of Christ. The old woman heard and wondered, and said this was what she sought for, and she would go no further. This is two months ago. I have seen the person, and am greatly pleased with her experience. She has respectable Bramhunical relations, but she has given them up. I hope we shall baptize her next Lord's day fortnight. We have also another inquirer from the neighbourhood of Tangey, and he gives us much satisfaction. I had much conversation with him about eighteen months ago, but he went away offended at the gospel: however he is now in a different and better mind. He is a brazier, and has a wife and one son, who say they will go where he goes, so he has no difficulty of this kind. Gunga Dhur's wife also is seriously disposed, and is much affected under the gospel. Gunga Dhur has removed to Cuttack, and lives in a little house on the chapel-ground. He will have more advantages and be better employed here. The people are sometimes exceedingly bitter, but generally I have met with much less objection and disputation lately, and the generality of the people are serious. Brother Sutton seems to have a stirring at Balasore, and has sent for Gunga over. He will go as soon as we can get our baptism over, he cannot well before. So you will conclude that our prospects demand gratitude".

PROGRESS OF THE GOSPEL IN BURMAH.

In continuation of the history of the mission to this country, in connection with which some interesting statements were given in our last number, we insert the following extract of letters, sent by Mrs. Wade to a female friend.

MAULAMYINE, Dec. 10, 1828.

"I do not recollect whether I told you in my last, that there had been at times some hopeful signs of seriousness in the Female Boarding School; but it was not until the last of June, that the work of grace became powerful. Then, almost at the same time, every girl in the school, even to the *youngest*, seemed so deeply impressed with a sense of *eternal things*, that our house seemed for a time to be no other than the house of God, and the very gate of heaven. If you have

witnessed those happy '*revivals*' in our dear native country, you will form a correct idea of the scene. And if you have ever had 10 or 15 girls, whom you tenderly loved, and for whose conversion you had longed, and prayed, and wept, under your care, and have seen them all at the *same time* most anxiously inquiring 'what they should do to be saved', you will form some idea of my feelings. My teacher, who is a member of the church, used to say to me, that he dared not call the girls to their lessons, for he well knew that they were in retired places praying and weeping for their sins. But, my dear sister, if you have ever witnessed these most solemn and delightful 'outpourings of the Holy Spirit', you will also readily conceive how far *words* fail to give a just idea of the scene; and I therefore forbear the attempt. Eight of the dear girls, within a short space of time, gave evidence of being born again, and were baptized. This number included all the largest girls, with the exception of *one*, who, after *deep conviction*, finding that she should meet with strong opposition from her mother and friends, deliberately chose the world for her portion, and became all at once careless and hardened in sin. Oh! you can *never* know, my dear sister, what I have suffered for this *poor girl*; for of all the pupils, I should have selected *her* as the one *most likely* to become pious. But God's ways are not as our ways, nor his thoughts as our thoughts'. Her younger sister, a timid little thing, who had always seemed to think just what her sister did, after being beaten several times by her mother for considering the subject of religion, and being by her mother and all her relations threatened with every thing frightful, even that they would kill her if she should embrace the Christian religion, came out boldly and owned her love to Christ, and desired baptism. Several others fared but little better with regard to their friends, but their 'strength was equal to their day'; and they continue to grow in grace, and are all bright ornaments to the little church planted here in this dark wilderness.

"Mr. Wade's health is very much improved. I told you formerly that he spent his time in a Zayat, (place of worship), but he has lately been visiting the little villages around us. He goes after an early breakfast, and returns generally before dark, and meets with much encouragement in his labours. I generally go with him two, and sometimes three days in a week, leaving the dear girls with the Burman teacher, who is a Christian, and a good Christian woman who helps me to take care of them. I could with *great advantage* spend all my time thus with Mr. Wade, for the poor women in the villages seem to have no other way of hearing the gospel, not being able to read, and being afraid of a 'white teacher'. Thirty have been added to our little church by baptism this year, and there are a few others, of whom we hope that their sins are forgiven, besides an interesting number of inquirers. When I speak of the little 'revival' with which we have been blessed, do not mistake my meaning; for it was confined entirely to the school, and the other twenty-two who have been baptized, were all a *long time* on the list of inquirers".

MAULAMYING, Feb. 5, 1829.

"I told you in my last something of the joy we have felt in seeing eight of the dear pupils of our Female Boarding School follow the example of their Saviour in the ordinance of baptism; also of a very little girl who died in full hope of immortal glory. Six women were likewise baptized last year, two of whom were converted while learning to read with the girls of the boarding school. Since the commencement of the present year, four more have been added to our little number, number, one of whom is our *Khansaman*, and the three others were very interesting females, one of whom was immediately turned out of doors, and separated from her infant babe, which has, however, been returned to her, and she bears all like a lamb. Another of the three also expects to share in such trials as soon as her husband (of whom she is very fond) returns from the *jungles*. We experience *most violent* opposition, are often reviled in a most shameful manner, and sometimes feel as if we were ready to be overwhelmed; but all seems to work at last for good, and to help on the glorious work.

"Feb. 10. Since I commenced writing this, another very respectable man has been added to our dear little church, making thirty-five who have been baptized here within the last thirteen months. One of the old converts from Rangoon has been here on a visit during the last five or six weeks. He has no property and no familly, but has been exerting his influence in preaching the gospel ever since the war separated him from us at Rangoon; and about the time that the war closed, his pious labours were very much blessed at a village between Rangoon and Ava. Some of the converts *begged so hard* for baptism, that he concluded to follow the command which he found in the scriptures, and, accordingly, though with much trembling, baptized three of the converts. Others also requested the same, but he refused until he should go and get permission of the teachers. He was accordingly ordained pastor of the little church in Rangoon, and has gone forth, we think, with something of the *heavenly spirit* which animated the primitive Christians. We have also three very good native preachers here, besides our school-master, who is one of the good old Rangoon Christians. I also find some of the women of considerable use to me in instructing others, particularly one who was baptized two or three months ago. She cannot read, and is about 40 years old; but she has made *astonishing* proficiency in knowledge of divine things, and delights to spend her time in going about with me to instruct the poor women". *Cal. Mis. Her.*

China.—LITERARY NOTICE.

The Rev. Mr. Medhurst, a missionary to the Chinese on Java, who generally speak the very peculiar dialect of Fokien Province,

so long ago as 1823 had prepared a Dictionary of it. The book was to have been printed by that ill-fated establishment, the Singapore Institution. But that having failed, the dictionary has remained in manuscript ever since. Being encouraged by a gentleman of the British Factory, who lately visited Java, to hope that the Honorable Company's Representatives in China, would cause it to be printed, at their Chinese and English Press; Mr. Medhurst has resolved on re-writing the dictionary, and adding many quotations from Chinese authors, with the explanations in Fokien; also various phrases and idioms peculiar to that dialect. In this form the work will make two volumes octavo, of several hundred pages each.

As most of the Chinese settlers in the Straits of Malacca and other ports frequented by English ships, are from the Province of Fokien, this Dictionary will be an useful addition to the helps already possessed for the acquisition of Chinese. Dr. Morrison's vocabulary of the Canton dialect is nearly all printed, and may be expected to be published soon.

Mr. Medhurst has likewise compiled a Japanese vocabulary, and is printing it at his own expense. It will comprise upwards of 200 pages. He looks to the public, who are curious in philology, to reimburse him for his labour and outlay. The Philanthropist who desires the universal diffusion of useful knowledge, and right principles of religion and morals, must rejoice in the acquisition of increased facilities to carry his wishes into effect throughout the nations and Islands of Eastern Asia. *Canton Register, Dec. 3.*

EUROPE.

SUMMARY OF THE IRISH SOCIETY, FOR 1828—29.

Schools.	Total passed.	Adults.	Females.
526	19,312	14,709	2,356

Number under instruction between 30,000 and 40,000.

This Society is vilified, and its operations opposed, but with somewhat of diminished or rather blunted violence—it is still progressive, but not with such astonishing strides; although, were not a restraint put on the appointment of our teachers, its operations might have been nearly doubled. The most remarkable fact connected with it is one of the greatest importance, and should, while it conveys the strongest proof of its usefulness, silence every objection that could be suggested against its principle; and that is, that while a great degree of disappointment, or at least of stagnation, has taken place, very generally in the case of scriptural education through the medium of the English Tongue, very few indeed, if any, have been the instances in which the Irish Bible or Testament have been given up, or of a family into which they have been once introduced, that has not continued, and been strengthened in their use, and in attachment to them. It is true that some Schools have been destroyed, and that some others do not appear to exist; but it has been only the particular establishment, and not the cause that has, in such cases, suffered; and numbers, as we have said, go on teaching privately, who dare not exhibit their scholars to inspection. Let the Christian world calmly consider this most important fact, and it cannot but acknowledge, that there is in the power of the native language, a reserve, which; if brought up in time to the contest, must determine the now seemingly doubtful struggle that exists between light and darkness; and, raising the drooping standard of truth, display it in the strongest holds of falsehood's power.

The Society at its last Annual Meeting had recommended to the Committee for the ensuing year, "that female teachers among the poor should be encouraged to instruct, in their domestic circles"; upon which recommendation they forthwith proceeded to act. The result has been most successful, and we have to report in this, the first year of the experiment, at the least 18 females appointed as teachers, and 2380 instructed as pupils. We say, "at the least", because there may have been more, as the Reports from some of the districts are silent on the subject. We cannot omit noticing also an interesting feature in our returns, which is, that the number of adults above 50 years of age, that are pupils in our schools, appears to have been 533, reckoning only those who have been reported for the last quarter.

The number of books distributed has been as follows: 847 Bibles, 2040 Testaments, 223 portions of the Old, and 6777 of the New Testament, 48 Prayer-books, 10,997 Primers, 315 Vocabularies, and 15 Dictionaries.

The Bible has been received with avidity; in order to accommodate its price to our pupils, and those with whom we have to deal are generally the most indigent of the people, we have reduced it to 2*s.* per copy. Several have been sold at this low rate; many copies, however, have of necessity been bestowed. The Committee, soon after the last Annual Meeting, having observed the small numbers of Testaments that had been issued in proportion to the numbers of individuals returned as readers, inquired from some of the Superintendents into the probable cause. The fact bore, upon its first aspect, a suspicious appearance; but the minds of the Committee were completely satisfied that there were no fair grounds for suspecting imposition in the returns, when the answers to the queries were received. Among other causes accounting for the circumstance, the following most interesting one has been assigned, as the principal, by Mr. Winning, in the following words:—"Another reason of the scholars being always more than the books issued, is the hostility of the priests. At confession they always inquire if they have Irish books in their houses; and many who are scholars, or who read the Testament, would

not allow them to be in their houses, but keep them in their neighbour's, and borrow when they would not buy them".

It is but just in this place to remark, that the Masters in the Kingscourt district have given proof of the sincerity of their assertions, which were put forth in their first series of of Resolutions, in these words—"Even should the Society, voluntarily or by necessity, withdraw from us the salaries which we receive, but supply us with Scriptural and elementary books, that we will continue to read and teach the oracles of divine truth, in the language of our country and our ancestors, to our numerous fellow-creatures who are thirsting after such knowledge; and, in doing so, we consider ourselves engaged in a work useful to man and acceptable to God". For when it was made known to them, at the end of November quarter, that the Society was much reduced in its funds, they most cheerfully and and unanimously acquiesced in the Superintendents' recommendation for gratuities not exceeding five-pence ₰ head for each scholar. But the Committee would not receive this sacrifice as more than temporary; and have accordingly added the difference to their full allowance of this quarter, although, by so doing, they increase their debt by the amount of £107. They feel confident that every such fact will insure to them even more pecuniary assistance then the circumstances of it require. Mr. Winning's account of this transaction is given in the following terms:—

"From the present state of your funds we have only recommended about fourteen shillings for each Master during the past quarter. This will not amount to five-pence for every scholar taught. We are aware that it is a very poor remuneration; but, from the attachment of these men to the Society, and their devotedness to their work, we have no doubt it will be received with thankfulness. I am conscious that our Masters would be induced to return to the Society the whole of their quarter's salary, were it considered necessary. I am certain that many of them would continue to teach Irish Schools, though the Society ceased to exist".

The amount of the receipts this year has been £4327. 12*s.* 6*d.*; the expenses £4767. 15*s.*, of which £4133. 0*s.* 9*d.* has been in the article of teaching alone. Were the debt now removed, upwards of 100 teachers could be appointed at the moment—the number of demands from Tipperary alone falls not much short of that amount, and Mr. Winning informs us from Kingscourt—"We have at present 30 or 40 men, teachers, actively employed, some of them for the three last quarters, for whom we never asked any thing; we told them we could not promise them salaries; they told us to give them books, and they would teach without salaries—we did so, and teach they do. We could now appoint as many Masters as we pleased, all the competent scholars would become teachers if we appointed them".

The number of Associations at present in connexion with the Society is 42: their assistance has been most efficient.

Lower Saxony.—TRACT SOCIETY.

The Lower Saxony Tract Society has been founded and conducted, on principles in perfect unison with the Tract Societies in London, Edinburgh, Dublin, &c. From a small beginning in 1820, its funds have been gradually increasing; and the field of its labours and usefulness enlarging; as the following abstract will show. The Committee would warmly urge the Friends of the Saviour to assist them in carrying its designs into effect, as the impossibility of obtaining sufficient resources in Germany has been fully ascertained, and every contribution directly tends to increase the stream of living water, so needful in this land of religious waste.

The Committee would, therefore, now invite the attention of their friends to a few facts which will speak for themselves. The claim they would make, is founded on the call,—the loud, long, increasing call,—made on them from various parts of Germany;—backed by ample encouragement, derived from the blessing with which it has pleased the glorious Saviour to accompany the reading of these publications.

During the two past years alone, in addition to former spheres of usefulness, active and warmly interested agents have sprung up in Bremen, Celle, (where an auxiliary has been formed), Gottingen, Hanover, Brunswick, Hameln, and throughout Hanover in general; Pyrmont, Lippe-Detmold, Hesse, Elberfelt, Crefeld, Wesel, and many parts of East-Friesland;—further, in Poland, Silesia, Bohemia, Upper-Saxony, Bavaria, Westphalia, Prussia, Dantzic, Konigsberg, many parts of Pomerania, and of Mecklenburg; Thuringia, Stuttgardt, Tyrol, Oldenburg, Holstein, Alsatia, Luneburg: and many of our correspondents in these towns and countries, are themselves depositaries, from whom numerous Ministers and others are supplied with smaller quantities in their respective circles. Many of them are surrounded with a Catholic population.

To give one instance out of numbers which might be adduced, of the kind of petitions received;—Mr. J. G. B. of N. near Stuttgardt writes; "Often had I entreated my Lord to make me useful in his kingdom, and he answered my prayer sooner than I expected.—The voice which sounds from your dear little books, I find more awakening and suitable to the people, than others; and the distribution is generally blessed, outwardly, with respect to public worship, reading the Bible, staying at home, and decency of life, and this gives one reason to think, that inwardly *that* work may be begun, which man cannot see.——Many souls do I know, who are living in every kind of public and domestic wickedness, profanity, and, alas, awful security!—and what can I do for their salvation?—Oh friends of the Lord, and of the perishing souls of men, do not, (I beseech you humbly,) do not consider me presumptuous, or immodest, in entreating you to send me tracts suitable

to such lost creatures; and if you have them not, to use every means to procure them. Oh, pray send me some; a large field is around me. A Tract does more good sometimes, than many a Sermon".

Similar testimonies of the *suitableness* of the Tracts, and equally earnest entreaties for them, have lately come to hand, from Stade, and some ministers in its neighbourhood, from Mottlingen, from Calw (where a general depository is about to be formed), from Berlin, Konigsberg, Poland, Posen, Leipsic, Frankfort, Neuwied, Kesseistadt, Strassburg, and other places abovementioned. To send negative answers to these, the Committee have no heart; to send sufficient supplies is, alas, as yet impossible! It is quite common for a friend, in acknowledging the receipt of 3000 Tracts or so, to say that already they are nearly all distributed.

To meet these demands, the Committee have tried every means for raising subscriptions, for diminishing the price of printing and paper; have ventured on larger editions, and have stereotyped several numbers. The treasurer is, notwithstanding, always in advance; and though the funds increase, the stock of Tracts lessens. Will it be suffered to dry up? Shall a door thus widely opened, in every part presenting an ever increasing field of useful operations, be opened in vain? Christian Brethren, ye answer—No!—Think, *what one Tract may do;* and think that for £5. 5000 copies of "Search the Scriptures," or a similar tract, are printed,—for 5 shillings you show the way of salvation to 250 immortal souls.

The whole number printed since the formation in 1820, till the close of 1828, is 590,650; distributed 503,753. The income for 1828 was £212 10s.

It now only remains that three or four encouraging proofs of usefulness be added, out of many printed in the German Reports of this Society.

From Tuschendorf, a village not far from Bremen, a parcel of tracts two years ago was sent to Brodorff, another village of Hanover, where they were instrumental in commencing a general religious emotion. A person, converted under Dr. Steinkopff, in London, some years before, began meetings among the people, at first almost every evening, for reading the Bible and prayer. The number awakened is from 20 to 30. A minister in a village near them, gave public thanks that there were no such "Quakers" in his parish; but in a few days some of his also were found among the lovers of the meeting.

A person of the name of Wilkens, heard a tract read by a Sunday School teacher, with which she was deeply affected. She had not been in any place of worship for 13 *years!* But now she began regularly to attend the private meetings of Mr. Oncken (Continental Society's agent), and though delicate to a degree in cleanliness, she never rested till she got the meetings into her own house; where she endured the scoffs of some infamous neighbours, and the scorn of her own friends. She forsook her former amusements, subscribed to the Tract and Continental Societies, and conducted herself for four years in a way worthy of the Gospel, till her death in 1828.

A correspondent from Frankfort says, "A few weeks ago, Mr. L. lost his dear and only son, 14 years of age. The chief burden on his conscience was, that he had not been sufficiently zealous in giving tracts, and was by shame sometimes deterred from offering them. Two days before his happy end, he sent to me for some tracts, to give to those who visited him, and thus to do his part to prepare them to follow him to Heaven".

The *congregation of Moravians* at Oedelshein in Chur-hessen, write 16 Oct. 1828. "Herewith we send our trifling subscription to your good work.—And we would make known the thankfulness we feel, that it has pleased the God of all grace to call even unworthy us, by means of your little publications, to the inheritance of his saints".

A number of the tracts of this institution have been lately received in Bombay. Persons who understand the German language may obtain a small supply by applying to the American or Scottish Missionaries.

AMERICA.

REVIVALS OF RELIGION IN AMERICA.

As an allusion was made in our last number to the extraordinary progress of evangelical religion in America, by our correspondent M.; and being apprehensive, that the majority of our readers are not sufficiently informed respecting the *extent*, the *character*, and the *results* of these Revivals, to enable them to reciprocate that glow of elevated feeling which breathed through his communication, we give the following extracts from authentic narratives of them, as published in American periodicals.

In the first place, it will be necessary to explain the term *Revivals of Religion*, as used in these narratives; and as understood by the American churches; and that there may be no misapprehension as to its true signification, it shall be given in their own language. An eminent Episcopal clergyman, in his "Thoughts on Revivals", published in 1828, says—

"All experimental believers essentially agree in the opinion that a great—nay, an *entire* moral change must take place in the heart of every child of Adam before he can become a real Christian. This change,

wrought through the word of God as the instrument, and by the Holy Ghost as the divine agent, is called *conversion*. The circumstances under which this effectual moral revolution is brought about, are admitted to be very various. In most cases, at least in ages past, this change has been comparatively solitary, silent, and as far as man could judge, progressive. But it is equally plain, that the change may be, as in many cases both in ancient and modern times it has most indisputably been, sudden, powerful, public, and in many persons nearly at the same time. This multiplication of individual conversions, is what, in correctness of speech and Christian charity, should be understood by REVIVALS OF RELIGION".

And in answer to the question, "*What is a genuine Revival of Religion*"? the Editors of the Boston Recorder, (an excellent religious weekly paper), one of whom is a minister of the Congregational church, say—

"The word revival, in this application, was probably but little used till modern times. In former times, however, and in ancient days, the church has frequently been favored with what it is intended to designate. It means an unusual influence of the Spirit of God on a church and people, quickening the people of God, converting sinners from the error of their ways, and thus raising Zion from its depressions, and extending experimental and practical religion in its vital energy and living fruits".

Revivals of Religion, in the acceptation of the term as explained above, or in other words, the special effusions of the Holy Spirit, were most powerful during the years 1825-28. They extended through every state in the Union—among the aborigines of the country in the western wilderness, and into the British possessions in the Canadas. In one year, more than 300 Presbyterian churches, belonging to 30 different Presbyteries, were favoured with these special visitations of divine mercy, and 15,085 hopeful subjects of grace were received into their communion. Nearly 200 Congregational churches in New-England, also shared in these "*times of refreshing from the presence of the Lord*", and about 10,000 were added to their communion. Revivals were nearly as extensive in the Baptist and Methodist churches, and extended into some of the Episcopal churches. So that the whole number of churches of the different *evangelical* denominations in the United States, which were peculiarly blessed of the great Head of the church in one year, is not, probably, less than 900, and the number of converts received into their communions not less than 50,000. And the whole number hopefully "*born again*" of the Spirit of God, and added to his church, in four years, not less their 150,000. The Spirit of the Lord was poured out upon several of their colleges, and in one year more than 150 young men, who were preparing for stations of trust and influence, were made the subjects of renewing grace. Having obtained that divine philosophy which makes wise unto salvation, they brought all their attainments and consecrated them to the service of Christ. Several of them are now preaching, with great success, that Gospel which they found to be the power of God to their own salvation.

The following extracts from narratives of these Revivals, as published in the American public journals, are given as illustrative of their *character*. The first is a letter from the Rev. A. Hyde, D. D. to the Rev. B. Sprague, D. D.

"REV. AND DEAR SIR,—In compliance with your request, I will give you a brief account of the work of divine grace in this town, which has been more powerful than I ever before witnessed.

"There was some unusual attention to the concerns of the soul last Autumn, and a few hopeful conversions. In the month of December I called a meeting of the church, at which I proposed to the brethren, that every family in the town should be visited and conversed with on the subject of religion, by a committee of the church. About 30 of the brethren were appointed for this business to co-operate with the pastor. This service was performed, the last week in December, and almost wholly in one day; different sections of the town having been marked out for different brethren. It was truly a day of united effort and of fervent prayer. The people were all ready to hear, and a very interesting state of feeling was noticed in every part of the town. On the morning of the New Year, and at the rising of the sun, which was Monday morning, we assembled in the house of God for prayer and thanksgiving; which has been our practice for many years. The number assembled, at that hour, surprised me. There were at least three hundred people, many of whom came two and three miles, and were present in season. Few, at this time, were under conviction, yet all were solemn, and their appearance indicated great thoughtfulness.

"During the month of January, our meetings were frequent, very much thronged, and marked with unusual stillness. Numbers manifested deep anxiety, and several began to rejoice in hope. Early in the month of February, the Spirit of God came down upon us "like a rushing mighty wind".

The members of the church devoted all their time. They accompanied me from one part of the town to another, and we had meetings for prayer and to converse with the anxious, every day, and meetings every evening. This labour we have continued for three months, and it has apparently been greatly owned and blessed.

"During the month of February and March, every day seemed like the Sabbath. Converts were multiplied greatly. New family altars were erected, and by many who had lived in the neglect of family prayer twenty and thirty years.—Almost all the heads of families, in many parts of the town, have begun to call upon God. Once in two weeks, I meet with the young converts to instruct them. These meetings are interesting beyond the power of language to describe. I have had 132 at once, composed of those who live within a convenient distance of the meeting-house, to assemble in the evening.'

"Not less than 250 have expressed a hope during this work, and the subjects are from the age of 60 down to the age of 10. They are yet to be proved by their fruits. Several persons, addicted to sinful courses, and of whose salvation we had nearly despaired, are now rejoicing in hope. It is astonishing to witness the appearance and present sobriety of some who were *drunkards*. The work is the Lord's and to him all the glory is due. Our meetings are yet very full and very solemn. New instances of conversion are less frequent. Several are anxious; some remain without hope, who have been very attentive from the commencement of the work.

"There are few towns in the county, where there has not been a similar work. In some it has been powerful, and many hundreds of souls, we have reason to believe, have been added to the Lord. As I have been confined to my own people, I cannot give you many particulars.

"It would be impossible to describe the scenes I have witnessed, and the solicitude I have felt at such a critical time. Never did I feel before such need of wisdom—never did I feel before so weak, and so helpless".

"The work in this town began to be visible in the month of July. It appeared, in the waking up of God's people from their long sleep of death. There were no subjects of conversion till the beginning of August. A course of means was then set in operation, viz. stated preaching on the Sabbath, and meetings every evening in the week, with visiting from house to house. No sooner did Christians begin to work, than the operations of the Holy Spirit became distinctly visible. Numbers were 'pricked in the heart, and cried out.' The wicked took the alarm, came forth from their hiding places, and rallied their hosts. For a while they made a desperate struggle, and the little church stood trembling. Scarcely a sinner was there to be found in the place, who did not hold, as it were, a sword in one hands, and a dagger in the other. But *we* felt that 'the weapons of *our* warfare were not carnal; we made our prayer to our God,' and his arm wrought deliverance. Among the first who were brought down, was one who had been a confirmed infidel—who having deeply studied the philosophy of Voltaire, Hume, and others, had coolly set aside the bible as a dream or a falsehood. But his refuges of lies were torn away from him, and he was seen prostrate, crying for mercy. The next Sabbath he publicly renounced his former belief, gave an account of his exercises of mind, and his hope in a crucified Redeemer. This seemed the signal of further victory. The ranks of the wicked were broken, and their boldest champions fell on every side. The inquiry meetings became crowded, while writhing agonies and bursting sobs told the distress that tortured the soul.

"My limits will not admit of particulars, though many individual cases have been of uncommon interest. We can only say that the work is still in progress, and that since the 1st of August, not far from 80 have become hopeful subjects of renewing grace. Of this number, more than half are heads of families. The greatest portion of these has been *profane swearers;* and while *this was their life*, in sentiment they were *universalists, deists*, and *atheists*. On one street, there were three neighbours adjoining each other, one of whom was an atheist, the next a universalist, aged 73, and the next a deist. The deist, with his wife and three daughters—the grey-headed universalist, his wife, son and daughter, and the atheist, are all found now sitting at the feet of Jesus, and bowing around their family altars. The men, with scarcely a single exception, come forward and lead in the meetings for prayer; and O, to hear prayer and praise the most fervent, from mouths lately filled with cursing and blasphemy, it is enough to melt a heart of marble"! *Revival in Fabius, N. Y.*

"*It* may be *gratifying* to the *friends* of Christ, to hear that God has, in infinite mercy, visited this place, the present season, with the outpourings of his Holy Spirit. His gracious influence upon the hearts of sinners, began to be visible early in April. Soon the anxious inquiry was heard from many distressed souls, 'What must we do to be saved?' The work advanced with power. The sovereignty and richness of divine grace have been strikingly manifest, in the hopeful conversion of many who were enemies to God by wicked works. About 120 entertain hope that they have passed from death unto life—60 have, on examination, been admitted to the church. Of this number, 50 made public profession of their faith, and were received to the communion of God's people, on the first Sabbath in this month. The solemn ordinance of baptism was administered to 20 adults, one of whom was near 70 years of age. The work still continues. A number are under serious impressions. It has been an animating sea-

son to the friends of Christ, and we hope that He who has the residue of the Spirit, will carry on his work, till the many who are yet in their sins, shall be brought to submit to Christ, and yield themselves to him as alive from the dead".

Revival in Monson, Mass.

"And among the 250 hopeful converts are to be found persons of every age, of every class in society, of every complexion of character, and of every grade of mental cultivation. There has been nothing noisy or disorderly in their solemn assemblies, even when the excitement was at its height; but while sinners have been suffering the most awful agony, so that their trembling limbs have been actually unable to support them, the house of worship, save the speaker's voice, has been silent as the grave. In most cases the distress of mind has been most pungent, produced by a strong conviction of an entire alienation of the heart from God; and such convictions have usually been followed by very comforting views of Christ, as a Saviour almighty, and in every respect all-sufficient. This revival numbers amongst its subjects more than half, both of the teachers and scholars, of the Sabbath School,—and the precious work still continues". *Revival in Ithaca, N. Y.*

"The revival commenced among my people about the middle of November, [1825.] It was gradual, and did not become general, till the latter part of December. The number of hopeful converts is about one hundred and forty. Fifty-nine have united with the Presbyterian church; about thirty with the Baptist church; and some with the Methodists. A number have not yet united with any church.

"The revival, at its commencement, was characterized by a remarkable tenderness of spirit among Christians, and a disposition to confess their faults one to another. There was a season of great searchings of heart, such as I have never before witnessed. Many old professors were so tried as to give up their former hopes, and, as it was said, obtained new ones. The work was also characterized by a more ardent and persevering spirit of prayer, than I had ever before witnessed". *Rev. in Mt. Vernon.*

"Our readers are already informed that a powerful revival has been enjoyed at Ithaca. A lady writes from that place, to a relative in Utica, that more than 200 have united with the Presbyterian church, and that the remainder who are hoping, (more than 300 in the whole,) were expected to unite on the following Sabbath. The Methodists appear to have had about the same increase in numbers; and the Baptists and Episcopalians have also shared in the work. The excitement for about one fortnight was most intense; and for a much longer period the times seemed like one continual Sabbath".

Rev. in Ithaca, N. Y.

"*Dear Brother,*—Such extraordinary outpourings of the Spirit of God have probably not been witnessed since the days of the Apostles. Last Sabbath I had the satisfaction of baptizing forty-five Indians, who had lately professed faith in Christ. We have one hundred converted Indians in one society, and a very promising school at the mission house. I am about to set off for the west, to establish another mission, nearly sixty miles from this, and build a house for that purpose. The subject of Indian missions has become so popular, so interesting and important, that the Governor of the Province proposes to assist. The religious excitement among these red men of the forest, cannot be described. There are constantly new openings for preaching, and a general turning to the Lord".

Rev. at Grand River, U. C.

"About 30 appeared to be inquiring for Christ, with tears. About 20, of both sexes, confessed their sins in public conference, with such solemnity of manner, and delicacy of sentiment, and tenderness of feeling, as must have penetrated the most obdurate. To see the trickling tear glisten on the cheek of the silvery-headed warrior, who has long since buried the hatchet beneath the 'tree of peace,' as he sat reclining his head upon his staff, listening to the statements of his former companions in arms, or to the still more affecting language of the beloved youth of his tribe, was to *me* one of the most interesting scenes I could desire to see on this side heaven. May it prove the indication of that godly sorrow which worketh repentance unto life".

Rev. among Seneca Indians.

"For some weeks or months past, the church and people of God in Lee have been waking up to the great interests of Zion, and the salvation of perishing sinners around them. Visits were made to professors of religion, and all, it is believed, came to the solemn determination of devoting themselves more entirely to the service of their Lord. This state of things continued until the second week in February, at which time there were about 30 hopeful converts. The feeling increased, and deeper interest was manifested by the people of God. About this time, religious visits or neighbourhood meetings were commenced for personal conversation, prayer, and remarks adapted to the state of feeling; the object of which was to present to the mind and conscience of the impenitent sinner, whether anxious or not, his dangerous condition while remaining an enemy to God. These meetings were soon crowded to overflowing; the Lord being present and working powerfully by the Holy Spirit. It very soon became indeed a pentecost season. An awful solemnity pervaded every soul. The meetings were continued and held in different parts of the town daily; and usually while those whose province it was, conversed and prayed with the anxious, the dear people of God would retire to some other part of the house, and spend the time in praying for God's blessing on the meeting. Within one week from the second Sabbath of February, there were as many as 60 who indulged the

pleasing hope that they had passed from death to life, and had submitted to the reasonable terms of salvation as revealed in the gospel; and within two weeks from the above 2d Sabbath there were more than 100 hopeful conversions.

"The work has been, thus far, free from noise and enthusiasm, but powerful, solemn, and in some cases almost overwhelming".

Revival in Lee Mass.

"There were several respects besides the manner of its commencement, in which this work was peculiar and worthy of notice. It was preceded by the use of no extraordinary means.—The pastor himself had been confined by sickness for several months, and at the time the work commenced, the people were actually destitute of any officiating clergyman. There often seemed to be but little connexion between the means employed and the most astonishing results. A sinner would go careless to bed, and wake up in the horrors of deep conviction. One would be labouring in his vocation,—his mind is suddenly called to a full view of his guilt, and his power of effort fails him. Some that never prayed, were compelled, as they said, by an impulse they could not resist, to fall on their knees and plead for mercy. This they would do too, even while they exerted themselves to prevent it, and would chide themselves for the thing they did. For several days, our village appeared like the Sabbath, and every thing around us wore the aspect of deep solemnity. The whole community seemed to lie under one common conviction; and so deep, so dreadful, that the ambassadors of Christ seemed to have no work left, but to recite the promises and 'preach the acceptable year of the Lord'.

"This revival is also interesting in view of the character of those who have been made the subjects of it. Among them are many of our most valuable youth, of both sexes; and those who will very naturally give a lead in society to the fashions, amusements and habits, of the age. Among them also are reckoned four of our school teachers, one physician, and a number of the young ladies in our seminary, two superintendents of large manufacturing establishments, with some of their workmen;—and in our largest woollen factory, whose superintendent was before a member of our church, there has been a general attention among the labourers, and many have become the hopeful subjects of divine grace". *Rev. in Pittsfield, Mass.*

"Uncommon pungency of conviction has marked some, if not all the above mentioned revivals. The subjects are of all classes in society, and of all ages, from old age to childhood.

"The work has generally commenced among the professed followers of Christ. Christians have been led to mourn over the desolations of Zion; and fervent, constant, and persevering prayer for that object, has, in several instances, been answered by the most powerful outpourings of the Holy Spirit". *Rev. in Lockport.*

"Powerful as the work was, it was yet the power of God's Spirit on the conscience, and not the effusion of excited passion. It was the still small voice of the Almighty, whispering in the sinner's ear, of the retributions of eternity, and not declamatory appeals to high wrought sympathies and agitated feelings. A letter written at this time says, 'there is no noise, no opposition: you might hear a pin fall in the conference room, though crowded literally full. The very enemies acknowledge it to be the work of God. I may safely say I never saw so little sympathy excited. Each seems to be occupied with his own sorrows and sins'.

"The work continued to advance, retaining the characteristic of deep solemnity and pungent convictions till near the close of the term. A letter dated 20th December, says, 'The work has been remarkably calm; there has been no weeping in meeting, except sometimes the weeping of the heart burdened sinner:—it is a still small voice; but though so still, so small, it sounds louder in the ears of the sinner than mighty thunders.'——Another of Dec. 24 says, 'no attempt has been made to excite the passions—all is calm and silent—the reason of every one is first convinced—than he begins to feel".

Revival in Hamilton College.

"The work of the Holy Spirit in these places exhibits, indeed, great diversity of circumstances, in the time, and manner, and extent of its influences, and the rapidity and power with which it has advanced. In some cases, crowds of sinners of every age and character, bathed in tears, and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors been melted and subdued by the mighty power of God. In other instances, beautiful and refreshing, like the dew that fell on the mountains of Israel, where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual, but real and precious effects".

Narrative of the General Assembly of the Presbyterian Church in the U. States.

"Though I have travelled far, I can fix my eyes on no spot where I saw more than at Boston, of that which interested me as a man, gratified me as a Christian, and edified me as a minister.

"It having been announced in a letter sent from America, which was published in our Magazine, that I was present at the late revival of religion in Massachusetts, I have been frequently called upon, in different places which I have visited, to give an account of this extraordinary work; and I was happy in being able, as an eye-witness to give a statement, which I trust has removed some mistakes, and afforded sincere delight to many devout Christians. I found the general impressions respecting revivals to be very vague and indefinite. It seemed

to be taken for granted that there must be something wild and enthusiastic about such a scene. In my relation, therefore, I endeavoured to show, that in what I saw there was not any thing of the kind, but that it was a sober work of conviction, and conversion to God, unaccompanied by any extravagancies in the outward deportment. Some, not able to account for the large accessions made to the churches, supposed that the candidates were received prematurely, without being subject to a sufficiently rigid examination. But I could testify from what I saw in your house and vestry, that the reverse was the case, and that in no churches on this side the Atlantic were the candidates subject to a more severe scrutiny. It was also supposed that many must fall away. Upon good authority I could state, that there were no more of this description of character than in ordinary cases. Knowing that ideas like the above were very prevalent, I always took occasion to confute them, though without appearing formally to allude to them; and I think I may say of these statements, as was said of those made by Paul and Barnabas, that 'they caused great joy to all the brethren'. I shall be very happy to hear how things have gone on since I left".

Letter from the Rev. Mr. Yates, dated Loughborough, (England) March, 1828.

From the general character of the extraordinary Revivals in the western world, as delineated in the above extracts, it is obvious that they are the work of the Spirit of God, and not the offspring of *enthusiasm* and *fanaticism*, terms by which Revivals of Religion have been branded with opprobrium by the enemies of vital piety, ever since the memorable scene on the day of Pentecost. This is still further evident, if we look at the *means* blest of God, and the *results* of these Revivals, as given in the subsequent extracts.—They show that the excellency of the power was manifestly of God, and not of man.

"The *great doctrine of regeneration*, under the blessing of God and the influences of the Holy Spirit, has accomplished these wonders among us. God seems with us in solemn, yet consoling reality. I could relate events, which would make you almost believe that the day of Pentecost was coming back. The most experienced Christians among us never knew nor felt such a revival as this. To-day has been a day of fasting and prayer for its continuance; and while we unite with one heart and one faith, and pray with one united soul to God, and let no petty jealousies, nor ambitious views enter among us, I have confidence that the work will continue". *Rev. in Wiscasset, Me.*

"Two hundred and forty-seven persons have been received into the Congregational church in little more than a year; ten stand propounded; thirty more are subjects of Christian hope; and numbers in addition attend the inquiry meetings. The revival has continued two years, and is every week adding new triumphs to the cause of Christ. One of the first fruits of this powerful work of divine grace, has been to throw a decisive influence into the scale of temperance and of general morality; to awaken an active spirit of benevolence; and to elevate the tone of piety". *Rev. in Woburn, Mass.*

"It was proposed by the brethren, that the afternoon services consist of prayers for a revival of religion. Never was the writer so affected with a sense of the power of the church, with God in prayer, as on this occasion. All seemed to have learned of the Holy Spirit how to adapt their petitions to a particular object. Nothing temporal constituted this object; but the burden of their petitions was, '*Lord, revive thy work*'. Instead of expressing a few scattered and heartless petitions, they sought, they plead, they importuned, as would a man for life, in great danger and peculiar extremity. It seemed they could not be denied; they must be blessed; for by a strong, unwavering faith, they seized and held fast the never failing promises, by which the patriarch '*had power with God*'. And they did not strive in vain. God did '*avenge them speedily*'. At the first meeting appointed for religious inquiry, fifteen young people attended, members of families of the first respectability in the place; all of whom (three excepted, who had recently obtained a hope,) appeared to feel deeply the plague of their own hearts, and the immediate necessity of an interest in Christ". *Revival in Warner, N. H.*

"The revival commencing at a very busy season of the year with husbandmen, the insinuation was made, that the revival, with its frequent meetings, would impoverish the town. But the labours of each day were pursued with diligence. Every hour was employed to good purpose, either for body or soul. Vain amusements were laid aside. They who were most fervent in spirit, serving the Lord, were also most diligent in business. The labours of the year were accomplished in usual season, and with usually good success. And a vast saving was made in time and money, which were formerly wasted in idleness, vain amusements, and dissipation. And I am of opinion, that could we have a continued and powerful revival for five years, the wealth of the town would be doubled. But the increased prosperity in earthly things scarcely deserves to be mentioned in connection with the salvation of one soul, much less with the saving influences of the Holy Spirit on many souls. It is mentioned to shew, what a blessing a revival is, with respect to its bearings both on this and a future life. It has put a new face upon Wenham, and its society; and with respect to its happy subjects, it has opened to their admiring view the joys and bliss of heaven".
Rev. in Wenham, Mass.

"To the East Church in *Groton*, the [illegible]

season has been one of uncommon interest. On the members of that church God has been pleased to pour out a Spirit of grace and supplication, and in evidence of the truth of the promise that he has never said to the seed of Jacob, 'seek ye me in vain,' there are now 130, who have begun their songs of praise 'to him that loved them, and washed them from their sins in his own blood'." *Revival in Groton, Mass.*

"During the greatest excitement there was little open opposition. Scoffers were confounded: Universalists trembled. Some renounced their sentiments, and were brought to repentance. The moralist was stripped of his vain covering, and led to beg for mercy. Great is the change. 'It is the Lord's doing, and it is marvellous in our eyes'. In March, one hundred and sixty-seven were received into the church upon the profession of faith. The whole number received is two hundred and eighty-four. Upwards of thirty have united with the Methodist church, and some with the Baptists and Episcopalians. The number of hopeful converts cannot be accurately stated. Probably not far from five hundred.—Some of them were from adjacent towns. A number who have expressed hopes here, have not yet united with any church.

"A marked reformation in morals is too apparent to be denied. The Sabbath is more strictly observed. Intemperance and profane swearing are checked. More good feeling in neighbourhoods and families prevails. The church is blessed with peace and harmony. It may be said in truth, 'these Christians love one another'. May it be our prayer, that no root of bitterness may spring up to trouble us; but that we may 'keep the unity of the spirit in the bond of peace'." *Rev. in Rome, N. Y.*

"The swearing man has been made to pray. Those who have counted the Sabbath a weariness have, on the first day of the week, come to the house of worship, and heard for their lives. Card players have virtually scattered their cards to the four winds, and resorted to the word of God, and consumed the midnight oil in perusing its sacred contents. The foundation of the moralist and boasting Pharisee, has been swept away by the force of truth, while they have embraced the humbling religion of the lowly Jesus. The aged, middle aged, youth and children, but more especially the youth, have learned of Jesus, who is meek and lowly in heart, and have found rest to their souls.

"*Means.*—The gospel, when it has been preached with power, clearness, plainness, simplicity, and godly sincerity, never fails of success. Meetings of inquiry, where individual appeals are made to the conscience, has the effect that Nathan's message had on David's heart.

"Visiting from house to house, warning every man night and day with tears, is abundantly blessed". *Rev. in Milford, Conn.*

"*Means of promoting Revivals.* The Committee of the Oneida Presbytery, in their Narrative of the Revival in that county, mention the following *means* as having been employed and blessed for the promotion of that work. 1. Seasons of fasting and prayer. 2. Confession of sin in churches. 3. Church discipline. 4. Visiting from house to house. 5. Preaching the gospel, its doctrines and precepts, its promises and threatenings, *with great plainness and earnestness.* 6. Union of feeling and effort in churches. 7. Meetings of inquiry. 8. Avoiding disputes on minor points. 9. *Urging* awakened sinners to *immediate repentance* and reconciliation with God. 10. The visits of ministers, professors, and others, where revivals had commenced. 11. The preaching and other labours of evangelists. 12. United, agonizing, persevering prayer. 13. Instructions in Sabbath Schools".

"Nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on; while often the chosen vessels of opposition fall under their power, sending panic and rage through the ranks of the enemy. It is owing to this power of revivals, that they are every where, by the wicked, so much spoken against; and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged with confirmation strong, that they are the work of man, and not the work of God".

Dr. Beecher's Sermon.

The benefits of revivals, and the duty of Christians in regard to them, are thus forcibly described, by the Rev. Mr. Smith, in his "Thoughts on Revivals".

"1. The very excitement attending revivals, serves to awaken attention to the most important, yet still the most forgotten and neglected of all subjects. Often it seems as if nothing else could break the fatal slumber, deeper and more awful than that of the dead, into which a formal, ill instructed, or irreligious community has fallen. By nothing less pungent than the most arousing sermons, prompted and pointed by the zeal of a revival, can stupified and hardened consciences be effectually awakened; and *never*, under the wisest and most powerful, even of this description of preaching, without the special and more abundant measure of divine grace, then vouchsafed in answer to more fervent prayer. A season of revival seems to give a keener edge to 'the sword of the Spirit', which is the word of God; so that the more desperately depraved are seldom awakened, except in times of special revivals.

"2. They certainly are instrumental, also, in enkindling the languid zeal of many of the children of God, cooled nearly to extinction by long years of comparative indifference and declension. They arouse them to their

duties—constrain them to be fervent in prayer—more watchful over their hearts, and more anxious in the use of the appointed means of grace. They define and deepen the line of separation between the votaries of the world and the real children of God; and are often the means of establishing in private Christians, for life, a staid and uniform character of exemplary piety. They are equally beneficial to the clergy—serving, in the most vivid manner to impress upon them the momentous nature of their exalted duties—the value and the danger of immortal souls—and the awful responsibility of their office—affording them the very best and most desirable opportunities of enforcing the efficacious doctrines of the cross—of conversing with individual members of their flocks, and pressing home the great duties of religion, and serving to cherish and confirm in them that more exalted frame and habit of devotion, which is at once the highest ornament and richest reward of their profession.

"3. By the best and fairest rules of forming opinions on such subjects, revivals do most certainly promote the immediate local interests of religion. They certainly do swell, in a very remarkable manner, the items usually returned in reports on the state of the church. They multiply attendants on divine worship—fill the house of God—swell the number of communicants, and increase the pecuniary resources of religious institutions; and are often the means of procuring the permanent settlement of faithful ministers—of the building or enlargement of churches, and of adding to the external prosperity and strength of religious societies.

"Besides these immediate and local benefits of revivals, there are others of a more general, and even more momentous nature, not at all to be estimated by the mere amount of immediate good to the congregation particularly concerned. And, as the world is ransacked, to find out every thing which revivals have touched and tainted with the malignant shades of their influence, so it is but fair that the incidental and collateral benefits of revivals should be as fully recounted.

"1. They may justly be regarded as the nurseries of the church, furnishing an extraordinary proportion of ministers to the sanctuary, and maturing them in a remarkable manner for the faithful discharge of their important duties. In these latter days, the preposterous wickedness of training young persons for holy orders, in the same manner they are educated for the learned professions, is suitably abhorred, at least in countries where unendowed churches can present small inducement for the high offence. An infinitely more effectual method has been provided, through the guardian care of the Great Head of the church, by arresting the attention of young men, in our colleges and seminaries of learning, or previous to their settling in any of the ordinary pursuits of life; and disposing them to consecrate their earliest and best powers to the sacred work of the ministry—constraining them by the exceeding love of Christ, to labour more abundantly than others, in word and doctrine. And, certainly, many of our most influential and valuable clergymen, and not a few of our noble band of missionaries, have entered on their voluntary career of toil and suffering, under the sustained and glowing ardour of a season of revival. They needed, and they received, for the arduous duties they undertook, the more powerful influence of holy zeal, which is seldom imparted, except in such favoured seasons.

"2. This train of reflection naturally leads on the mind to the undoubted and blessed fact, that, since the more general and extensive revival of pure religion, the spirit of benevolence has been excited, which is carrying into triumphant operation the numerous Christian and charitable institutions which illustrate and exalt the present age. True, by the wise and gracious provision of the Author of all good, these holy institutions are alternately cause and effect. Revivals furnished the zealous agents by whom they were first put into operation; and Sunday Schools, Bible Classes, the distribution of the Holy Scriptures and of religious tracts, together with the labours of Missionaries—the influence of missionary and charitable celebrations, and especially the superiour zeal and faithfulness of clergymen blessed with a missionary spirit, have spread very widely abroad those benign and awakening influences, by virtue of which, under the favouring dews of heavenly grace, such blessed multitudes have been added to the number of God's faithful people. These, in their turn, devote their newly inspired energies and zeal to the improvement and growth of the fostering institutions from which they first derived the light of life. Thus that blessed system has been matured and is still sustained, which has already renewed the face of Christendom, and transformed full many a desert into the garden of the Lord. *Thus*—and thus *only* can the missionary enterprise and the Bible cause be sustained and carried triumphantly onward, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

"3. But the last benefit of revivals which shall be mentioned, far exceeds in weight and prominence, any that have hitherto been enumerated. They prove of the most vital and lasting importance to the church, by bringing forth the real fundamental doctrines of the Gospel in the boldest relief. They furnish a sort of infallible test of every prevailing style of preaching; and become a practical commentary, known and read of all men, of the utter fallacy and fatuity of any preaching but the preaching of the cross. *It needeth not that any man should denounce unfaithful stewards*—a pure revival of religion instantly puts a brand upon their foreheads. Universalism, Formalism, Pelagianism, Unitarianism, stand forth, touched by this ithuriel spear, in naked contrariety to the word and the Spirit of God. By the

common sentiment of all experimental Christians, it is admitted, with a force of conviction utterly irresistible, that controversy, abstruse metaphysical niceties, and cold moral discourses, ought forever to be excluded from Christian pulpits; and Christ and his cross alone, faithfully preached—at once the wisdom and the power of God. This strong, spontaneous sentiment, is well grounded: for the *word* of God is the appointed instrument in the conversion of sinners. By whatever apparent means the conscience is first touched, still the *word* of God is the victorious sword of the Spirit. And no other intrument does he ever employ in the conversion of souls. Of course it is the *pure* word, which is thus honoured. Not that word, adulterated or preverted by human systems—not that word, diluted, misapplied, annulled! But the *pure* word of God—the simple, genuine Gospel of Jesus Christ.

"Truly converted, experimental clergymen, when their zeal keeps them near a throne of grace, strongly feel this, as a kind of instinct of their new nature. And they preach the doctrines of grace with unction and love, because they are written on their hearts. But were it otherwise, their zeal would lead them to *try* various methods—all possible methods to touch, convince, and awaken unconverted souls. Thus experience would soon teach them that the doctrines of the Reformation—of man's utterly lost and sinful nature—of the exceeding aggravations of his actual offences—of his need of an entire moral transformation by the Holy Ghost—of the blessed atoning efficacy of the blood of Christ—of salvation by faith alone in the merits of his death, and of new obedience under the influence of faith and love, implanted and kept alive in renewed hearts by the Holy Ghost, are the only life-giving doctrines of the divine word. Without the preaching of these, no single soul of man can ever be awakened from spiritual death, and be made partaker of eternal life through Jesus Christ our Lord.

"It is the indispensable duty of the friends and ministers of the Lord Jesus Christ, to summon every energy, and strain every nerve, to promote the spirit, and increase the influence of *genuine revivals*.—How else can the end of their ministry be answered towards the church of Christ, which is his affianced spouse? How can they rest satisfied, even though the most abundant success in other respects attends their labour unless all, *literally every one* of their hearers, are converted to the living God, and saved through Christ forever? Without the more general prevalence of revivals, how is the church in this growing country to be supplied with ministers—our benevolent societies with proper agents—our missionary stations with suitable labourers—and the treasury of the Lord, with resources for every good work? As far as the indications of Providence unfold the future purposes of God in connexion with the sure word of prophecy; it would seem that the effectual triumph of real religion in countries called Christian—the subversion of the Roman and Moohummudan powers—the universal dissemination of the word of God—the success of the missionary enterprise, and the consequent conversion of millions of idolaters, can only be accomplished by that more powerful, more sudden, more simultaneous, more triumphant effect of the word preached, in the conversion of vast multitudes, in what may truly be called *revivals of religion:*—whose happy subjects shall be endued with power from on high, to devise, sustain, and carry on the stupendous work of God, *in* giving to his Son the kingdoms of the earth to be His forever"?

We would remark that Mr. Smith did not write as a *theorist*, but as an *eye-witness* of the character and the results of Revivals, and from these, in a most rational manner, inferred their importance, and the duty of Christians in regard to them.

From the preceding extracts, it appears that there is but one opinion provailing among all the evangelical churches of America, respecting these *extraordinary revivals*, and that is, they are the work of the special agency of the Holy Spirit, through a faithful application of the appointed means of salvation.

All the friends of Christ unite in delightful harmony to promote them, while the enemies of the truth combine their efforts to obstruct their progress. By the enemies of the truth, is meant, all those who deny the great fundamental doctrines of the gospel—especially the divinity and atonement of Christ—the divinity of the Holy Spirit, and his work in the renovation and sanctification of the heart,—such as Infidels, Deists, Universalists, Unitarians, and all who have substituted the traditions of men for the doctrines of Christ, and who hold to the *form* of godliness, while they deny its *vital power*. And even their opposition to the work of God is often hushed to silence, by the displays of divine power which they witness in the conversion of some of their boldest champions from among their ranks.

Why may not the church of Christ in India experience similar extraordinary effusions of the Spirit? "Is the arm of the Lord *shortened* that it *cannot save:* or his ear *heavy* that it *cannot hear*"?—or has he ever "said to the seed of Jacob" (i. e. the church) "seek ye my face *in vain*"?

DAILY TEXTS FOR MARCH.

No. 3.—"It is manifest from the texts selected on *doctrines practically stated*, that every evangelical truth is in Scripture connected with its tendency and efficacy to promote holiness of heart and life; and never proposed as a mere abtract speculative sentiment".

III. Doctrines practically stated.

MARCH.

1. Eph. i. 4. He hath chosen us, that we should be holy.
2. Rom. viii. 29. Predestinate to be conformed to the image of his Son.
3. I. Pet. i. 2. Elect,—through sanctification of the Spirit, unto obedience.
4. Tit. ii. 14. Who gave himself for us, to purify to himself a peculiar people, zealous of good works.
5. I. Pet. ii. 24. Who bare our sins—that we, being dead to sin, should live unto righteousness.
6. Eph. v. 25, 26. He gave himself for it, that he might sanctify and cleanse it.
7. Gal. i. 4. Who gave himself for our sins, to deliver us from this—evil world.
8. II. Tim. i. 9. Who hath saved us, and called us with a holy calling.
9. Eph. ii. 10. Created in Christ Jesus unto good works.
10. I. Pet. ii. 21. For even hereunto were ye called.
11. Gal. ii. 19. I—am dead to the law, that I might live unto God.
12. Rom. vii. 6. We are delivered from the law—that we should serve in newness of Spirit.
13. Rom. vi. 2. How shall we, that are dead to sin, live any longer therein?
14. Rom. vi. 14. Sin shall not have dominion over you, for ye are not under the law, but under grace.
15. Rom. vi. 22. Made free from sin, and become servants unto God.
16. Gal. v. 24. They that are Christ's have crucified the flesh.
17. Ps. cxix. 45. I will walk at liberty, for I seek thy precepts.
18. II. Cor. v. 17. If any man be in Christ, he is a new creature.
19. Rom. viii. 1. No condemnation to them that are in Christ,—who walk—after the Spirit.
20. Jer. xxxii. 40. I will put my fear into their hearts, that they shall not depart from me.
21. Heb. x. 16, 17. I will put my laws into their hearts;—their sins—will I remember no more.
22. Ezek. xxxvi. 27. And I will put my Spirit within you, and cause you to walk in my statutes.
23. Rom. viii. 28. All things work together for good to them that love God, &c.
24. Phil. i. 6. He, which hath begun a good work in you will perform it.
25. I. John iii. 2. We know that, when he shall appear, we shall be like him.
26. I. John iii. 3. He that hath this hope in him purifieth himself.
27. Heb. vi. 11. Shew the same diligence to the full assurance of hope to the end.
28. I. John iii. 14. We know that we have passed from death unto life, because we love the brethren.
29. I. John iv. 12. If we love one another, God dwelleth in us.
30. Gal. v. 6. In Christ—nothing availeth—but faith which worketh by love.
31. Gal. v. 13. Use not liberty for an occasion to the flesh: but by love serve one another.

O.

Poetry.

ON THE DEATH OF ———.

For the Oriental Christian Spectator.

Blest shade! thy memory brings no painful gloom
Over the shrouded honours of the tomb:
Far from thy native land we've laid thy dust;
Thy saintly soul has join'd the glorious just.
Taught by *mysterious wisdom*, as thou trod
The thorny path that led thee to thy God—
Souls most afflicted can obey the best:
Death was thy way-mark to eternal rest.
We cannot mourn thy life of suffering o'er:
The love that bore thee to a happier shore;
We cannot frame a wish, however dear,
Still to prolong thy painful exile here:
Nor should we grieve thy parting when we see,
The grief we suffer is a gain to thee.

R. C. M.

SUGGESTION, GEN. I. 3.

For the Oriental Christian Spectator.

"Let there be light", resounded thro'
The deep, and there was light:
The startled darkness backward flew,
Abashed, when all was bright.
But oh! with horror I behold
A darker deep within—
Move, Spirit!—as thou didst of old,
O'er the abyss of sin.
Oh word of power! "let there be light"
Within the hidden part,
And put to instantaneous flight
The darkness of the heart.
O Sun of Righteousness! awake,
And light me with thy ray;
And in me bid the dawning break,
That ushers perfect day.

B. A. M.

TO CORRESPONDENTS.

Some of our correspondents will observe that we have been under the necessity of abridging and condensing their communications.

We are at present conducting a series of inquiries into the manners and customs of the various classes of the native community; and we shall feel grateful to any of our friends who may lend us their assistance.

"OBSERVER", "NEEM", "ONESIMUS", and "Lines to a brother in India", will appear in our next. The "Melancholy Hours" contain good sentiments; but as the poetry is not sustained throughout, we have not inserted them.

"G. B. C.", "Funeral Hymn", "Memoir of Lieut. Athill", and the publications sent to us by the Rev. Messrs. Mitchell and Fyvie have been received.

We would direct the particular attention of our friends to the notice which appears on our cover, respecting a new edition of our first and second numbers.

ROYAL ASIATIC SOCIETY
BOMBAY BRANCH
OF THE

THE

ORIENTAL

CHRISTIAN SPECTATOR.

VOL. I. APRIL, 1830. No. 4.

Communications,

ORIGINAL AND SELECTED.

LIFE OF MRS. JUDSON.

(Concluded from page 62.)

Miss Hasseltine, afterwards Mrs. Judson, we are informed by her biographer, was born at Bradford (Massachusetts) 22d December, 1789.

"She was educated at the Academy in Bradford, a seminary which has become hallowed by her memory, and by that of Mrs. Newell, the proto-martyr of the American Missions. Here she pursued her studies with much success. Her perceptions were rapid, her memory retentive, and her perseverance indefatigable. Here she laid the foundation of her knowledge, and here her intellect was stimulated, disciplined, and directed. Her preceptors and associates ever regarded her with respect and esteem; and considered her ardent temperament, her decision and perseverance, and her strength of mind, as ominous of some uncommon destiny".

She was remarkable also, for the extreme gaiety of her disposition, and for the avidity with which she laid down plans for indulgence in social amusements. Ignorant of the principles of the gospel, her obedience extended only to the performance of outward duties. When conscience urged its threatenings upon her, or sounded the note of alarm in her ears, it was not on account of her general estrangement from God, but the omission of some act which she was accustomed to number among her stated observances. In this melancholy condition she must have continued, groping her cheerless way amid ineffectual attempts to propitiate the divine favour, and expending upon the frivolities of a day the undying energies of her mind, had not God, in his boundless compassion and mercy, revealed his Son in her heart, and admitted her to the hopes, and privileges of his children.

"The first circumstance", observes Mrs. J., "which, in any measure, awakened me from the sleep of death, was the following. One Sabbath morning, having prepared myself to attend public worship, just as I was leaving my toilet, I accidently took up Hannah More's Strictures on Female Education; and the first words that caught my eye were, *She that liveth in pleasure, is dead while she liveth.* They were written in italics, with marks of admiration; and they struck me to the heart. I stood for a few moments, amazed at the incident, and half inclined to think, that some invisible agency had directed my eye to those words. At first, I thought I would live a different life, and be more serious and sedate; but at last I thought, that the words were not so applicable to me, as I first imagined, and resolved to think no more of them.

"In the course of a few months (at the age of fifteen), I met with Bunyan's Pilgrim's Progress. I read it as a Sabbath book, and was much interested in the story. I finished the book on a Sabbath, and it left this impression on my mind—that Christian, because he adhered to the narrow path, was carried safely through all his trials, and at last admitted into heaven. I resolved, from that moment, to begin a religious life; and in order to keep my resolutions, I went to my chamber and prayed for divine assistance. When I had done, I felt pleased with myself, and thought I was in a fair way for heaven. But I was perplexed to know what it was to live a religious life, and again had recourse to my system of works".

In the spring of 1806, a decided and permanent change passed upon her mind. With all the ardour of her natural character, but

with feelings subdued and tempered by the transcendent realities with which her mind had become conversant, she now entered upon her religious course.

"Redeeming love", says an intimate friend, "was now her theme. One might spend days with her, without hearing any other subject reverted to. The throne of grace, too, was her early and late resort. I have known her to spend cold winter evenings in a chamber without fire, and return to the family with a solemnity spread over her countenance, which told of Him with whom she had been communing. Nor was her love of social pleasures diminished, although the complexion of them was completely changed. Even at this late period I fancy I see her, with strong feeling depicted on her countenance, inclining over her Bible, rising to place it on the stand, retiring to her chamber, and after a season of prayer, proceeding to visit this and that family, to speak of him whom her soul loved".

At this time, Mr. Judson was entirely unknown to her; but events soon took place which determined their future connexion. In the work before us, several particulars are stated respecting his early history which possess great interest. He graduated at Brown University in 1807, and shortly after commenced making the tour of the United States. When pursuing his journey, some providential occurrences arrested his attention, and led him to doubt the truth of those deistical sentiments which he had adopted. His mind became so deeply impressed with the divine authority of the Scriptures, that he was obliged to discontinue his journey, and returned home for the express purpose of weighing the validity of their claims. His investigations were, through the blessing of God, accompanied with success; and while the accumulated mass of proof upon which the Christian system rests, carried conviction to his understanding, his heart became impressed with its inherent depravity, and his sole inquiry now was, "What shall I do to be saved"?

He entered the Theological Seminary at Andover; and during the last year of his residence in this institution, he met with Dr. Buchanan's "Star in the East", which deeply impressed him with the responsibility which devolved upon him of making some attempt to rescue from the thraldom of idolatry the perishing multitudes who are groaning beneath its sway. He made known his impressions to several individuals, who discouraged him from his purpose. He then wrote to the Directors of the London Missionary Society, explaining his views, and requesting information on the subject of missions. He received a satisfactory reply, and an invitation to visit England. Messrs. Nott, Newell, and Hall, three of his fellow students, resolved on engaging in the same arduous work. There was at that time no Missionary Society in America to which they could look for assistance. They therefore addressed a memorial to the Massachusetts Association assembled in 1810, containing a statement of their views. This document, we are informed, was referred to a Special Committee, who recognized the importance of missions, and submitted the outlines of a plan, which was carried into effect, in the appointment of a Board of Commissioners for Foreign Missions. The Board, being as yet unprovided with funds, and not having matured a system of operations, advised the petitioners to continue their studies, and wait for further information. Fearing, however, that several years might elapse before a missionary spirit could be excited in America, Mr. Judson solicited leave to proceed to England, that he might ascertain whether any measures of co-operation could be concerted between the London Missionary Society, and the Board. He sailed in 1811. Some singular disasters occurred to him during the voyage. The vessel was captured by a French Privateer; and after being detained several weeks as a prisoner on board, Mr. J. was removed to Bayonne, and confined in a prison. By the exertions of an American gentleman, he was at length released, and obtained passports from the Emperor to proceed to England. The London Society offered to support him, and his associates as Missionaries, but did not concert measures of agreement with the American churches. He consequently returned to his native country, and, at a meeting in 1811, solicited an immediate appointment. Notwithstanding the scantiness of its funds, the Board resolved to establish a Mission in Burmah, and set apart for the work. Messrs. Judson, Nott, Newell, Rice, and Hall.

At Bradford, in 1810, Mr. Judson first saw Miss Hasseltine.

"No female", says her biographer, "had ever left America as a missionary to the heathen. The general opinion was decided-

ly opposed to the measure. It was deemed wild and romantic in the extreme; and altogether inconsistent with prudence and delicacy. Miss H. had no example to guide and allure her. She met with no encouragement from the greater part of those persons, to whom she applied for counsel. Some expressed strong disapprobation of the project. Others would give no opinion. Two or three individuals, whom it might not be proper to name, were steady affectionate advisers, and encouraged her to go. With these exceptions, she was forced to decide from her own convictions of duty, and her own sense of fitness and expediency.

"It was well for the cause of Missions, that God assigned to Miss Hasseltine the honourable yet difficult office of leading the way in this great enterprise. Her adventurous spirit, and her decision of character eminently fitted her to resolve, where others would hesitate, and to advance, where others might retreat. She did decide to go, and her determination, without doubt, has had some effect on the minds of other females, who have since followed her example.

"To Mrs. Judson undoubtedly belongs the praise of being the first American female, who resolved to leave her friends and country, to bear the Gospel to the heathen in foreign climes".

The conflict which arose in her mind, between duty and the suggestions of natural feeling, is powerfully and strikingly delineated in some extracts taken from her journal; and the triumphs of the former over the latter, are not less true, than they are affecting.

"*Aug.* 8, 1810. Endeavoured to commit myself entirely to God, to be disposed of according to his pleasure. He is now trying my faith and confidence in him, by presenting dark and gloomy prospects, that I may be enabled, through divine grace, to gain an ascendency over my selfish and rebellious spirit, and prefer the will of God to my own. I do feel, that his service is my delight. Might I but be the means of converting a single soul, it would be worth spending all my days to accomplish. Yes, I feel willing to be placed in that situation, in which I can do most good, *though it were to carry the Gospel to the distant, benighted heathen.*

"*Sept.* 10. For several weeks past, my mind has been greatly agitated. An opportunity has been presented to me, of spending my days among the heathen, in attempting to persuade them to receive the Gospel. Were I convinced of its being a call from God, and that it would be more pleasing to him for me to spend my life in this way than in any other, I think I should be willing to relinquish every earthly object, and in full view of dangers and hardships, give myself up to the great work".

In February 1812, Mr. and Mrs. Judson, along with Mr. and Mrs. Newell, embarked on their great enterprise. On the 18th of June, they landed in Calcutta, and were welcomed to the shores of India by the venerable Serampore Missionaries.

After a residence of ten days at Serampore, Messrs. Judson and Newell were summoned to Calcutta. On their reaching it an order was read to them, which required them immediately to leave the country, and return to America. This circumstance was in the highest degree appalling; and the thought of their not being able to accomplish the object of their mission became almost insupportable.

During the stay of Mr. and Mrs. Judson at Calcutta, a change took place in their sentiments on baptism, which dissolved their connexion with the American Board of Commissioners. They entered into the communion of those who deny that the infants of believers should be admitted into the visible church. We disapprove of the grounds of their preference, as opposed to the general economy of the gospel, and the practice of the primitive churches; but we cannot but admire the divine wisdom which made this occurrence the occasion of rousing the slumbering Baptist churches of America to a consideration of their duties in regard to the propagation of the gospel, and which ultimately led to the formation of a Missionary Society connected with themselves.

The Missionaries, from the earnestness of their desire to labour in Asia, prolonged their stay at Calcutta. A peremptory order, however, was again issued, which commanded them to proceed on board a ship bound for England. After encountering various difficulties, they were ultimately permitted by the government to proceed on board a vessel to the Isle of France. On their arrival they received the melancholy intelligence of the death of the amiable and excellent Mrs. Newell, who, along with her husband, had left Calcutta a few weeks before their departure.

"We have at last arrived in port;" says Mrs. J. "but O what news, what distressing news! Harriet is dead. Harriet, my dear friend, my earliest associate in the Mission, is no more. O death! thou destroyer of domestic felicity, could not this wide world afford victims sufficient to satisfy thy cravings, without entering the family of a solitary few, whose comfort and happiness depended much on the society of each other? Could not this infant mission be shielded from thy shafts? But thou hast only executed the commission of a higher power. Though thou

hast come, clothed in thy usual garb, thou wast sent by a kind Father to release his child from toil and pain. Be still, then, my heart, and know that God has done it. Just and right are thy ways, O thou King of Saints! Who would not fear thee? Who would not love thee"?

After having surveyed the field of labour, and maturely weighed the circumstances of the case, they deemed it inexpedient to remain in the Isle of France. They were now desirous of establishing a Mission at Penang, situated on the coast of Malacca, and inhabited by Malays. A direct passage could not be obtained; and they went to Madras, where they intended to set sail for it. Here they were again disappointed, and fearing that they should be ordered to proceed to England, they embarked for Rangoon.

We cannot look back upon the varied events which befel them, without feeling that an unseen hand was guiding them thither; and that the trials which they were called to endure, prepared them for the disastrous and troubled scenes which awaited them.

For several years they pursued their studies with unwearied zeal and assiduity; and though, with regard to missionary success, all around them was midnight darkness, they never absolutely despaired of seeing some of the Burmans converted to Christ.

In March 1817, Mr. Judson was visited by the first inquirer into the truth of the Christian religion. On asking him, "who is Jesus", he replied, "he is the Son of God, who, pitying creatures, came into the world, and died in their stead"; and on proposing to him a question concerning the nature of God, he further replied, "He is a Being without beginning or end, who is not subject to old age, or death". This was the first acknowledgment of an eternal God which Mr. Judson had heard from the lips of a Burman, and it inspired him with a joy which we can better conceive than describe.

In December 1817, Mr. Judson left Rangoon, and proceeded to Chittagong in Arracan, for the purpose of restoring his health. He intended to be absent only three months; but owing to adverse winds, and the difficult navigation of the coast, the vessel changed her course, and he was borne away to a distant part of India. During this interval, incidents occurred which threatened to overthrow the mission. Mrs. Judson was likewise in a state of unutterable suspense about the fate of her husband, of whom she could receive no tidings; and it added to her perplexity, that it now began to be rumoured abroad that a war was soon to take place between England and Burmah. She had embarked for Bengal, when it was ascertained that the vessel was in a dangerous state; and with a fortitude and decision seldom equalled, she resolved on returning to Rangoon and patiently waiting the event. In a few days, her apprehensions were removed by the arrival of Mr. Judson.

The first convert to Christianity was Moung Nau, who was admitted to the church by the ordinance of baptism on the 27th of June, 1819. Mrs. Judson's biographer remarks that "This was a day of unutterable joy to the missionaries, who had so long gone forth weeping, bearing precious seed". Shortly after, two other individuals gave evidence of having experienced a change of heart. They were baptized by their own special request about sunset, and at a distance from public observation.

"The sun," says Mr. Judson, "was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exulting feeling of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest then they witnessed the late coronation; perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him.

"In the evening we all united in commemorating the dying love of our Redeemer; and I trust we enjoyed a little of his gracious presence in the midst of us".

Afterwards there was a falling away of inquirers, and Mr. Judson, in consequence of opposition which was excited, sat for whole days at the zayat without a single visitor. "Our business", says he, "must be laid before the Emperor; if he frown upon us, all missionary attempts within his dominions will be out of the question". Mr. Judson, and Mr. Colman, another Missionary who arrived in Burmah in 1818, set out accordingly for Ava, leaving their families at Rangoon.

Some interesting particulars are stated regarding their interview with the Emperor, and the splendours of the Burman court, which our limits forbid us to transcribe. It

is sufficient for our purpose to observe, that their petition was unavailing, and that they ascertained, that it was the policy of the government not to exempt from punishment any who should embrace a religion different from their own.

On returning to Rangoon, they assembled the three disciples together, and disclosed to them the melancholy result of their interview with the king. They expected to see them intimidated, but were delighted to find that the information only inspired them with new courage. The Missionaries saw it to be their duty not to abandon the station; and new converts were soon added to their little church.

The alarming state of Mrs. Judson's health rendered it absolutely necessary that she should remove to a more propitious climate; and when it was resolved that she should visit America, her feelings were of the most painful nature.

"Those only", she observes, "who have been through a variety of toil and privation, to obtain a darling object, can realize how entirely every fibre of the heart adheres to that object, when secured. Had we encountered no difficulties, and suffered no privations in our attempts to form a church of Christ, under the government of a heathen despot, we should have been warmly attached to the individuals composing it, but should not have felt that tender solicitude and anxious affection, as in the present case.

"Rangoon, from having been the theatre, in which so much of the faithfulness, power and mercy of God had been exhibited—from having been considered, for ten years past, as my home for life—and from a thousand interesting associations of ideas, had become the dearest spot on earth. Hence you will readily imagine that no ordinary consideration could have induced my departure".

In England and Scotland, which she visited on her way to her native country, she met with a most cordial reception, and was introduced to several distinguished individuals, who entertained the highest admiration of her character and genius. Her health was but partially restored by her residence in America, when her desire to return to Burmah became so strong, that she resisted the most earnest solicitations of her friends to remain another year with them. "There was at times", says Mr. Knowles, "an almost prophetic foreboding in her mind, as if coming events cast their shadows before". But she was resolved to return, whatever might be the will of God respecting the mission.

On the 5th of December 1823, Mr. Judson had the inexpressible pleasure of welcoming his partner to the shores of Burmah. During her absence the number of converts had increased, and an able auxiliary and coadjutor had been obtained in Dr. Price. Circumstances of severest trial, however, awaited the Mission. Hostilities between the British and Burmese commenced shortly after her arrival.

"The first certain intelligence," remarks Mrs. Judson, in a letter to Dr. Elnathan Judson, "which we received of the declaration of war by the Burmese, was on our arrival at Tsenpyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly dispatched to the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were going to Ava in obedience to the command of his majesty.

"On our arrival at the capital, we found that Dr. Price was out of favour at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times, but found the king's manner toward him very different from what it formerly had been; and the queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house and commencing missionary operations as occasions offered, thus endeavouring to convince the government that we had really nothing to do with the present war.

"In two or three weeks after our arrival, the king, queen, all the members of the royal family, and most of the officers of government, returned to Amarapoora, in order to come and take possession of the new palace in the customary style. As there has been much misunderstanding relative to Ava and Amarapoora, both being called the capital of the Burmese Empire, I will here remark, that present Ava was formerly the seat of government; but soon after the old king had ascended the throne, it was forsaken, and a new palace built at Amarapoora, about six miles from Ava, in which he remained during his life. In the fourth year of the reign of the present king, Amarapoora was in its turn forsaken, and a new and beautiful palace built at Ava, which was *then* in ruins, but is *now the capital* of the Burmese Empire,

and the residence of the emperor. The king and royal family had been living in temporary buildings at Ava during the completion of the new palace, which gave occasion for their returning to Amarapoora.

"I dare not attempt a description of that day when majesty with all its attendant glory, entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The saupwars of the provinces bordering on China, all the viceroys and high officers of the kingdom, were assembled on the occasion, dressed in in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned with gold and jewels, was one of the most beautiful objects in the procession. The king and queen alone were unadorned, dressed in the simple garb of the country; they hand in hand entered the garden in which we had taken our seats, and where a banquet was prepared for their refreshment. All the riches and glory of the empire were on this day exhibited to view. The number and immense size of the elephants, the numerous horses, and great variety of vehicles of all descriptions, far surpassed any thing I have ever seen or imagined. Soon after his majesty had taken possession of the new palace, an order was issued that no foreigner should be allowed to enter, excepting Lansago. We were a little alarmed at this, but concluded it was from political motives, and would not, perhaps, essentially affect us.

"An army of ten or twelve thousand men, under the command of the Kyee-woon-gyee, were sent off in three or four days, and were to be joined by the Sakyer-woon-gyee, who had previously been appointed viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him. No doubt was entertained of the defeat of the English; the only fear of the king was, that the foreigners, hearing of the advance of the Burmese troops, would be so alarmed, as to flee on board their ships and depart, before there would be time to secure them as slaves".

No sooner was the army dispatched than the government began to inquire into the cause of the arrival of the strangers. Mr. Judson and Dr. Price were summoned to a court of examination, and inquiries were made relative to all that they knew.

On the 18th of June, an officer rushed into the house of the Missionaries, holding in his hand a black book, and accompanied by several Burmans, one of whom Mrs. J. knew to be the executioner. Their first question respected Mr. Judson. The executioner instantly seized him, threw him on the ground, and presented before him the instruments of torture. Mrs. Judson caught the ruffian by the arm, entreated him to desist, and offered him money. "Take her too", said the officer; "she is a foreigner". They dragged Mr. Judson to the court-house, where the governor of the city and the officers were assembled. The order of the king to commit him to the death prison was read. Moung-Ing, who followed them, saw the prison doors shut, and returned with the intelligence to Mrs. Judson, who spent a night of the most agonizing perplexity and suspense.

Next morning she sent Moung-Ing to ascertain if her husband was still alive. He brought her the information that he and his companions were confined in the death-prison in iron fetters, and fastened to a long pole to prevent their moving. She was a prisoner herself, and could make no efforts for the release of the Missionaries. She requested the magistrate, however, to allow her to go to some member of government, that she might make known her case; but he refused to consent, alleging that she might make her escape. She afterwards sent a messenger to the governor of the city, requesting permission to offer him a present. This had the desired effect, and she obtained an order for admission into the prison.

In her letter to Dr. E. Judson, she describes the affecting interview.

"Mr. Judson crawled to the door of the prison—for I was never allowed to enter—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron hearted jailors, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, 'Depart, or we will pull you out'. The same evening, the Missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days".

It is impossible to accompany them through all the diversified scenes of their sufferings. Every day exposed them to new mortifications, and when a momentary gleam of hope darted across their minds, it was quickly extinguished by some untoward train of events. Another extract from the letter formerly quoted, will show the agitated state of Mrs. J.'s feelings, and the source whence her consolations were derived.

"For nearly a year and a half, so entirely engrossed was every thought, with present scenes and sufferings, that I seldom reflected

on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

"You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion, in these trying circumstances, were neither 'few nor small'. It taught me to look beyond this world, to that rest, that peaceful happy rest, where Jesus reigns, and oppression never enters".

Some months after Mr. Judson's confinement, Mrs. Judson was allowed to spend some hours with him every day. In consequence of the birth of her daughter, she was unable to continue her visits, by which means she lost influence with the governor.

The situation of the prisoners now become distressing beyond all conception. A hundred individuals were shut up in one room, with scarcely a breath of air; and so emaciated and ghastly did they appear, that they resembled the dead more than the living. After a month's confinement in the inner prison, Mr. Judson was taken ill with a fever. In order to be near him, Mrs. Judson erected for herself a small bamboo room within the governor's enclosure. She incessantly presented him with petitions, till at length, worn out with her entreaties, he gave official orders that she should be admitted at all hours to the prison. One morning, owing to Mr. Judson's indisposition, she remained longer than usual, and the governor in great haste sent for her. When she had departed, the prisoners were sent to Amarapoora: for what purpose she was at a loss to ascertain. She soon obtained a pass from government, and, with her little Maria, who was only three months old, she set out on her journey.

When she arrived at the court house, she learned that the prisoners had been sent away two hours before her; and after having been compelled to remain for some time exposed to a burning sun, she set out, with her infant in her arms, for Oung-pen-la. She found the foreigners under a low projection, outside of the prison, and almost dead with fatigue and suffering. With difficulty she obtained access to a small room belonging to one of the jailors; and in this miserable place, she passed six months of her existence.

The situation of the prisoners afterwards became more comfortable; but Mrs. Judson, worn out with fatigue and anxiety, felt her strength gradually declining, and was seized with one of the diseases incident to the climate.—In these painful circumstances, she felt as if the sufferings of the ancient patriarch Job had come upon her, and she must have sunk under the pressure of her accumulated calamities, had she not realized the presence of her Heavenly Father, and been convinced that mercy and truth were presiding over his dispensations.

An order soon arrived for Mr. Judson's release. Mrs. J. accompanied him to Amarapoora; but as he was obliged to follow the guidance of the jailor, who conducted him to the governor of the city, she procured a boat and arrived at her own house before it was dark. Her health, which had only been partially restored, began again to decline, and she was seized with the spotted fever, and all its attendant horrors.

Mr. Judson was again committed to prison, and Mrs. Judson's fears were excited lest he should be sent back to Oung-pen-la, where they had endured such heavy privations.

"If I ever felt," says she, "the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being who has said, 'Call upon me in the day of trouble and *I will hear*, and thou shalt glorify me'; and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered".

The rapid movements of the English towards the capital threw the whole town into consternation, and convinced the government that something must be done to save it. Mr. Judson, and Dr. Price were both daily consulted, and nothing was done without their advice and sanction. Dr. Price and Dr. Sanford were sent to negotiate with the English camp; but as the sequel is known to our readers, we forbear inserting it. The cessation of hostilities awakened great joy in the minds of the missionaries, and inspired them with the hope of future success.

"It was," remarks Mr. J. "on a cool,

moonlight evening, in the month of March, that with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth.

"We now, for the first time, for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese,

"Our bodily and mental sufferings have often been such as to cause me, in moments of despair, to exclaim, 'We shall one day perish by the hand of Saul'. But that kind Being, who has ever upheld us, has in safety brought us through so many narrow passages, that our faith assures us of being brought into a wide field at last".

On the 1st of April, 1826, Mr. Judson left Rangoon with Mr. Crawford, the Commissioner of the governor general of India, on an expedition to a part of the Burman territories which had been given to the British. It was during his absence that Mrs. Judson was seized with the disorder which terminated her mortal career. She died, we are informed, in a strange place, and surrounded by strangers.

"It would be consoling to know more of the state of her mind, during her sickness, and of her feelings in prospect of death. But she is gone. Her life was a series of proofs, that she loved the Saviour; and we may believe, with entire confidence, that she has entered into the joy of her Lord".

Her little Maria, the child of her sorrow, and the helpless companion of her wanderings, survived her only a few months. The bereaved father and husband thus announces her death to Mrs. Hasselt ine.

"My sweet little Maria lies by the side of her fond mother. The complaint, to which she was subject several months, (an affection of the bowels) proved incurable. She had the best medical advice; and the kind care of Mrs. Wade could not have been, in any respect, exceeded by that of her own mother. But all our efforts, and prayers, and tears, could not propitiate the cruel disease. The work of death went forward; and after the usual process, excruciating to a parent's feelings, she ceased to breathe, on the 24th inst. at three o'clock, P. M. aged two years and three months. We then closed her faded eyes, and bound up her discoloured lips, where the dark touch of death first appeared, and folded her little hands—the exact pattern of her mother's, on her cold breast. The next morning, we made her last bed, in the small enclosure which surrounds her mother's lonely grave. Together they rest in hope, under the hope tree (Hopia) which stands at the head of the graves: and together, I trust, their spirits are rejoicing; after a short separation of precisely six months".

"Thus I am left alone in the wide world. My father's family, and all my relatives, have been, for many years, separated from me, by seas that I shall never repass. They are the same to me as if buried. My own dear family I have actually buried: one in Rangoon, and two in Amherst. What remains for me, but to hold myself in readiness to follow the dear departed to that blessed world,

'Where my best friends, my kindred dwell,
'Where God, my Saviour, reigns!'"

In another letter, addressed to Mrs. Judson's sisters, he says,

"How happy should I be to find myself once more in the bosom of the family in Bradford, and tell you ten thousand things that I cannot put on paper. But this will never be. Nor is it of much consequence. A few more rolling suns, and you will hear of my death, or I of yours. Till then, believe me your most affectionate brother. And when we meet in heaven—when all have arrived, and we find all safe, for ever safe, and our Saviour infinitely glorious, and in him, all his beloved—oh shall we not be happy, and ever praise Him who has endured the cross to wear and confer such a crown"!

Having followed Mrs. Judson through the chequered scenes of her earthly pilgrimage, let us now ascend with her to the mansions of the redeemed, where, purified from every stain of corruption, she beholds the full effulgency of the Divine Majesty, and enjoys a boundless and uninterrupted felicity.

"Her name," says Mr. Knowles, "will be remembered in the churches of Burmah, in future times, when the pagodas of Guadama shall have fallen; when the spires of Christian temples shall gleam along the waters of the Irrawaddy and the Salwen; and when the golden city shall have lifted up her gates to let the King of Glory in".

Let us rejoice also that it was written in Heaven, and that she is now a living pillar in the kingdom and city of our God.

ON THE LAW OF PROPERTY AND INHERITANCE AS IT AFFECTS CONVERTS TO THE CHRISTIAN RELIGION.

To the Editor of the Oriental Christian Spectator.

SIR,—In the hope of assisting some one to clear up the difficulties of the question proposed by your correspondent R., on the liability to disherison by Hindoo converts to the Christian religion, I offer a few remarks on the subject. It may be viewed in two points—first, as a question to be decided by written law,—and, secondly, by existing customs. As decided by the written Hindoo law, I have not the slightest doubt of the fate that would befall a native convert, and the matter would rest between the policy of

letting the law have its course, and the propriety of overruling it where a flagrant act of injustice would be implied in its execution. I shall extract a few of the most celebrated authorities on the subject of exclusion from inheritance. As Sir W. Strange remarks, "Exclusion generally rests on the same principle with succession to inheritance, with the Hindoo, i. e. it is connected with the obsequies of the deceased, from the incapacity to perform which the excluded are incompetent as heirs". Bodily and mental defects and vices, actual as well as constructive, disqualify a man for succession. The other cause of disability is a reception into any of the religious orders. Commentators confine these orders to Anchorets and Ascetics. They may be referred to all known religions. Manu mentions, among many, that "outcasts are excluded from a share of inheritance".

Vashistu says—"They who have entered into another order are debarred from shares".

Katyuyunu says—"An apostate from a religious order never obtains the inheritance"; and these, unlike all other exclusionists, are to be even denied the common charities of maintenance. The mere act of degradation by expulsion from caste precludes the right to inheritance, as say Sancha and Sichita.

Narada says—"A man formally expelled by his kinsmen shall not inherit". And a thousand things may serve to expel a man from his caste;—one of the most effectual would be his eating of polluted food with polluted persons. The only instance I know of custom operating against so unnatural a law, is the answer sent from Kandeish to the question whether exclusion from caste, would be followed by forfeiture of property or right of inheritance. It is distinctly said "that it would not"; (vide Arthur Steele's digest of Hindoo laws and customs, p. 154). And the answer from Sattara was, that only holders of religious offices, as Hindoos, would be subject to such a punishment.

The question embraces so many niceties that I confess a decided opinion to be impossible. The difficulty would not cease, supposing the convert in quiet possession of his right. Would not the property be then subject in its conveyance and inheritable powers, to the English law,—and, should the next heir to the convert be a Hindoo, could he succeed to it? Yet it would be manifestly unjust from mere liberal and humane motives to provide for the comforts of one man, and let that provision destroy the possibility of the son, perhaps, of the convert resuming his own estate, and cutting it off from a large family who depended on it solely for support. By the Hindoo law it would be impracticable for a native to succeed to his father, a Christian, and one whose funeral obsequies he could not direct and superintend. The subject is most interesting, and demands the attention of the legislature of England.

Yours, M.

BIOGRAPHICAL SKETCH OF THE LATE SAMUEL ATHILL, ESQ., LIEUTENANT IN THE BOMBAY ENGINEERS.

The character of this gentleman was so extensively known and generally esteemed throughout the Presidency, that it is but quite just to consider a brief record of his life as a subject pre-eminently worthy of a place in a periodical publication widely circulated among the members of the service, of which he was so bright an ornament. He was, moreover, so highly valued and so affectionately loved by a number of Christian friends, that there is no doubt that any observations which may serve more fully to portray his character, will be very acceptable. And, beyond this, it may be hoped, that the simple exhibition which will here be made of the influence of the Gospel in him, which is, "the power of God unto the salvation of all who believe", may tend to the furtherance of the great design of your publication,—namely, the diffusion of divine truth, the exaltation of Jesus Christ as an all-sufficient Saviour, and the salvation of immortal souls in him. To this end the divine blessing is implored.

The space that can be afforded to this subject being very limited, the writer will be constrained to study brevity, and hence it will be his design to exhibit the character of the deceased chiefly by extracts from his letters, which afford the means of proving to the Christian reader the advanced

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depth of his experience, and the fervent piety which habitually influenced his heart, guided his conversation in the world, and cheered him through life with those blessed hopes of immortality, which he was so early called to realize.

Lieut. Athill, was born at Antigua, in the West Indies, on the 9th October, 1797. Having been removed to England, he received his education, first at the Grammar School in Bath, and afterwards at the College of Winchester. The due course of education followed by Engineer officers having also been completed, he arrived in India on the 22d Sept. 1816.

At this time, and for a further period of between four and five years, he lived a stranger to religion:—not only so, indeed, but, imbibing the poison of infidelity, he became very sceptical. Thus led away by the strong tendencies of our fallen nature, and following the dictates of a heart naturally at enmity with God, ignorant of his truth, and ever anxious to throw some plausible veil over the indulgence of its own corruptions, he emphatically "lived without God in the world".

Early in 1821 he visited Sholapoor, where he became acquainted with a gentleman who was greatly instrumental in correcting the erroneous notions he entertained, and first gave him a relish for the society of religious people, or, as he himself said, "induced him to think well of them"; and he used to say, that from this time he endeavoured to lead a life of morality, and was contented with this, although in heart still a stranger to the riches of the grace of Christ, or of his own need of him, as a sinner ready to perish. So greatly deceived was his mind, that one day, in conversation with his friend, he said, he understood that the Old Testament was rejected by the universal consent of all people.

On the 11th June, 1821, he was married at Sattara to Miss Hannah Crosby, a young lady who proved singularly worthy of so excellent a husband, while he also was equally privileged, in being united to one pre-eminently distinguished among wives and mothers for those qualities which endear her memory to all who best knew her.

A few months after this time he became a resident of Sholapoor, as executive Engineer, and there again enjoyed the society of the friend whose former conversations had so much pleased and won upon him.

From this time, religion was gaining a silent, but gradual ascendency over the sceptical sentiments, by which he had been so long poisoned; but still, he was far from any personal experience of the power of the Gospel on his own heart, or of a right conception of its truths. Often, very often, has he remarked to the writer, some years after this time, that he never could understand what people meant, when they spoke of the cruelty of the Infidel in robbing the Christian of the comfort of the Gospel, by impeaching the inspiration and veracity of the Scriptures. For my own part, he would say, I could derive no comfort from the Bible, for, if I believed it to be true, I then clearly saw that I was condemned by it;—and this he used to advance as a proof of the extreme darkness of his mind, which could discover nothing but law, terror, and condemnation in the word of God, and entirely overlooked the gracious dispensation of mercy revealed to ruined man through Jesus Christ.

In July, 1822, he was called to endure a heavy affliction in witnessing the death of a sister, under circumstances awfully sudden, and peculiarly distressing, which deeply affected his naturally tender and sympathizing spirit, and, through the blessing of divine grace, wrought in him a decided change, and led him to deep meditation on the love of the Saviour, and of the necessity of repentance, and a life of faith in him.

From this period he made a steady, if not a rapid progress, in the new and divine life, and was led, doubtless, under the immediate teaching of God the Spirit, into a cordial reception and happy enjoyment of the Gospel, in its saving, sanctifying, and consoling influences. The experience of the young convert now led him to see, that to walk in fellowship and communion with his Saviour, and in familiar intercourse with the world, were in his own case impossible. He felt the influence of worldly associations so opposed to his views of divine truth—so contrary to the warm emotions of his awa-

kened heart—and so injurious to his spirit, that, alone and unsupported as he was, he separated from all those things, and firmly bore, for Christ's sake, that odium of affected sanctity and puritanical precision, which worldly men are ever ready to throw upon the Christian's motives, which they cannot comprehend, and, therefore, invariably misjudge.

It was not till more than a twelvemonth after this time, that the writer first became personally acquainted with him; but it was his happiness then to meet him a decided, humble, and affectionate Christian, of whom it may be said in the language of scripture, that he lived blameless and harmless, without rebuke, in the midst of a crooked and perverse people, among whom he shone as a light in the world; his refuge was in the word of God and prayer, and he was not only not forsaken, but graciously supported, and directed by clearer views of divine truth, operating as abiding motives to more decisive conduct: and this we must believe was the fruit of the inward operation of the Holy Spirit, who is freely given to all who ask, and who only communicates to fallen man that heavenly wisdom, which makes wise unto salvation.

Towards the close of the year 1824, he was removed, with his family of two children, from Sholapoor to Mhow, a distance of more than 550 miles. At this station also he carried on the active duties of executive Engineer. Here many of the most eventful circumstances of his short life transpired—and from this station the greater part of that correspondence was carried on, which will now furnish the principal materials for exhibiting his Christian character to the reader.

About this time he was called to mourn over the loss of a very dear friend in the death of Lieut. G. Lyons, of the Artillery. With that earnest desire for the souls of others, which ever animates a lively Christian, he endeavoured to improve the event by pressing the consideration of eternal things on one for whom he ever felt a tender and affectionate interest. The following is an extract of his letter.

"Mhow, 15*th January*, 1825.

"The account of my dear friend Lyons's death had reached me before I got your letter, but I felt gratified by the kindness which prompted your writing it. It was a sudden, and to many would have been awful event; but I trust he had fled for refuge to one who has said that he will in no wise cast out those that come unto him; and that in dying, he has only exchanged a life of trial, temptation, and sorrow, for that rest which awaiteth the people of God. I sorrow not, therefore, as those who are without hope: it is true I have lost the earliest friend I ever had, and one from whom I have received the most unequivocal marks of affection, but my present loss is his great gain, and I trust we shall meet hereafter. You see, my dear friend, how suddenly death comes upon us! my turn or yours may come next! when it does come, 'may we die the death of the righteous, and may our last end be like his'! Now, as we are *all in ourselves unrighteous*, how shall this be—how can it be? for I feel myself full of sin, and how then can I live the life, or die the death of the righteous? I thank God through Jesus Christ my Lord! He hath inclined me to seek him, and, weak and worthless as I am, he will fulfil his promise unto me; 'seek and ye shall find". He will redeem me from the power of sin in this world, and from its punishment hereafter. O that he may incline your heart to close with his gracious invitations, and to accept his proffered grace! Open your eyes to see in how many thousand corners sin lurks, though you have no suspicion of it; and by how many dangers you are surrounded, without being sensible of them. Then you will gladly flee to *him*; you will rejoice in the consideration that the name of Jesus is a strong tower into which you may run and be safe; and when the storms beat and the floods rise, you shall find the blessedness of having trusted yourself within it. It should surely be an important question with us, whether we be of the 'world', or of 'Christ'; for upon this question depends our happiness or misery. Time is rapidly passing away—eternity is at hand. The bare possibility, methinks, that by neglecting Christ we are ruining ourselves, should make those feel anxious who have not believed on him—the bare possibility of error in such a matter being so dreadful! But the god of *this world* hath blinded their eyes.—Satan *deceives* them into a state of false peace and com-

posure, while on the brink of a precipice, at which imagination shudders"!

Writing to another friend, he thus alludes to the same subject, and touches upon his own experience.

"Mhow, 24*th Feb.* 1825.

"The afflicting intelligence of Mrs. T.'s death we had previously received from ——. The ways of the Lord are past searching out, but it seems to have been a most distressing period for such an event, both to Mr. C. and Mr. F., as they are, from being surrounded by a large family circle, suddenly reduced to a state of loneliness. May the affliction be blessed to the soul's good of the sufferers, and may they learn yet more of the Lord's power to heal the broken hearted, and to comfort them that mourn. In Lyons you probably know that I have lost my earliest friend, and one who was, by many peculiar circumstances, as dear to me as a brother. We were at much about the same period called out of the midst of that world which desireth not the knowledge of God, and I had hoped that we should continue to cheer and animate each other during this our warfare, in which there is no discharge —but the Lord had appointed it otherwise— his warfare is at an end, and I trust he has entered into rest. We still are left to fight, and to be made perfect by suffering. May it please him to make it good to us! to teach us to live more simply in dependence upon him on earth, realizing always his presence by faith, that so we may become meet to be translated unto his very presence in heaven. Surely a disposition to receive every thing at his hands should constitute a great part of a believer's meetness for heaven. I wish that in *practice* I had more of it—I know my own weakness, and do not like the thoughts of being left to depend on myself; but I am foolishly willing to have recourse to any thing but the name of the Lord. You cannot think how wistfully I look back upon the privileges with which we were favoured at Sholapoor; nor would you be pleased, perhaps, to find that at this time of day I am so far from being stablished and settled in the faith, that I cannot cease from man, and look to Jesus, from whom alone effectual aid is to be obtained. There are several here who are half on the Lord's side. I would gladly be instrumental in leading them further, but although it is said to be more blessed to give than to receive, I am more inclined to look for help myself than to afford it to others. The Lord pardon me the misuse of his abundant mercies towards me, and make me a better steward of his grace".

In another letter, under date June 17, 1825, he writes, "I think I told you that the Lord had been pleased, in his late dealings with me, to shew me the necessity of my looking to him alone for all my consolation. Previously to the period at which I wrote to you, I had been quite cast down by the utter dearth of true spirituality among us. At Sholapoor I used, when any thing of the kind troubled me, to get a little comfort from ——, or from our meetings, which were certainly more to my heart's content than those that we have here,—but at this time I looked to the right and to the left, and found no comfort, and so was obliged—(blessed necessity) to go to the Lord himself. Oh! he is good and deals graciously with us, though we be brought to him ever so unwillingly, and only when all our broken cisterns have failed us. I am persuaded that he taught me at this time, and shewed me by his Spirit, that it became me, though I was as a child, and one who ought to sit silent and unobserved, in the lowest place among the congregation of his people, to stand forth and endeavour, by his blessing, to influence the tone and character of our opportunities for Christian communion. We have been greatly helped, and for my own particular, the Lord has been so gracious to me, that several times I could scarcely resist the inclination to write to two friends, whom I had requested to pray for me, to thank them, so sure was I that they had done so".

In speaking of the display of divine grace in the conversion of a gentleman at the station, he writes, in another letter to the same friend—

"I can at this moment recall to my mind nothing which has given me greater comfort and delight, since we left you, than the manifestation of the power of the Gospel in him. He was by nature, so to speak, an unlikely subject for the Gospel, but it seemed to come to his soul like the dew drop to the parched desert: he received it in the love of it, and, whereas others fight against its truths till they can no longer resist them,

he seems to have been never better pleased than when it could be proved to him that they were indeed the doctrines of scripture. May he who has begun the good work, complete it! Blessed Gospel!—So suitable to our wants, so admirably adapted to our miserable, helpless state! How strange that the captives, to whom it proclaims the opening of the prison door, should ever turn a deaf ear to its' sweet and comfortable sound! Yet so it is—we have here, alas, abundant evidence that the carnal mind is enmity against God, and that the natural man receiveth not the things of the Spirit of God".

The experience of his mind, as shewn in the two following extracts, will doubtless be interesting to the Christian reader.

"Mhow, *Nov.* 2*d*, 1825.

"Sweet is the communion of saints! and I trust I am getting a glimpse of that wherein the sweetness consists—but much sweeter must be the enjoyment of fellowship with the Father, and the Son. Oh that I knew more of it!—That the Lord the Spirit would be indeed my teacher and my helper. Yet he does teach me, I must gratefully acknowledge; and the views that he gives me of myself may be described in two words, weakness and wickedness: for these things he permits me to suffer much unhappiness, so that, at times, I think I could gladly have my tongue taken away, or be deprived of the faculties of my mind, rather than that I should sin against God with them; but he seldom allows any enemy to rob me of the hope which I have in the Gospel. This is a portion which hath hitherto been secured to me, and I trust that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from it. Ah, my dear brother, let us keep close to the rock that is higher than we. Let us feed upon Christ by faith—abiding in him as the branch in the vine. He is indeed the chiefest among ten thousand, and altogether lovely. I used to complain that I enjoyed no realizing views of his person: but on the last Sabbath, while I was reading the words, 'O righteous Father, the world hath not known thee, but I have known thee', such a flood of light, from this most interesting subject, was let in upon my soul, as quite filled it with joy. Blessed be the Lord for this: though I could not retain it very long, I will hereafter look back upon the season and be comforted".

"Mhow, *Dec.* 1825.

"You seem to think that I used some language in my last note, which, as applied to my particular case, when compared with that of others, was rather strong. You think your natural tempers and dispositions somewhat darker than mine. Alas, if you did but know all! Constitutional indolence—a general want of energy—oftentimes prevents the manifestation of my more malignant tempers; but I feel them, and I have had such views of evil forced upon me, as can scarcely be exceeded, I imagine, by any thing in others. You have not so much of the Proteus in you as I have, and may find it difficult to conceive how the same person can at one time be so full of levity, and at another of malignant tempers, as I could tell you that I have been, and am—but so it is, and I am sometimes at a loss, whether to consider myself most an object of contempt or of detestation. By the view of of these things, however, I have been much humbled, and on the whole I desire to be thankful that the Lord has been pleased so to bow down my soul. When I see most clearly my own entire corruption, then I see also, in the strongest light, the exceeding suitableness of the Gospel plan of salvation to my own state and wants; then, indeed, Christ becomes precious to me, the chiefest among ten thousand, and altogether lovely; and then I desire never to lose sight of him, but to dwell in his presence all the day long. Then it is, also, that I most long for that rest which awaiteth the children of God. If these be some of the consequences of walking in that wilderness wherein were fiery serpents, and scorpions, and drought (it never struck me in that light, I think, until I got your letter)—why welcome be its horrors. My sober judgment can see no objection to the wilderness itself, because, if in it sufferings of one kind fall to our lot, disquietudes of another are avoided—inasmuch as, we have no false peace, and have less fellowship with the spirit of that world which lieth in darkness. But an unaccountable fear comes across me sometimes, that as so many of the Israelites died in the wilderness, even so may I, without having obtained a glimpse of the heavenly Canaan. Against this temptation, I am, for

the most part enabled successfully to oppose the shield of faith; and when I do die, I trust it shall be *looking unto Jesus;* for I have been taught that it is in him alone, such an one as I can have life. If you should suppose from this, however, that being aware of the excellence of the privilege, I abide in him as the branch in the vine, and am continually drawing spiritual nourishment from him, you will be mistaken. His faithfulness does much for me, but I do nothing for myself. I cannot think myself a branch cut off and withered, but every day's experience shews me that I richly deserve to be so,—and the only reason that I am not, is the unchangeableness of his love. I trust I shall yet praise him for what is now going on. Sometimes, in an hour of trial, I have been much tempted to question either his love or his wisdom in placing me here under circumstances, which, conjoined with my own evil heart, seem to have caused me to go backward in spirituality of mind—but he doth all things well—and perhaps some lessons of forbearance and tenderness towards others, which I stood much in need of, could never have been taught me, had I been placed in what I might have esteemed a more favourable situation. We lay a great stress upon circumstances, and situations, and the society of more flourishing Christians than ourselves, as if the Lord could not teach us as easily without them. But he is pleased to show us our mistake, and even puts his people into the fire, that he may bring them out again with greater honour. It was while the three faithful men were in Nebuchadnezzar's furnace, that their Lord was *seen* to be with them of a truth? What an honour, my dear brother, if the Lord is pleased to deal so with you! and I cannot think that you doubt that this has been his method. He teaches you many things, and the lessons are sometimes very painful; but he has also taught you that help is laid on one that is mighty, to whom you look, and not to yourself, and he shall bring you off more than conqueror. He shall save his people from their sins! what a blessed word! Mine are more numerous than the hairs of my head; but I need not fear, for the Lord is my helper, and I desire no other.

"Formerly I used to wonder when people talked of the cruelty of the Infidel's trying to diffuse his notions, since he deprived Christians of all their comfort if he succeeded! I saw no cruelty in it! I thought all other Christians, so named, must have much the same comfort in the Gospel as I had myself; namely, that if true, it was my condemnation: and I think I should have rejoiced at a demonstration of its falsehood—but I did not know what the Gospel was. How different are my feelings now"!

(To be continued.)

ON THE ORIGIN OF MONACHISM.

For the Oriental Christian Spectator.

Monachism, rightly to observe its origin and error, may afford us an useful lesson, while it gives a pleasing confirmation of the the truth of a grand doctrine of the Christian religion. In every age, down to the present period, the writings of Plato have attracted the attention and admiration of men, for his theories and conceptions, while they strike by their newness and great, though inadequate, sublimity, are rolled along in a rapid and overflowing stream of the most poetical and pure diction. But his leading notion of man, and his relation to the deity, as it ministered so greatly to human pride, could not fail of ensuring to his doctrines, wherever disseminated, a most ready and unqualified adoption. He conceived man to be not only an emanation from God, but that this relation might be improved, by purifying the soul, and that by his own powers, into an approximation and actual identity with the eternal mind. Zeno, on the contrary, when he examined into the human faculties, could see nothing there, but weakness and the most miserable contrarieties, and with the infirmity of a mind, too bitterly alive to the sense of human misery, he rashly pronounced man to be utterly depraved, and ruined beyond all reparation. In despair, or recklessness, he, therefore, commanded his disciples to disregard this lower scene, and to steel their breasts against any sympathy with its pleasures or its pains. The former philosopher, let us suppose to be a traveller gazing at the distant view of some glorious and magnificent city. He sees its towers and minarets soaring into the clouds, and spires, domes and walls glittering in the sun, and, without examining further, he launches forth in a strain of the most prejudiced and unbounded praise. But the

stoic enters this city, and he is met by nothing but what is poor, and mean, and disgusting, and resting satisfied with what he observes, without further search or inquiry, he condemns the whole as destitute of beauty or proportion. It was chiefly from a mixture of the crude and partial judgments of these two philosophers, that Monachism took its rise. In the third and fourth centuries an opinion prevailed, that by redeeming the soul from the thraldom of the senses, which was to be done by abandoning the world, and shutting out the view of external objects, man could arrive to a degree of surpassing excellence, nay, almost superhuman piety. The fruit of such a notion as this, of course, could give rise to nothing but that sin which we are told is most hateful in the sight of God, that self-sufficient, self-justifying spirit of pride, which, while it looks up impiously to heaven as almost its *right*, says to its fellow creatures, "come not near me, for I am holier than thou"; and such indeed was the consequence, insomuch that the *pride of monks* became at last proverbial. They, however, made a show of humility, and the outward signs of it were vigils and nightly prayers, abstinence, the hair shirt—and such like, as if these were "acceptable to the Lord",* or were enjoined by his holy word. But they omitted the weightier matters of the law,—"to do justly, and to love mercy, and to walk humbly with their God".†

If we look into all the systems which have gone by the specious names, either of religion or of philosophy, we shall find that Christianity alone, recognises man to be at once the offspring of God, made after his image, and yet sunk to the lowest depth of degradation and depravity. That religion, therefore, argues Pascal, which gives man a just account,—for is it not a just one?—of his state, and which has existed ever since he existed, notwithstanding continual opposition, must be the true religion. And our religion, while it exhibits man's fallen condition, by expounding to us a method by which the likeness of our divine original may be partially restored, namely by faith in Christ, and the influence of God's Spirit, on one hand drives away despair, and on the other it prevents presumption, by inculcating humility as the chief virtue, and teaching us that the human heart is only evil, and that continually. "Thus saith the high and lofty One, who inhabiteth eternity, whose name is holy, I dwell in the high and lofty place, with him also that is of a contrite and *humble* spirit". Isa. lvii. 15.

I may here properly conclude with a quotation from that most excellent work of Mr. Wilberforce, called a "Practical view of Christianity".—He says, "The grand radical defect in the practical system of nominal Christians, is their forgetfulness of the peculiar doctrines of the religion which they profess—the corruption of human nature—the atonement of the Saviour—and the sanctifying influence of the Holy Spirit"; and he goes on to say—"The nature of that holiness which the *true* Christian seeks to possess, is no other than the restoration of the image of God to his soul: and, as to the manner of acquiring it, disclaiming with indignation every idea of attaining it by his own strength, he rests altogether on the operation of God's Holy Spirit, which is promised to all who cordially embrace the Gospel. He knows, therefore, that this holiness is not to *precede* his reconciliation with God, and be its *cause*, but *to follow* it, and be its *effect*. That, in short, it is by faith in Christ only, that he is to be justified in the sight of God; to be delivered from the condition of a child of wrath and a slave at Satan; to be adopted into the family of God, to become an heir of God and a joint heir with Christ, entitled to all the privileges which belong to this high relation; here, to the spirit of grace and a partial renewal after the image of his Creator,—hereafter, to the more perfect possession of the Divine likeness and an inheritance of eternal glory". NEEN.

* See Isaiah lviii. 5, 6, 7. † Micah vi. 8.

BRIEF REFLECTIONS ON THE INFLUENCES OF A FALSE AND TRUE RELIGION.

The daily observations which a serious Christian makes on the habits and manners of the natives that surround him, are productive of many solemn reflections, which often give him pain and excite his commiseration towards the perishing multitude. Variety of religions, variety of forms and ceremonies in each, variety of methods

pointed out for the salvation of the perishing sinner, and variety of means to accomplish that end, do discover to us the awful depravity of man, and his utter inability to do any thing to obtain eternal felicity, without the aid of special revelation. Under this dilemma, it was necessary that something should be provided, as a means, by the proper application of which, he might be enabled to secure the salvation of his soul. Every religion, therefore, has, under the apprehension of eternal rewards and punishments, laid claim to the discovery of a method, which might be instrumental to the preservation of the everlasting interests of its faithful followers; and in this method, all except true Christianity, rest, more or less, upon the fabric of man's own good and pious actions. The Christian religion discovers to man his unhappy condition, and leads him to a Saviour, through whom he has every possible hope, well-grounded upon reason and religion, to the acquisition of eternal glory.

Being out one evening, I observed a couple of the followers of Moohummud at their prayers. No sooner was the call of their Moollah (Priest) heard from their mosque, (which was a short distance from them,) than they immediately left the company and conversations in which they were engaged, to wash their hands and feet. After this ceremony had been observed, they returned to their friends, and with their faces directed to a particular part of the ocean, they attended to their devotions with seeming reverence and awe. Previous to this I had been informed, that one of these individuals had been to Mecca on a pilgrimage; and it was apparent from their conversations and manners, that the other had joined in the pious visit to the sepulchre of their prophet. They seemed to bear a kind of affectation in their manners, which betrayed an inward consciousness of the goodness of their deed; while those who were around them admired, with respect, their punctuality in the work in which they were engaged.

Here we see what great analogy exists between the Popish Jubilee, and the Moohummudan Pilgrimage. They both invite people from distant lands, from mercenary views, that the visits of the great and rich may be a means of enriching the country.

How much are these ignorant beings deceived in respect of their future state! what rational mind is there, which can reflect, without pain, upon these monstrous institutions of superstition! When we look into the life of this prophet, is it not revolting to a pious mind to discover his guilt and deceptions? This brings to my recollection one of the most affecting passages in the writings of Bishop Sherlock, which I shall here introduce, in which he compares together our Saviour and Moohummud.—"Go (says he) to your natural religion: lay before her Moohummud, and his disciples, arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword,—show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, show her the prophet's chambers; his concubines and his wives; and let her hear him allege revelation and a divine command, to justify his adultery and lust. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies—let her follow him to the mount, and hear his devotions, and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to the cross; let her view him in the agony of death, and hear his last prayer for his persecutors: 'Father forgive them, for they know not what they do'. When natural religion has thus viewed both, ask her which is the prophet of God? But the answer we have already had, when she saw part of this scene, through the eyes of the centurion who attended at the cross. By him she spoke and said, 'Truly this man was the son of God'."

How weak and unsteady are the props, on which people of this description, whether Heathens, or Moohummudans, or any other, except true Christians, support all

their hopes!—but their dying beds do generally discover to us the fallacy of all their expectations. Few heathens or Moohummudans we may see, whose lives, drawing near to a close, betray their inward consciousness of guilt, should there be any convictions of it; for these generally die in a state of mind quite senseless of what will become of them in a future world. But how often may we see it in the agonies of a professing Christian, who is drawing near to the moment of his departure. His whole mind is taken up with continual anxieties and fears respecting his future destiny. In the time of health and prosperity, he is soothed by the flatteries of the wicked one; and becoming self-righteous, and lifted up with the high conceits of his fancied righteousness, he despises others, and reckons himself far superiour to them in virtue and goodness. Thus, it is apparent, that in the constitutions of such religions whose foundations are not laid in humility, the followers of them become proud, and value themselves upon their outward works. It is true of many, what was said by a learned man, "that such are the most religious, and the most profligate people in the world".

I will write no further, having already trespassed too much upon your *columns;* but I conclude with an ardent and sincere desire, that the labours of the servants of the Lord may be prosperous; and that all their efforts to promote the Gospel among these benighted and perishing nations, may be crowned with success from on high: and may the Holy Spirit direct and help them, to manifest the truths of the Gospel in their lives and conversations.

I remain, Mr. Editor,
Your humble Servant,
AN OBSERVER.

ON SUDDEN DEATH;—ITS MORAL INFLUENCE ON SURVIVORS CONSIDERED.

In my late paper on the Dispensations of Providence, I was led briefly to allude to some of the most remarkable recent events which may be supposed to excite to consideration; and those principally bearing the character of sudden deaths; and I was then led to make some very general remarks upon such events, in reference to the survivors.

Considering the subject as one of great importance, I shall now attempt to follow it out still further, and inquire, in what light we should view these providential dispensations of an all-wise and most gracious God?—what do they most obviously teach us?—what are the reflections we should encourage in our minds?—and what is the right practical improvement to be made of them?

Without further prefatory remarks, I would observe, that *sudden death* may be considered, in the first place, as,

1. *Exhibiting to us the sovereignty of Almighty God over his creatures.*

The believer is happy in the recognition of the fact, that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord". It is his comfort and his confidence to commit his way unto Him, and to say, "my times are in thy hand"; and to live in an entire dependence upon him, who hath given to him life, and breath, and all things—Who supports that life with unceasing care, but who both has the prerogative, and will assuredly reclaim it at the appointed hour, according to his purpose and his will.

But this is not the temper of the world. In former ages the world by wisdom knew not God—and the men of the world, in the exercise of their highest wisdom, even now know him not; and the declarations of Scripture, where it is said, that "*God is not in all their thoughts*", and that men "*regard not the operations of his hands*", are as applicable to the present generation as to that in which they were written. The doctrine of God's providence is very commonly denied, or considered as derogatory to the glory of the Divine Being: and, although men of the world will not generally deny his control over their lives, there is, nevertheless, so much atheism in their hearts that they live in a *practical* disavowal of his sovereignty. It is not uncommon in India, to hear a man, somewhat advanced in years, say, that he intends to remain in India a year or two longer, he shall then take his furlough for three years, after which he purposes to come out again, to take up his rank, that he shall remain such or such a time in the country, and then retire from the service: and all this, without the slightest reference to him in whose hand is our life. What an

illustration is this of James iv. 13, &c.; and it exhibits to us much of the proud, independent spirit of men, who would assume all power to themselves, and wholly forget the God who made them, and who momentarily supports their souls in life.

Again, let it be remembered that men are sinners. Sin is a violation of the divine command, and direct rebellion against the authority of God. By sin, man forfeits all claim to mercy, and exposes himself to the immediate execution of the sentence of condemnation by him, who is of "*too pure eyes to behold iniquity, and who cannot look upon sin*", but who has uttered the most solemn and irreversible truth, that "*the wicked shall be turned into hell*"; for into heaven "*nothing that defileth shall ever enter*". Man, therefore, as a sinner stands continually exposed to momentary destruction. He has no claim to have his sentence delayed. At what moment, however unprepared, God may call him to account, he, the Judge of all, is just in judging, and clear when he has condemned. He gives to man time and space to repent, and if he does not repent, he aggravates his guilt. Every day, with the Bible in his house, and the ministers of religion, perhaps, his associates—the throne of grace inviting his approach—and the providences of God, both in mercy and judgment, leading him to consideration, is so much time and space, which, if neglected, leave him without excuse; and if he be a believer in Christ, he is called in an especial manner to watch as one looking for the coming of his Lord at an unexpected hour: and then, Jehovah, in cutting him off by sudden death, not only exhibits his awful prerogative of divine sovereignty over man, but appears justified in his way before all intelligent minds.

2. *Sudden Death may be considered as intended, in an especial manner, to rouse men's minds, to serious thoughts of death.*

Worldly men usually labour to banish serious thoughts of death from their minds. They commonly affect to speak of it with indifference, or with unbecoming confidence; and so much does its frequency tend to blunt the sensibility of the mind in beholding its ravages, that when it comes, as it so ordinarily does, as the consequence of sickness and decay, it will often be found that the reflections excited, and the mental impressions produced, are neither deep nor lasting. In the immediate circle from which death has removed one of their number, the breach must indeed be felt, in the breaking up of numberless associations, and leaving a void in many of the circumstances of life: but if this be felt under the ordinary course of slow mortality, how much more when sudden death arrests a man, and cuts him off in the vigour of his days, in the midst of his usefulness and in the active course of his daily avocations! Is he taken from the bosom of an endeared family?—from the midst of professional brethren, among whom he has stood a valued member?—is he plucked from the centre if a mercantile community, at a moment when his presence was particularly needed, and his active usefulness highly prized?—is he taken without warning, or space, or time for arrangement of affairs, or for the mind even to anticipate the shock? then indeed the chasm will appear vast, and the loss will naturally make a far more powerful impression upon the minds of all who are left to stand yet within the circle. As a tree on which one of its branches slowly withers, droops, and dries, will attract but little of our regard; but if one prominent limb, while highly verdant, sweet with blossoms, or rich with fruit, be suddenly rent and torn from its surrounding branches, and falls, blasted, to the ground, we are then far more powerfully arrested by the effect we witness, and grieved by the devastation we behold; so will it be in regard of the impressions made by sudden death. The mind is roused to thought—for death then appears in one of his most fearful forms, and it may be sent as a dispensation of much mercy towards survivors, hitherto, perhaps, unconcerned and unreflecting, to lead them to that becoming seriousness of mind which so many banish, to their own destruction. It is certainly a loud call in providence to this: and one which many have deeply felt. They have had their minds so aroused and affected by some appalling view of sudden death, that they have long remained under most painful impressions, and we may reasonably believe that such impressions have frequently issued in saving conversions.

3. *Hence, sudden death may be considered as calculated to lead to serious per-*

sonal inquiry into the individual's own state for eternity.

The consequences of death are without doubt the most momentous of any event in the history of man. Yet with what lamentable lightness are they viewed by the majority of our race. The cold system of the deist, and the irrational creed of those who affectedly call themselves the Rational Christians, rob death of all its true consequences, by perverting and denying the immutable truth of God. Nor indeed is it much better with many merely nominal Christians. Their views of sin are so superficial, their ideas of the character of God so false, and their notions of the terms of acceptance with him so opposed to his truth, that, by their system, the consequences of death become proportionally light. Nevertheless, there is in every man a natural conscience, which often bears testimony to the truth of the declaration, that "It is a fearful thing to fall into the hands of the living God". And although conscience may be commonly held in bondage, yet at such seasons as I am now alluding to, its voice will not unfrequently be heard, and the man, rising above the wretched thraldom of a fabricated system, will be brought to reflect with earnestness upon his own state, and to inquire into the condition of his soul in the sight of God. If he be not altogether the slave of a creed of man's invention, the fact of one torn from his own immediate circle, by the violence of sudden death, will naturally lead his mind to lay his own approaching death to heart—to follow out, in thought, the soul now fled into eternity, and to inquire what solid ground he has to suppose it shall go well with him in that dread hour. The more seriously a man engages in such reflections, the more readily will he discern his own state; and if he be earnest in the inquiry, and seeks from the only true source of information, the more clearly will divine truth be made apparent to his mind. Conscience will convince him of his guilt—he cannot but then perceive his danger, and his need of a refuge. In the atonement of Jesus Christ alone will he see a suitable escape from the wrath to come, and the more clearly this is revealed, the more deeply will he be convinced, that to remain indifferent is to remain exposed to incalculable danger, and that every other system which does not lay the atonement as a foundation, is but a refuge of lies. Not that experience will bear us out in saying that such effects commonly follow afflictive providences. Nevertheless, those awful dispensations have naturally a tendency to lead to serious reflection, and such is their proper effect; and if, "*when God's judgments are abroad in the earth, the inhabitants thereof will not learn righteousness*", (Isa. xxvi. 9—11.) theirs is the increased guilt, and, remaining impenitent, theirs will be the condemnation.

4. *Lastly, it may be considered as calculated to give efficacy to the Gospel Ministry.*

On this head I would speak with caution. I would rather consider what such dispensations may be most reasonably expected to effect by means of the ministry, than what is generally observed to be effected thereby. In regard of funeral sermons, every thing will (humanly considered) depend upon the good sense and judgment of the minister, in the management of his opportunity. It cannot, indeed, but be considered a most advantageous opportunity. The relatives, friends, and acquaintances of the deceased are then prepared to hear with a greater or less degree of intensity of interest—but all with attention.—A knowledge of the subject to be brought forward will often induce men, from mere curiosity, to attend on divine worship on such occasions, although perhaps they are never led by proper motives to attend the house of God. So widely indeed does curiosity commonly operate, that at such times a place of worship, where the ordinary attendance is but scanty, will then be overflowing. Who then will not say that these are golden opportunities for a faithful and zealous minister; and on such occasions in proportion as a minister is little anxious to eulogize the deceased, and earnest to exalt and proclaim the Saviour, so may a blessing be hoped for and expected in the extensive awakening and conversion of the hearers.

It will be seen that all the remarks which have been made above, have reference to the influence of these peculiar providences upon the minds of worldly and unconverted men: but it must not be supposed that the Lord's people have nothing to learn therefrom. On the contrary;—such solemn providences have a voice which no less power-

fully addresses them also. The principles of the true believer teach him to live in a continued contemplation of, and triumph over, death, by faith in the Lord Jesus Christ. And by virtue of a vital union with his Saviour, he is in a state of habitual meetness, although not always in a state of actual preparedness, for death. Indeed, so far from this, that through want of watchfulness he not unfrequently falls unto that very state against which his Lord has so solemnly warned him, (Luke xxi. 34.) and in which it would assuredly occasion him great distress to be overtaken by death.

Spiritual life will never die in the soul of the believer—this is his peculiar mercy—but, alas, it is not unfrequently reduced so low, and operates so feebly, that its actings are scarcely perceptible. Who has not felt in himself, and witnessed in others, the pernicious effects of worldly associations, undue attention to the cares of this life, and neglect of, or coldness in, the use of means, so far exhibited as to have cause to mourn over the lamentable deterioration of that character which the true believer should ever bear, and clearly exhibit, as distinguishing the peculiar people of God?

Deeply immersed in the business of the world, how often does the Christian's mind become perplexed by a multiplicity of cares—his head is bewildered—his thoughts are scattered—and his affections are entangled by things wholly pertaining to this life. Under such circumstances, how will he pass through whole days, without, perhaps, even one serious thought of eternity, or one fervent ejaculatory prayer to his heavenly Father. At the close of such a day, how lifeless are his meditations—how negligent his self examination—how formal his perusal of the Bible—how cold and languid his devotions. One day so passed, lays a foundation for a still worse season on the morrow; and hence it is no rare thing for Christians to be so far entangled and holden in bonds of their own fabricating, that for weeks, or months, they continue in a state of the most formal profession—a prey to the influence of former lusts, unsanctified tempers, and worldly affections, so that they live without credit to the Christian cause, unedifying to their fellow members, barren in their lives, and destitute of comfort in their own souls. From such dangerous temptations the arm of Omnipotence can alone deliver the soul.' It is of his grace that the fallen are raised, even as he quickeneth the dead in trespasses and sins: and in all that he accomplishes, he usually works by outward means. Hence it may be, and often is, that an awful providence unexpectedly arrests the wanderer, or arouses the slumberer from his dangerous lethargy—he is brought to reflect and to FEEL—the vigorous actings of faith are renewed, and now, recovered from his danger, he lives again in the exercise of prayer, watchfulness, and repentance, and once more tastes of that *peace and joy in believing*, which he knew not in his former low condition. Such seems to have been the case with David, when he exclaims, "*I thought on my ways, and turned my feet unto thy testimonies. Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes*". (Ps. cxix. 59, 67, 71.)

But farther—who will say the subject comes not home to himself?—who will say he has lived up to his privileges as an heir of God, and a joint heir with Christ, of all that eternal weight of glory that shall be revealed? Do you, Christians, endure as continually seeing him who is invisible? and, so realizing by faith your glorious inheritance, do you live on high, as those whose portion is not on earth; but, as strangers and pilgrims, are pressing forward to arrive at that which you now hold in sure reversion, and of which you have at times such glorious foretastes? If so, well!—but if not,—then beware of saying, "when the Lord's judgments are in the earth, they have no voice for me". But this you will not do.—You will rather pray,—"*Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Hear my voice according to thy loving kindness: O Lord, quicken me according to thy judgment*". (Ps. cxix. 37, 149.)

ONESIMUS.

Intelligence.

ASIA.—India.

AMERICAN MISSION AT BOMBAY,

Commenced 1813.

A. Graves, C. Stone, D. O. Allen, *Missionaries.*
J. Garrett, *Printer.*
Miss C. Farrar, *Sup'dt. of Female Schools.*

Extract from the Report for 1829.

The principal means we have pursued for diffusing the light of divine truth among the heathen, and to bring them to the knowledge of the true God and of the only Saviour of the world—are, the translation, printing and circulation of the Scriptures;—the publication and circulation of religious tracts;—the establishment and direction of native free schools for the Christian instruction of the rising generation, and the preaching of the Gospel.

The revision of the second edition of the New Testament in Murat,hee, now in the press, has been completed,—the printing of which has proceeded to Revelation, and will be finished early in the year. During the year there have been printed at the Mission Press the following religious books, viz.

MURAT,HEE.—*For the Bombay Aux. Rel. Tract Society.*		Copies.
"The Ten Commandment"s, two edit.	24p.	6000
"Relief to the Sin-Burdened" two edit.	20	5500
"In whom shall we trust"!.....	33	3000
"The Wrath to Come".....	28	2000
"Marks of the True Religion".....	32	2500
"Reasons for separating from the Church of Rome", (Portuguese).....	11	500
For the Bombay Aux. Bible Society.		
The Epistles from Romans to Philemon	168p.	3000
For the Mission.		
First part of Genesis	56	2000
ENGLISH.—*For Individuals and Societies.*		1840

A revised edition (consisting of 1250 copies) of Elements of Astronomy and Geography, containing 80 pages 8vo. has also been printed, but it is not yet published.

The Mission has put in circulation, during the past year, as follows:—

MURAT,HEE.—Portions of Scripture..	4322
Tracts.....	9800
School books.....	500
GOOJURATEE.—Portions of Scriptures	500
Tracts.....	900
In other languages spoken in Bombay, Scriptures and Tracts.....	500

Some of these have been sent to European gentlemen residing in the interiour, who requested them for distribution among the natives, but the principal part have been given to individuals who have called at the Chapel and our houses for them, and in our preaching excursions among the natives in Bombay and on the continent. Our practice is to give books, to such only as are able and promise to read them,—generally accompanied by an epitome of the contents of the books, and such other remarks, as are calculated to excite their attention and to secure a careful perusal of them. In February and March, Mr. Graves performed a tour of more than 200 miles in the interiour, to Joonnur and Nasseek. He had frequent opportunities of preaching the Gospel to those who never before heard it,—the people generally manifested a willingness to receive and read Christian books.

In February, another tour was made on the continent, and most of the villages in the region where we have schools established were visited. In all the villages where we have schools, books were received with eagerness, and in some of these the Bramhuns manifested a special desire to receive copies of the Gospel. Several schools composed of Bramhun children were supplied with portions of the Scriptures and other books, at the earnest solicitations of the teachers, who promised to hear them read daily in their schools. More than 1000 portions of the Scriptures and tracts were distributed, and three times the number might have been, had they been at hand. Other short excursions have been made on the continent, and the adjacent islands, for preaching and distributing books.

The schools for boys remain nearly the same as reported the preceding year. We have at present 17 *in operation*, of which 7 are on the island of Bombay, and 10 on the continent. Nearly 1200 children belong to these schools.—78 of whom are *girls*,—and 130 *Jews*. Eighteen months since, the mission established a Hebrew school at Allebag,—the average number of scholars is 30—8 of whom are girls; 12 of the scholars begin to read the Hebrew Scriptures with considerable fluency, though they as yet understand but very imperfectly what they read.

During the year, all our schools on the continent have been visited once, and some of them oftener, by members of the mission, and generally found to be in a flourishing and promising state. It will appear from the schedule of the schools, that most of them are under the instruction of Jewish teachers, who not only disallow the observance of heathenish customs in their schools, but also manifest considerable interest in giving religious instruction to their pupils. The good influence of these schools on the moral aspect of the villages in which they are situated, only goes to show the importance of having mission schools, conducted *strictly* on *Christian principles*, established in every village in this land of pagan darkness. This influence is not limited to the children in the schools—nor to the families to which they belong, nor to any particular caste; but it is more or less felt by all castes, from the highest to the lowest.

In several instances families were found, in which the word of God, and other religious books, received at these schools, were read daily by the children of the schools to their parents, and other friends, who could not read, and whose children would never have been taught to read, if there had been no mission schools,—and of course would never have heard the sound of the Gospel in their habitations.

We cannot but regard these schools, scattered through this extensive region, as so many lamps hung out in the moral heavens to

disperse the darkness, which has for ages cast the shadow of death over this wretched people; and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets.

Though we do not as yet see the seed sown, ripening unto eternal life, it must be a *feeble* faith which cannot discern that the way of the Lord is preparing, where the rising generation is receiving the knowledge of that truth, through which the souls of the heathen are to be sanctified.

Instead of the scholars instructed in the schools and their parents, having imbibed prejudices against Christian instruction, as has been alleged as an objection to such schools; we uniformly find them the most eager to receive books and listen to preaching; and their familiarity with Christian books gives them a decided superiority over the other natives, in understanding preaching, and the books we put into their hands.

The native female schools, under the superintendence of the ladies of the mission, have moved on with considerable harmony and with increased efficiency.

In consequence of the liberal patronage afforded by the Bombay District Committee of the Society for Promoting Christian Knowledge, for the support of six native female schools,—and the generous aid received from friends to native female education under this Presidency, their number has been increased to *eighteen*, comprising more than 400 girls.—Of whom 122 are readers,—all of these have committed the Ten Commandments, and the greater part have committed a catechism comprising a summary of Christian doctrines and precepts; and several have also committed parts of Watt's Catechism, a few chapters of the Gospel, and Christian hymns;—all write a fair legible hand on sand boards, and a few have attended to the simple rules of Arithmetic. A few adults come to our houses daily, who are furnished with plain sewing, the avails of which support them.

From 30 to 60 of the larger girls in these schools attend the Murat,hee service at the Mission Chapel, Sabbath mornings. Their deportment in time of worship is marked with increasing decorum and attention. About 20 of the larger girls and a few adult females, attend a meeting at one of our houses weekly for religious instruction and prayer. Not unfrequently at these seasons have their minds been tenderly affected by divine truth, especially by those truths, which exhibit the Saviour as the "Lamb of God who taketh away the sin of the world". Oh that they might be enabled, by divine grace, *so* to look to this Lamb of God that their sins *may* be taken away;—for this purpose the prayers of Christians, and especially of the patrons of these schools, are asked in behalf of this interesting group of immortals in ruins.

We deem it desirable, and have it in contemplation, as soon as sufficient encouragement shall be afforded, to establish a higher school for the reception of such girls as have become versed in the branches taught in the common schools, and who may be induced to pursue their studies and receive instruction in needle-work. The importance of such schools must be obvious to every one acquainted with the native character, and the condition of Hindoo females. Scholars collected in such schools would be more secluded from the debasing influence of idolatry, and be more constantly under the influence of that truth, through which the Holy Ghost renovates the soul.

While we acknowledge the importance and the good promise of native female schools, we would apprize our patrons of the almost insurmountable obstacles which obstruct their progress. The unfaithfulness of native teachers,—the prejudices of the people to female education, fears of being polluted by different castes coming in too close contact with each other, and the natural indisposition of the children to mental effort, together with the ever occurring festivals which draw them from the schools and dissipate their minds, require unwearied exertions on the part of the ladies who have the superintendence of them, to keep them in successful operation. They have obstacles to encounter and trials to endure, known only to those who are personally engaged in similar labours. They are, however, by no means discouraged in their efforts to rescue their own sex of the human family from the bondage, beneath which they have so long groaned, enchained by the basest superstition, and to raise them from their present degradation to that social and moral elevation of character, which shall enable them to participate in those domestic felicities, and Christian hopes, which are the legitimate fruits of a Christian education. The task, though toilsome, is pleasant and full of hope. The good in prospect is a rich reward for every sacrifice of personal feeling and comfort.

The expense of the female schools, exclusive of books has been ~~Rs~~ 2552½; and that of schools for boys ~~Rs~~ 2825½. The sum of ~~Rs~~ 4229 has been contributed in India towards the several objects of the mission.

As embassadors of Christ to these perishing heathen, we do not forget that our commission is to *preach* the gospel to them,—to beseech them, in Christ's stead, by direct oral addresses, to renounce their lying vanities, and to become reconciled to God. This we regard as our great work, to which our strength and time must be principally devoted.

Our stated services at the Chapel continue as mentioned in our last Report. The regular service in Murat,hee, Sabbath mornings, is attended by the members of the mission, their families and domestics, pundits, teachers of schools, natives employed in the printing department, some of the larger scholars in the schools, and other natives who are occasional attendants. The number varies from 75 to 150. On Sabbath afternoons, at three o'clock, the higher classes in the boys' schools in Bombay and Mazagaum, with the teachers of both male and female schools, assemble at the Chapel for

reading the Scriptures and catechetical instruction. The first classes read a chapter in the Murat,hee Testament, previously given out to be read in the schools the preceding week;—each boy is questioned respecting the meaning of what he reads, attended with such remarks as tend to explain and impress the truth on their minds. The second classes read select lessons from the scriptures, and recite the Ten Commandments. At the same time the teachers are arranged into a class, and read the chapter appointed to be read in their schools the subsequent week, and are questioned on the same by some member of the mission;—after which, a catechism of Christian doctrines and duties is repeated by the first and second classes, accompanied by appropriate questions and remarks. An address is made to the scholars, their teachers, parents, and others who may be present, and the meeting is closed with prayer. The number of boys who attend varies from 150 to 200.

On Tuesday afternoons the teachers of all our schools in Bombay, and the larger girls in the female schools, assemble at the Chapel for instruction in the Scriptures. The teachers and scholars, in classical order, read one or more chapters, and are questioned respecting the same. Free discussion is encouraged on these occasions. An exposition of the chapter is given, and an address made, to enforce the truth on the conscience, and the meeting concludes with prayer. From the nature of the instruction given, and the characters of those to whom it is given, in connexion with the spirit of inquiry awakened by thus searching the Scriptures, we cannot but regard these meetings among our most important and promising labours. These meetings have greatly increased in interest during the year past,—several natives are usually present on these occasions, who are not connected with the schools. We ask the patrons of these schools, to let this interesting class of natives have a special remembrance in their fervent supplications at the throne of grace.

On Wednesday and Saturday mornings our practice of imparting "the bread of life" to those who assemble to receive the "meat that perishes," is continued. From 60 to 150 usually hear the glad tidings of salvation on these occasions;—the attention of this pitiable class of our fellow-beings to the word of God is quite encouraging. We have the satisfaction of knowing, that the sound does not die away upon every ear unheeded—but in some instances it is remembered by the lame and the blind, and is the theme of their conversation as they sit by the way-side.

On Sabbath evenings we have divine service in English at the Chapel. A weekly lecture is preached on Friday evenings at Mazagaum, for the benefit of a few Europeans, Portuguese Catholics, and others who reside there. These meetings have excited the opposition of the Romish Priests, but we have reason to believe they have received the approbation of God.

In addition to the stated services at the Chapel, we make our school-rooms places for giving Christian instruction to the scholars, their parents, and others who may be present. We also, in imitation of the apostolic example, make daily excursions among the natives, and preach the Gospel from house to house and street to street. Sometimes we sit down at the door of a native dwelling, and preach Christ to all in the house;—sometimes converse in a familiar manner with a few individuals by the way-side;—now we reason out of the Scriptures with a self-righteous and self-conceited Bramhun, or an angry priest of the false prophet;—and sometimes proclaim the glad tidings of salvation to from 20 to 300 hearers assembled around us, some of whom are children—some in middle age—others trembling with age come bending over their staves to hear the strange things "the babbler has to say". Let the power of the Gospel once be felt in this city, crowded with immortal beings, and a missionary, had he strength, might preach to thousands daily.

Though we are still obliged to weep over this city of idolatry, and vent the feelings of our hearts in the lamentation of the prophet —"*who hath believed our report? and to whom is the arm of Lord revealed*"? yet we weep not as Christ did over Jerusalem, because the things of their peace are *forever hidden* from their eyes.—No: our feelings are not those of despondency; we are still encouraged to sow the good seed in the morning, and not to withhold our hands at evening, for eternal truth assures us it shall prosper—the day is approaching when the Gospel shall prevail in Bombay; and the powerful, though silent and gradual, impression divine truth is making on the religious opinions and feelings of the natives, encourages us to hope, that this auspicious day is not far distant.

The Portuguese man mentioned in our last report as having renounced the Romish faith and united with the mission church, continues to walk as becometh the gospel of Christ,—he manifests a lively interest for those, who are still held in the bondage of Popery. He is now studying the Murat'hee language. He superintends the schools at Mazagaum, where he resides, and goes out among the people to converse with them and to distribute books. We are encouraged to hope that he will be a very usuful assistant to the mission.

While we record the afflictive dispensation of divine Providence, which has deprived the mission church of two of its members, Mr. Suhr, a European pensioner, by death, and Mr. Baker by his return to his native country on account of feeble health; we would with devout gratitude to God acknowledge those tokens of his favour, which the church has experienced in the admission of three persons to its communion by profession on the first Sabbath in April.

Mr. Suhr was a native of Germany, but had passed the greater part of his life in India. He was hopefully brought to the knowledge of the truth through the labours of Mr. Hall, soon after Mr. H.'s arrival

in Bombay. Mr. Suhr's subsequent life corresponded to his profession. During his last sickness he manifested a truly Christian spirit, and died rejoicing in the hope of salvation through the Redeemer.—He manifested his regard to the mission and the cause of Christ by bequeathing to it a part of his property.

Through the smiles of divine Providence, the lives of all the missionaries have been preserved, and none of their operations have been suspended, though they have been somewhat impeded by the sickness of Mr. and Mrs. Graves. They left Bombay in Dec. to try the effect of a change of air on their health, and are now at the Neilgherry Hills. We hope the suspension of their labours will be but temporary, though, from the nature of Mr. G.'s disease, we have fearful apprehensions as to its result.

Schedule of the Native Free Schools.

BOYS.

Places.	Teachers' Caste.	Girls.	Hindoos.	Mohammudans.	Jews.	Christians.	Total.
T.hull	Jew	13	76	4	3		83
Allebag	Jew	10	65	10	14		89
Nagaum	Jew	15	70		17		87
Revadunda	Jew	6	79	3	27	1	110
Rohay	Jew		43	5	4		52
Parlee	Bramhun		45	15			60
Nagoatnay	Bramhun	2	86	2	2		90
Pane	Jew	3	56		12		68
Panwell	Jew	10	61	11	17		89
Joonnur	Weaver	2	59	3			62
Mahim	Murat,ha		30	9			39
Bombay No. 1	Tailor		50	3			53
Bombay No. 2	Weaver	2	24	1	2	2	59
Bombay No. 3	Bramhun	4	50		2	5	57
Bombay No. 4	Bramhun	1	51	4			55
Bombay No. 5	Bramhun	2	45	5			50
Mazagnum	Purbhoo	2	35	3			38
Allebag	Jew H. S.	6			30		36

The numbers inserted in this table are those who actually belong to the Schools;—but the average attendance in the schools on the continent is, probably, nearly one fourth less.

GIRLS.

Teachers' Caste.	Schools.	No. of Readers.	No. of Scholars.	Places.
Bramhun	No. 1	15	40	Bombay.
do.	,, 2	15	35	,,
do.	,, 3	13	25	,,
do.	,, 4	12	25	,,
do.	,, 5	8	40	,,
do.	,, 6	8	16	,,
Female ..	,, 7	5	18	,,
do.	,, 8	5	12	,,
Purbhoo.	,, 9	6	20	Mazagaum.
Bramhun	,, 10	1	20	Bombay.
do.	,, 11	0	18	,,
do.	,, 12	8	20	,,
do.	,, 13	3	25	,,
do.	,, 14	4	20	,,
do.	,, 15	5	20	,,
do.	,, 16	8	23	,,
do.	,, 17	4	23	,,
do.	,, 18		15	Mahim.

THE BELGAUM POOR HOUSE.

Our readers will be delighted to hear of the success which has attended the establishment of a poor house at Belgaum. Its object has been to prevent the system of begging from house to house which formerly prevailed at that station, and we are informed by a friend that a mendicant now is seldom seen in the Cantonment.

"A poor man, formerly a Sepoy", says Mr. Taylor, in the short account submitted to our perusal, "but who had received his discharge, being on his way to join his family, and taken ill at this place, was seen in the public bazar in an apparently dying state. He was sent to the poor house, and in about a month quite recovered and was enabled to proceed on his journey. The grateful manner in which he expressed his thankfulness for the protection and assistance afforded him was very satisfactory. Circumstances of a similar nature might be mentioned in proof of the usefulness of this institution, but such it is supposed is not necessary, as there can be no doubt, if not all, yet that some at least must feel thankful, and offer up their prayers to God for his blessing on those, through whose liberality they have been preserved from want and misery.

"The performance of divine service with the objects of the institution, and of affording them religious instruction, have been continued as formerly, and on the whole, under encouraging circumstances. It was stated in the last Report that three of their number had, at their earnest solicitation, been received as members of the Christian church, by the administration of the rite of baptism. One of these, having recovered his health, is now earning his livelihood—another recently departed this life, and, in his last moments seemed to be supported by the promises and consolations of the Gospel; the other, a blind man, is still in the institution. The individual who was a candidate for baptism, has recently, with his two children, been baptized, and his conduct is exemplary.

"A more substantial building for the accommodation of the poor objects has been recently erected: the means to effect which, as also for digging a well, were afforded by the liberality of a few friends.

"Subscriptions and Donations will continue to be thankfully received by Mr. Taylor. He regrets to add, that in consequence of the departure from this station of several of the Subscribers, the receipts at present are very small, and not quite adequate to meet the expenses of the institution".

Why could not an institution of this kind be formed at our Presidency? The number of wretched beings—objects of the greatest misery—from their squalid rags and diseased bodies, most offensive to the eye, and painful to the heart—who infest the fort and bazar, particularly on the Sunday, is quite distressing. We have heard that an estab-

lishment of the nature above noticed has been contemplated by a few individuals, and we heartily wish them success. Should they come forward and beg the assistance of the community, we do not doubt but that many persons would cordially co-operate in such a work of real usefulness and humanity.

QUILON.

Extract of a letter from the Rev. J. C. Thompson, of Quilon, to a Missionary in Bombay.

Since I last wrote to you, a few people of the Chogan caste,—I believe they are called Tiers in Malabar—have renounced their idols at a village near Quilon, and placed themselves under the instructions of the Mission. Their attendance on ordinances is regular, and their number gradually increasing. They live in a village where I have two schools, and on which considerable labour has been bestowed.

The New Testament in Malayalim has just issued from the press,—5,000 copies;—and is pretty extensively sought after. We have also lately formed a Malayalim Tract Association, which we hope will not be without its use in spreading the light of the gospel. A considerable stir is made among the Roman Catholics in the south and the interiour of Travancore, and in Cochin;—in the last place, by the preaching of a converted Romish Priest, now employed by the Church of England Missionary Society. My brethren Mault and Mead still continue to enjoy a blessing on their labours in S. Travancore, where the number of professors is regularly increasing. Before I left*, I had nearly completed a set of punches for a printing establishment at my station. We have just received a press for Nayoor, so that when mine arrives we shall have one for each station in Travancore. There is plenty of employment for them, and a great and growing disposition to receive and read Christian books.

GRATIFYING INTELLIGENCE FROM CALCUTTA.

"Missionary affairs here are increasingly prosperous. A general spirit of inquiry to the south of the city, with accessions of converts almost every month to one or other of the Missionary churches, fills us with gratitude and hope. The brethren of the London Missionary Society received ten adults to the church last Saturday, and have many more on their list of inquirers. The Lord increase them a thousand fold! I trust you will not be discouraged if you have not success at present. Truth is slow, but sure, in its progress; and when its triumph is completed, *every* combatant shall share in the honour and the joy".

From a letter, dated 22d February, ultimo, of the Rev. W. H. Pierce, to a friend in Surat.

CALCUTTA BIBLE ASSOCIATION.

Proceedings of the Eighth Anniversary Meeting of the Calcutta Bible Association, held at the Town Hall, on Friday evening, the 8th January, 1830.

The Venerable Archdeacon Corrie, President of the Association, began the business of the evening by moving, that the Right Rev. the Lord Bishop of Calcutta, who had come to attend the meeting, be invited to the Chair. The motion was seconded by the Rev. Dr. Brown, and cordially agreed to. His Lordship complied with the invitation; and, on taking his seat, expressed his hearty approbation of the object of the Bible Association, and his readiness to lend his assistance in promoting its success.

It was gratifying to observe the interest which his Lordship had already taken in this Institution. He had observed with regret that some of the districts into which Calcutta and its environs had been divided, for the purpose of furthering the ends of the Society, have no Collector. To this point he particularly called the attention of the meeting, and expressed his hope, that the deficiency would soon be supplied, and that Christians would not be backward to tender their services in such a cause. His Lordship concluded his remarks, by calling on the Secretary to read the Report of the Committee's Proceedings during the past year.

The Report expressed satisfaction at finding the demand for English Testaments in Native Schools increasing. "The study of the English language, it was observed, is cultivated by the Native youth, with growing diligence and ardour; and in some of the schools where English is taught, the scholars prefer the English Testament to any other class book. This, the Committee regards as a favourable circumstance, which indicates a gradual abatement of the prejudices of the parents, while it shews that the minds of the children are forcibly attracted by the interesting narratives of the Gospel History, and predisposed to welcome the truth as it is in Jesus".*

* Mr. T. is at present on the Neilgherries.

* In Bombay, there is a considerable demand among the natives for copies of the English Testament. The Missionaries have attributed this circumstance simply to a prevailing desire to learn the English language. It is evident that study must be greatly forwarded, in the absence of dictionaries, by a comparison of translations. Though we cannot, then, draw such a favourable conclusion as our Calcutta friends from the fact to which we have alluded, we rejoice that the poor heathen are, in any lawful manner, brought into contact with the divine word. One of the persons admitted into the church during the past year in connexion with the Scottish Mission, had his attention, we believe, first aroused to Christianity in the manner to which we refer. Ed.

The state of the Jews in Calcutta has attracted the attention of the Society, in consequence of an application from the Rev. C. C. Aratoon, for twenty-four copies of the New Testament in Hebrew. From his information, it appears that there are not fewer than two hundred Jews residing in Calcutta, of whom at least forty are rich and respectable, and capable of reading and writing; that some of them whom he had met with, had expressed a wish for New Testaments, and that it was for the purpose of supplying them, the books above mentioned were wanted.

From the state of the funds of the Society, it is gratifying to conclude that it meets with general support.

The following is a list of the books issued from the Bible Depository, from the 1st January to the 30th December, 1829—by order of the Secretary of the Association:—

	Copies.		*Copies.*
English Bible,....	62	Hindoostanee Old Testament,.. ...	2
Armenian do.	6	Hinduwee Matthew,	50
French do.	1	Hinduwee John,..	50
Portuguese do. ..	1	Bengalee Matthew,	320
English Testament,	60	Ditto Mark,....	357
Hebrew do.	14	Ditto Luke,....	357
Hindoostanee do..	10	Ditto John,....	357
Bengalee do.	38	Ditto Acts, ...	148
Persian do.	2	Ditto Romans,	232
Arabic do.....	12	Ditto 1st Corinthians,.....	232
Persian Pentateuch,	10	Ditto Psalms,..	37
Bengalee Pentateuch, and Historical Parts of the Old Testament,..	2	Ditto and English Matthew and John,	30
Hindoostanee Pentateuch,.....	6	Oordoo Psalms,....	6

The Report having been read, it was moved by the Rev. Dr. Carey, and seconded by the Rev. T. Dealtry, and unanimously resolved,—I. That the Report now read, be printed, and circulated among the friends of the Association.

On the motion of John Tytler, Esq. seconded by the Rev. A. Macpherson, it was unanimously resolved,—II. That this meeting, being sensible of the great importance of becoming acquainted with the Holy Scriptures at an early period of life, and having learned, from the Report, that the prejudice which prevailed against them, among the Natives of this country, is now so much abated as to admit of their being introduced generally into Schools,—record their conviction, that it is the duty of every Christian, who has any influence over the education of Native youth, to direct their growing desire of knowledge to the Sacred Volume; to afford them every facility of becoming acquainted with the interesting truths it contains and to invite and encourage them to peruse it.

On the motion of the Rev. Dr. Marshman, seconded by the Rev. E. Ray, it was unanimously resolved,—III. That the President, the other Office-Bearers, and the Committee of the Association, who have conducte l its affairs during the past year, be requested to continue their services the present year.

The President replied, on the behalf of himself and the other parties concerned, expressing the readiness of all to comply with the request.

On the motion of the Rev. J. Adam, seconded by the Rev. J. D. Pearson, it was unanimously resolved,—IV. That the thanks of this meeting be given to the gentlemen in charge of the Town Hall, for the use of the Hall on the present occasion.

On the motion of the Rev. W. Yates, seconded by the Rev. G. Pearce, it was unanimously resolved,—V. That this meeting express the heartfelt gratification they experience at seeing the Lord Bishop of Calcutta appear among them, at the commencement of his career of Episcopal duty, as a friend and fellow labourer in promoting the circulation of the Holy Scriptures. His Lordship, in reply, repeated the assurance he had given at the opening of the meeting, of the interest he felt in the prosperity of the Calcutta Bible Association, which, he was pleased to say, was not a little increased by the Report he had heard, and the proceedings he had witnessed.

The business of the evening being concluded, the meeting broke up.

Why was not this meeting opened and closed with prayer? Surely all denominations of Christians can unite in supplicating that, the divine word may have free course and be glorified,—that it may be extensively circulated, diligently perused, and rightly understood,—and that it may be made, by the Divine Spirit, the instrument of advancing the honour of God, and promoting the best interests of mankind.

Persia.—RELIGIOUS INQUIRY IN SHIRAZ.

The following is an extract of a communication from Mr. Martyrus M. David, a respectable Armenian Gentleman in Shiraz.

"The Sectaries, though backed by the majority of the learned of the community, are stigmatized by their adversaries as a despicable race, and debarred from holding public communication with their partizans on the creed which they follow. The Ashugh Aref (the designation of one of the sects) are less remarkable for learning, but have acquired notoriety for the great multitude of the rabble over whom they preside. They do not observe the laws of their prophet, nor shew the least sign of fear or shame in committing the worst of vices. Not entirely disbelieving the doctrines of the Koran, they are sensible of their being grievous sinners, and put their trust for salvation in the intercession of the champions of their faith. Excited by natural curiosity, they eagerly seek to make themselves acquainted with the religious opinions of dif-

ferent nations. Although the word of life disseminated among these rocks, by the indefatigable exertions of the pious Missionaries, Messrs. Henry Martyn and Joseph Wolff, has not hitherto proved productive of real advantage, it has created in their breasts a laudable desire for inquiring into the truth of Christianity. They frequently devote themselves to the perusal of the New Testament, and give various constructions to such of its passages, as are considered obscure and difficult. They read the Old Testament with no less avidity, but owing to the difficulty of the Arabic language, in which it is written, there are comparatively few who understand what they read; they burn with a fervent desire of having a version of the Old Testament".

In another passage, Mr. David writes: "Though Moohummudan law forbids the followers of the Koran to read religious books of a different creed, the Persians of this place pay very little attention to the interdiction of their legislator. This, of course, must not be understood of the general mass of the people; for a great number of them have come to a right sense of the mental darkness, with which they are surrounded, and manifest great desire of walking in that luminous path which leads to God and salvation".

A beautiful lithographed edition of the Gospel according to Luke, and of the Acts of the Apostles, in Persic, has lately been published by the Bombay Bible Society. It will be gratifying to some of our readers to be informed that it is expected that some copies will be circulated in the interesting quarter to which this extract refers. The Rev. William Glen, of the Scottish Mission at Astrachan, is at present engaged in translating the Old Testament into Persic, in behalf of the British and Foreign Bible Society.

AFRICA.

BRIEF VIEW OF THE LONDON SOCIETY'S MISSIONS IN SOUTH AFRICA.

From the following extract from a late report of the Cape Town Auxiliary London Missionary Society, it appears that the work of the Lord is advancing in this part of the world.

Cape Town.—The Rev. W. Elliott, who has recently joined the Missionary Society, has lately commenced in this Town a series of useful labours. A School has been opened in the neighbourhood of Rogge Bay, and the attendance on Tuesday and Friday evenings fluctuates from 80 to 100 children and adults; several Dutch friends kindly assist as Teachers. From 50 to 80, including children, attend divine service on Sabbath afternoons; and during a catechetical exercise which is held on Sabbath evenings, the room is generally well filled. Many of the children and young persons have committed to memory a compendious catechism and form of prayer, composed for their use, and portions of sacred Scriptures. Four free persons of colour have been baptized, and a class of candidates for baptism have a meeting for instruction and examination every Wednesday evening. Mr. Elliott holds divine service with the vagrants in the House of Correction, Caledon-square, on Sabbath mornings at half-past nine, and with the convicts confined in Amsterdam Battery at half past eleven; several of the convicts appear to be seriously concerned in reference to their eternal welfare, and conduct themselves with much propriety.

Paarl.—With feelings of painful regret we have to mention the decease of Mr. Evan Evans, a most active and useful Missionary, who formerly laboured at this Station, and who had returned to his native country with hopes of restoring his health. The Rev. Mr. Kitchingman has taken charge of the people at this place, and continues unremittingly employed in the prosecution of his useful labours.

Tulbagh.—Mr. Vos, notwithstanding his infirmities from advanced age, still continues his Missionary employment at Tulbagh, and in the surrounding country; and from his earnest desire to promote the eternal welfare of his fellow-creatures, he frequently expresses his regret at the decrease in his strength, which renders him incapable of the active exertion he deems necessary.

Caledon Institution.—This lately renewed Station is now occupied by Mr. Helm, who speaks with satisfaction of the regular attendance of the people on the means of Grace. The place of worship, although it has been lately enlarged, is very inadequate to the increasing population, and it is intended to erect a new place of worship as soon as the means can be obtained for that purpose, and in furtherance of this desirable and important object this Auxiliary has voted a sum of Rds. 263, being a balance in the hands of the Treasurer. The number of persons on the Institution is 470, and 99 children now belong to the Mission School, though some of this number are obliged occasionally to absent themselves to assist and work with their parents; 51 of the children can read, and the daily attendance in the School averages 70. The progress of this long neglected Station affords cause for gratitude to our gracious God.

Pacaltsdorp.—"We may look back upon our charge at this Station", write Messrs. Anderson and Edwards, "with pleasure and thankfulness. The awful effects of immorality occasioned by the unrestrained habits of intemperance, which caused so much trouble and anxiety last year, are now in a great measure removed, and the general appearance of this Mission is becoming worthy the

character it bears,—a fear of God—a regard to the Sabbath—the quietness and regularity observed by many families here, are worthy our notice". The female School for needle-work, &c. is still conducted by Mr. Anderson's daughters, and several of the scholars make good progress in sewing and embroidery. The other Day School in the charge of Mr. Edwards is going on well, and the progress of the children in learning to read and write the English language is pleasing: 86 are on the books of this School, and the average daily attendance is from 45 to 50.

Hankey.—A laudable and most laborious undertaking has lately been commenced by the people here, who have engaged themselves in digging a water-course of considerable width and depth, for a distance of two miles. The execution of this work is attended with many difficulties from the nature of the soil, which is in some places thickly covered with bushes, and in others stony or excessively hard, but it is now accomplished within a few hundred paces. This great improvement to the Institution will, it is supposed, when completed, tend to increase the number and respectability of the residents. Mr. Messer continues to conduct the services at this place, and the average number attending his School appears to be about 35.

Bethelsdorp.—During the last twelve months a greater blessing appears to have accompanied the ministry of the Gospel at this Institution than for several years past. A number of individuals have been awakened to a sense of religion: some have been received into church communion, and several baptized; and although some few instances of backsliding have occurred, upon the whole, the spiritual improvement of the people has been highly gratifying. At the Sunday and Day Schools upwards of 390 men, women, and children, are receiving instruction, and the progress of many is very encouraging. During the past year a Female School of Indnstry has been established, under the care of the two eldest daughters of Mr. Reid. The School is placed under the superintendence of a Committee, and promises to be of great benefit to the young females of the Institution. In consequence of a communication received from the Missionaries of Bethelsdorp, Mr. Sass will be removed from that station to Uitenhage, where, it is hoped, he (by the divine blessing) will be of great utility. Many Hottentots are residing there who have professed Christianity, and been received into the churches at the Institution; who, not having opportunities of hearing the word, have fallen into a state of spiritual lethargy, and many also requiring instruction in the principles of religion, who have hitherto lived in ignorance.

Graham's Town.—The services of public worship are well attended, and the word listened to with deep solemnity. Five Hottentots and four English have joined the church, and appear to be walking worthy of their profession. The Sunday School continues to prosper. The average attendance during the year is 137, and of this number upwards of 100 are Hottentots, Caffers, &c. On Monday, the 10th of March last, the first meeting of the Graham's Town Auxiliary Missionary Society was held, when the collection amounted to Rds. 203.

Theopolis.—The increase of the congregation here renders it desirable to erect a place of worship capable of holding 6 or 700 persons. Respecting the Schools, &c. no report has yet been received.

Stations beyond the Colony.

Caffraria, Tsatzoe's Kraal.—Mr. Kayser, now at this Station, is preparing himself, by acquiring the language, to render Mr. Brownlee more efficient assistance: no great addition has been made to the converts to Christianity, but the attendance on the public services, especially on the Lord's day, is good. Tsatzoe the younger has proved a valuable assistant in the work of translating, the whole of the Gospel of St. Mark has been translated.

Griqua Town.—We are happy to state that the distressing events which had retarded the progress of this Mission, from the frequent attacks of the Bergenaars, have lately been prevented: from these marauders having quarrelled among themselves and destroyed or dispersed each other, we trust that permanent tranquillity will now be restored, and that it will please the Almighty to overrule these afflictive visitations to the ultimate good of the people.

Philipolis.—Mr. Melville at this Station states, that latterly the population has considerably increased, and amounts at present to 2850, including men, women, and children. The nature of the country, which is very dry, compels the inhabitants frequently to remove in search of pasturage for their cattle, which produces an unsettled and wandering spirit in the natives very unfavourable to civilization, and by which they are prevented from enjoying the benefit of a regular and constant attendance upon the means of grace, yet there is reason to hope, there are a few to whom the Gospel has been made the power of God to the salvation of their souls. The regular public services are as follows: Lord's day early in the morning, Prayer meeting; forenoon and afternoon, preaching; after the afternoon service, religious meeting for the children; Monday evening, meeting for the Bechuanas: Tuesday and Thursday evenings, Scriptures expounded to the Griquas; Saturday evening, a prayer meeting; every first Monday of the month, a Missionary prayer meeting: the average attendance is usually from 60 to 90 on the Lord's day, and on the week days from 20 to 40. At the meeting for the Bechuanas, who are instructed through an interpreter, from 30 to 40 usually attend.

Lattakoo.—The people at this station have been several times during the past year threatened with attacks from Commandos that have approached them for the purpose

of plunder. An attack was made on them in the month of August, when a formidable party advanced towards them, against whom they had not the means of defending themselves. After they had commenced their depredations, Mr. Moffat obtained an interview with the leader, and it pleased God to enable Mr. M. to succeed in prevailing on him to return the cattle he had taken, and he withdrew his people without any further acts of violence, seemingly convinced of the sinfulness of his conduct. Although discouragements are inseparable from Missions among such a people as this, and the extreme indifference to spiritual things which characterizes the natives must try the faith and persevering patience of the Missionaries employed among them, still they are not without hope that Christianity will more extensively prevail at no very distant period. The attendance on the School, and at the services of public worship are tolerably good.

Bethany.—This station, formerly occupied by Mr. Schmolen, is for the present abandoned in consequence of the disturbed state of the country, and the excessive and continued drought. Mr. Schmolen has united *pro tempore* with Mr. Wimmer, in Little Namacqualand, with a view of establishing a more efficient station in that country, and to await a favourable opportunity for renewing his operations in Great Namacqualand.

These Missions will be greatly strengthened by the arrival of the ministers alluded to in our first number. Besides the London Society,—the Moravians,—the Glasgow Missionary Society,—and the Wesleyans, have several flourishing stations in this quarter of the world.

EUROPE.—England.

THE SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION IN LONDON AND ITS VICINITY.

The design of this Society is, irrespective of the particular denominations of Christians, to advance evangelical Religion amongst the inhabitants of the Metropolis and its vicinity, by promoting the observance of the Lord's Day—the preaching of the Gospel—the establishment of Prayer Meetings and Sabbath Schools—the circulation of Religious Tracts, accompanied with systematic visitation—and by the establishment of gratuitous Circulating Libraries—with every other legitimate method which the Committee may from time to time approve, for the accomplishment of the great object contemplated by the Society.

It is evident, from the evangelical historians, that our Lord and his apostles attached the greatest importance to the propagation of divine truth in the large towns of Judea and of the Eastern world. The personal ministry of Jesus Christ was chiefly directed to Jericho, Capernaum, and Jerusalem, and he commanded his apostles to commence their important mission in the metropolis of their native country. This principle subsequently characterized all their foreign efforts. St. Paul, with his associates, was found, during his protracted ministry, successively labouring at Antioch, Ephesus, Philippi, Corinth, Athens, and Rome, cities distinguished by the extent of their trade, the dignity of their courts, and the celebrity of their schools, and by the fearful influence of idolatry, which generated and diffused through all classes of their teeming population, every species of crime. In these strong holds of Satan, where paganism was maintained by all the fascinations of art, and all the strength of vicious principles, the Christian faith first exhibited its holy triumphs, and while it was diffused amongst the dense masses of their inhabitants, the converts to the Gospel zealously published its cheering truths to their Gentile brethren in all the regions round about, till the word of the Lord mightily grew and prevailed. With these examples in view, it is a matter of surprise that the claims of the crowded population of our great towns should have been so long neglected, when a system of agency has been for years extensively employed on behalf of the scattered inhabitants of our rural districts. The powers of darkness did not, however, forget that our great towns and cities afford peculiar facilities to their works of evil; and the fearful progress which vice and irreligion have made in them, appears, at length, to have aroused Christian churches to a sense of the peculiar duties which they owe to those who are placed within their immediate localities, but who have remained, as uninformed and unaffected by Christianity as the most untutored heathens of our eastern empire.

The friendly and unobtrusive visits of the agents of this Society, which are made to the dwellings of the humble poor, demand, on account of their extent and efficiency, the first place in this Report.

At the last Annual Meeting, the Committee announced that this work was at that time prosecuted by the agency of forty-three Associations, which employed more than eight hundred gratuitous visitors, who entered, at stated intervals, the abodes of nearly twenty thousand families, with the desire to communicate to them the knowledge of the way of salvation. Three of these Associations have discontinued their labours since the last Annual Meeting. A fourth Association, has ceased to exist as a distinct body, having united with the effective labours of the Surrey Chapel Association. Thirty-nine Associations, therefore, have continued in operation, most of which are visiting about the same number of families as reported last year, but several have most zealously extended the spheres of their labours, and greatly increased the number of families brought under their care. To these your Committee have the pleasure to add the

names of twelve associations, formed during the past year.

It appears, that seventy-eight visitors have been added to your voluntary agents, and two thousand two hundred and ten additional families brought under the influence of this Society, presenting the gratifying fact, that there are engaged in the benevolent plans of this Society, at the present time, *one thousand gratuitous visitors*, who, at stated intervals, have Christian intercourse with *twenty-four thousand four hundred and seven families*, which must include, at the lowest estimate, *one hundred and twenty thousand souls!*

This extensive visitation cannot be prosecuted without the most beneficial results, and your Committee would pause for a moment in their narrative, to entreat their friends to estimate the many streams of temporal comfort and spiritual consolation that are thus conducted to the humble dwellings of the poor. Every visitor, animated by the benevolent spirit of the religion he seeks to diffuse, must sympathize with those sufferings, and deplore that ignorance which is too often found in the abodes of the indigent. He cannot therefore satisfy himself with the cold expressions of an inoperative compassion, but seeks to mitigate the severity of disease, poverty, and want, by interesting Societies, or individuals in the circumstances of wretchedness which he has discovered, and by directing the untaught children of the poor to those institutions for gratuitous Christian education which may exist around.

To meet the taste for reading, which has been excited by education in the minds of many of the operative classes, your Committee have, during the past year, made considerable additions to the loan-library department. At the last meeting there were but six portable loan-libraries in circulation amongst all the Associations; the number is now increased to *eighteen*, containing about *fifty* volumes each, and which they would gladly double, did the funds of the Society justify the measure, as they have the most satisfactory evidence that the loan of moral and religious books will be gratefully accepted and religiously improved by multitudes, who, for the want of a suitable supply, obtain works to read which are alike destructive to their principles and their characters.

The establishment of prayer-meetings, and preaching stations, around the dwellings of the poor, has ever been regarded by this Society as an important mean of promoting the objects for which it was formed. In connection with the various Associations, there are more than *forty* stations so occupied; in which, on some part of each Sabbath, little circles of the humblest poor are gathered to unite in social prayer, and to listen to the familiar exposition of some portion of the Scriptures. During the last summer the *preaching-tents* were pitched on the Lord's day in the White Conduit Fields; in Rosemary Branch Fields, Hoxton; and the Old Kent Road, to which were attracted three or four hundred Sabbath-wanderers at each service, so that in those alone a congregation of more than *a thousand* hearers was secured, and of those too who were the most unlikely to enter the stated places of public worship. To assist in supplying these tents and the larger preaching stations, your Committee retained the services of the Rev. D. Francis during the past year, but that gentleman's connection with the Society will amicably terminate in a few months, as the Committee contemplate the employment of a class of stipendiary agents, whose habits may enable them systematically to explore the dwellings, and instruct the inmates of the most neglected courts and lanes of the city. In this department of their labours the Committee would acknowledge the effective and disinterested co-operation of the esteemed young ministers studying in the several dissenting colleges in the vicinity of the metropolis, by which the difficulties connected with this responsible part of their labours have been greatly decreased.

A course of thirteen weekly lectures was delivered on Scripture characters to Mechanics and Apprentices, at White Row Meeting House, Spital Fields, during the past winter, by thirteen respected ministers, who afforded their gratuitous and most acceptable services to this Society for that purpose. Each service was attended by several hundred persons, who listened to the discourses with deep interest.

The agents of this Society having found, in various parts of this metropolis, very large and almost destitute bodies of Irish emigrants, professing the Roman Catholic faith, who, from their prejudices, habits, or language, are almost inaccessable to the efforts of English Protestant visitors, the Committee resolved to obtain the services of some pious Irishman, who could explore these abodes of superstition and poverty, address their inmates in their native tongue, and read to them the Irish New Testament. After some unavailing efforts to obtain such an individual from Dublin, they succeeded in securing the services of Mr. John M'Carthy, in connexion with the Auxiliary Reformation Society of St. Gile's, who is supported by the united efforts of the two Societies, he being required to visit three days in the week for them among the Irish in in their district, and is employed in other Irish quarters by your Society on the other days of the week. From his journal it appears that his visits are received with great interest by his fellow-countrymen.

It did not occur to the founders of this Society that they were maturing plans which would be applicable to other populous towns as well as their own, nor did they imagine that on the *Fourth* Anniversary of their Infant Institution they should have to refer to the effective labours of *eighteen* provincial Societies and Associations, whose aggregate amount of usefulness would be greater even than their own.

Extracted from the fourth Report.

SYMPTOMS OF REFORMATION IN CORSICA.

"We have received", says the Christian Examiner, "through a channel which deserves entire confidence, the following details of the origin and progress of a religious movement in the Island of Corsica".

"A clerk in the custom-house at Bonifacio, being provided with a New Testament and catechism, had frequently occupied himself in religious conversation with the inhabitants, who, in general, are very inquisitive in all matters relating to the views and opinions of other nations. No sooner were they convinced of the erroneous doctrines of the church in which they were educated, than they neglected to hear mass, and ceased to attend auricular confession, and the worship of images; and with the gospel in their hands, laid open to the priests the motives of their refusal. In a little time after, they presented a petition, in which they demanded, from the Government, protestant ministers. The persons who were to present this petition, for some reason or other, retained it in their hands, and thus disregarded the express wish and desires of the major part of the inhabitants of Bonifacio. In expectation that a more favourable moment would present itself to repeat this demand, the affair was permitted to rest, and remains in this condition at present. If the existing difficulties were once removed, and evangelical ministers placed there by the Government, there is every reason to believe that the preaching of the Gospel would be crowned with the fairest fruits in Corsica, not only in Bonifacio, but also in other places of the island".

POLYNESIA.

AMERICAN MISSION AT THE SANDWICH ISLANDS.

The Sandwich Islands are situated in the North Pacific Ocean, between 18° 50′ and 22° 20′ north latitude, and between 154° 53′ and 160° 15′ west longitude, from Greenwich. They are about 2800 miles distant from the coast of Mexico on the East—about 5000 from the shores of China on the West—and 2700 from the Society Islands on the South.

These Islands were discovered in the year 1778, by Capt. James Cook, of the British navy; and from him, in honour of Earl Sandwich, then First Lord of the Admiralty, received the name by which they are at present designated. The tragical and lamented death of this celebrated navigator at Hawaii, in the succeeding year, caused their existence to be made known to the civilized world, with an excitement of feeling that deeply stamped the event on the public mind.

The affecting death of Capt. Cook, and the massacre of several other foreigners at a later period, had deeply impressed the public mind with a belief that the Sandwich Islanders were more barbarous and sanguinary than most other Islands of the Pacific.

The idolatry of the Sandwich Islanders was of a form peculiar to the Polynesians, called TABU, from an appendage to the ordinary worship of images, expressed by that term, so singular in its nature as justly to give name to the whole system. The tabu, though intimately connected with the services of religion, did not consist of any fixed and unchanging observances—but was uncertain and arbitrary in its requisitions. It was an instrument of power, in the possession of the priests and king, which might be made to assume any shape, which interest, passion, or even caprice, might dictate, and to extend to all things, civil as well as religious. And, every breach of tabu being punishable with death, it was a system under which the people were governed as with a rod of iron.

The word itself has generally been considered by foreigners as synonomous with the English word *prohibition*. But its literal and peculiar meaning implies a *consecration*. Thus the priests, the king, the chiefs, who claimed descent from the gods, and the temples, were *tabu*. So also an animal, or cluster of fruit, or other article, set apart for sacrifice—and a day, week, or month appropriated to the worship of the gods

The tabus varied greatly both in extent and duration. Sometimes a single tree, or a single animal only, would be made tabu, and at others, a whole grove or herd;—sometimes a single house, or piece of land, or fishing ground, at others, a whole district or even island. Sometimes the tabu would be limited to a day, at others would continue for weeks and months. Tabus of *time* varied in the degree of rigour with which they were to be observed; sometimes requiring only a cessation from ordinary work and amusement; at others, an entire seclusion; when, to be seen abroad, was death. Every fire, too, must then be extinguished—every sound, even to the crowing of a cock or barking of a dog, prevented—and the silence and desolation of death, be made to reign throughout the whole extent of the tabu, whether of district or island.

But, though various in its features, and changeable in its forms, there were points, in the tabu, which were general and unalterable. One of these, was the tabu of all the best kinds of food for sacrifice to the gods, and for the use of the men: the women were thus excluded from the use of hogs, fowls, cocoa-nut, bananas, several kinds of fish, &c. Another was a tabu excluding the females from the houses of the men. A woman was not permitted to enter the habitation even of her father or husband, nor to eat in company with any man. These were the points, a breach of which, Riho-Riho determined to make the signal for the abolition of the whole, and for the downfall of idolatry.

Having secretly consulted the high priest and principal chiefs upon the subject, and gained their consent and co-operation, he made a great entertainment, in the month of Nov. 1819, to which all the foreign traders, mercantile agents, and residents, then at the islands, were invited, together with the whole

company of chiefs. Two long tables, one for males and another for females, in conformity to the tabu, were spread in an open bower, around which a great concourse of common people assembled. After the food was served up, and all the company had taken their seats, the king, evidently much agitated, arose with a dish of the food denied to females in his hand, and walking first round the table of the men, as if to see that all were properly provided, hastily turned to that of the women, and seating himself between two of his queens, began to eat with them from the dish he had carried. At this, the whole astonished multitude burst into the exclamation AI NOA! AI NOA! (*ai* food—*noa* common, or general, in contradistinction to *ai tabu*—food sacred.)—The high priest himself rushed to fire an adjoining temple; and messengers were instantly despatched, in all directions, to perpetrate a similar conflagration. In a very few days, every heathen temple in the group, was mouldering in ashes, and the idols, which had not shared the same fate, were cast useless upon the beach, or reserved merely as objects of curiosity.

Stewart's Journal.

The mission to these Islands was established by the American Board of Missions, in 1820. They have six stations on the islands of Hawaii, Oahu, Maui, and Tuai.

When this interesting mission was commenced, no ray of gospel truth had visited this cluster of Islands;—its thousands of inhabitants had been groping their way, for unknown generations,—probably, from the very origin of idolatry among Noah's descendants, in all the darkness and gloom of a horrible superstition;—the prominent characteristics of which were impurity and blood. There, from the days of the remotest tradition, human sacrifices had been offered.

From the discovery of these islands, more than fifty years ago, the unvarying testimony of voyagers had been "These people are so addicted to their pagan customs, that they will never give them up. They will not abandon their tabu and their sacrifices. You may attempt to *teach* and *convert* them, but you will *never* succeed". Thus reasoned the world, as the sage philosophers of the present day reason respecting the efforts made to enlighten and evangelize the Hindoos. The Christian knew such reasoning to be unsound; but what Christian could have imagined, even in his most sanguine moments, that such a glorious change should have taken place in less than ten years, as the recent history of these islands discloses?

In the forcible language of the missionaries, "by a single stroke of Jehovah's arm" the idols and the temples were crushed into the dust. The priesthood abandoned their altars of abomination—the spell of diabolical enchantment was broken—the inveterate customs of three thousand years were abolished. Still, at the close of these wonderful events, all was darkness—all was ignorance respecting the true God, and the way of salvation through his Son Jesus Christ. Their religion was gone, and where to look for a better they knew not. At this important crisis a vessel heaves in sight. She has travelled eighteen thousand miles over tempestous seas, and has a select number of passengers, who have come from a Christian land on a peculiar errand;—not to *traffic* in *silver* and *gold*, but to *proclaim the tidings of God's love* to a perishing world;—to offer salvation freely to all who will *repent* and *believe*;—and to give the law of God to these distant islands of the sea. And how they have received this law, and what success has attended the missionary efforts, the following extracts of letters from the missionaries to the Corresponding Secretary of the American Board of Foreign Missions will shew.

Extract from a letter of Mr. Bingham, dated Dec. 15, 1827.

Promulgation of Laws.

The chiefs being assembled for the purpose, have begun, in the face of opposition from foreigners, to adopt and publish laws for the prevention of crimes. Three laws, against *murder*, *stealing*, and *adultery*, being adopted by the chiefs, and sanctioned by the king, were on Friday proclaimed to the people by Kaahumanu. The chiefs and a great concourse of the people assembled under a grove of cocoa-nut trees, near the sea, to hear promulgated the primary laws of the nation. The chiefs invited me to attend and offer a prayer, *if I were not afraid the foreigners would be angry with me for it.* I replied, "Why should I be afraid of the anger of foreigners, while I am engaged in my own proper duties? If the chiefs wish me to pray with them, I will go; and if the foreigners burn me for it, why should that deter me"? I went. The great assembly was waiting, and a number of foreigners were present. Boki gave me a chair; I sat a few moments; Kaahumanu put a hymn book into my hands as a signal of their desires. I sung a few verses, and offered a prayer, and returned without waiting to hear the laws. The king rose, called the attention of the chiefs and people, and required them to hear and obey the three laws that were to be established. As he resumed his seat, Kaahumanu rose, and in a simjlar manner

addressed the chiefs and people of these islands, and the people from foreign countries, demanding their attention to the laws of the land,—three of which were soon to be put in execution, and others were to be taught and explained more fully to the people, before their establishment should take place.

We were immediately requested to print a number of handbills, containing the laws against murder, theft, and adultery, and three others prohibiting gaming, fornication, and the retailing of ardent spirits. Most of the chiefs are desirous to suppress the dram shops, and to put a stop to drunkenness, as well as to the evils connected with the horse-racing, billiards, cards, &c.; but to accomplish the extinction of those vices, which derive so much of their support from citizens and subjects of other countries, whose displeasure they do not wish to incur, they apprehend is far more difficult, than if their own people alone were concerned. But as they have now begun to enact laws to shield the country from the evils of three prominent crimes, it is hoped they will go on to suppress entirely those practices which so directly lead to these crimes, and to make every needful regulation for securing the improvement, safety, and prosperity of the nation.

Extract from a general letter of the mission, dated June 12, 1828.

Having mentioned the safe arrival of twenty missionary labourers, including four native youth who had been educated in America, and the satisfaction the Corresponding Secretary would have felt in witnessing the mutual congratulations of the old and newly arrived missionaries, the letter proceeds —

Nor would you have been less interested, or affected, by the reception of the reinforcement by the rulers and people who attend on the instruction of the missionaries. Many have expressed their joy and gratitude for this token of the loving kindness of God towards them; have hailed the new teachers as their kindred, and given them their cordial salutation; and, in not a few instances, presented a proof of their gratitude and friendship, by bringing or sending some of the productions of the country, or the fruits of their own labour.

Kaahumanu, who was the only person of high rank at this port when the Parthian came into the roads, was early apprised of the arrival of the missionaries, sent her kind *aloha* to them, invited them on shore, and, when they were presented to her, gave them an affectionate welcome; such, indeed, as might be expected from a Christian ruler, in such circumstances. She came with them to the mission house, and joined in the prayers and thanksgivings, which the occasion called forth.

A letter was early addressed to Governor Boki, at Puuloa, informing him, and the chiefs with him, of the arrival of the reinforcement, on which account they immediately returned to this place. On the 2d of April, as soon as they arrived, your letter to Gov. Boki was delivered and read to him; and soon after, all the new missionaries were presented to him, and to the other principal chiefs at this island, as they were assembled at the house of Kuanaoa, the general. The elegant Bibles for Kaahumanu and Boki were delivered to them, with which they appeared to be gratified. The engraving of the Lor l's supper was also delivered to Kaahumanu, and some other presents to the other chiefs. Boki received the company with all the civility, that could have been expected; inquired after their welfare on the passage; said he should be pleased to have those remain in the country who should do well; but that it still remained for the king, who was absent, to express his own sentiments, when he should meet with them. As a general expression of his feelings on the occasion, or as a compliment which he thought suitable, he presented a note, written in his own language, and signed with his name, of which the following is a translation.

"Love to you, ye missionaries, who have now come hither to this place. I am made joyful by you, on account of your arrival here. It is God, doubtless, that has caused you and us to meet together just now. My heart is sorry, that I was residing at another place. NA BOKI".

Kaahumanu presented the original, of which the following is a translation.

"*April* 2*d*, 1828.

Kind affection for you all, ye missionaries, the company of kindred beloved.—This is my sentiment: the love and great joy of my heart towards God on account of his sending you hither to help us, that you and we may dwell together in the shade of his salvation, and in his name, that we and you may labour affectionately for him. Joy is mine, and great rejoicing toward you all, on account of his sending you hither to support us here. My heart thanks God for our being now blessed by his causing us personally to meet together. Good will to you and us all. May our souls be saved by Jesus Christ. That is the finishing of the thought. ELIZABETH KAAHUMANU".

The members of the reinforcement, in reply, expressed their gratitude for the politeness and cordiality of their reception, and pledged themselves to seek the best good of the rulers and the people, according to the word of God, which they had come to teach and publish.

The chiefs and missionaries then repaired together to the chapel, where the congregation was assembling for the weekly lecture. Public thanksgivings and supplications were offered on the occasion, and a sermon was delivered, in the native language, from the sweet words of inspired song: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation.* After

this service, the governor and his wife joined the family in a social cup of tea.

On the 9th of April, the Missionary Packet was sent to the windward islands, to facilitate the assembling of a general meeting at this place. Mr. Gulick availed himself of this opportunity to visit the windward stations. By him, a letter, announcing the arrival of the reinforcement, was forwarded to the young king, who had sailed, a little before, to visit Maui, and different parts of Hawaii. Having previously heard of their arrival, he had already prepared a written welcome, which he early sent to them, and of which the following is a translation.

"*Kaavaroa, April* 12, 1828.

"I affectionately salute you, the company of new missionaries. I desire that you and we may dwell together in this country.—When I arrive there, we will salute each other. Love to the company of the old missionaries. KING KAUIKEAOULI".

On the 17th of May, he returned to this place, with Governor Adams and Kekauluohi and other chiefs. They soon called, in a friendly manner, on the mission family, when most of the reinforcement were introduced to them.—The splendid Atlas, which was sent by one of the members of the Board, was delivered to the king, and an elegant copy of Mr. Wilbur's Reference Bible, from the author. To Gov. Adams were presented the engraving of John Adams, 2d President of the U. S. A, a copy of Watts' Psalms and Hymns, and two copies of Selections from Scripture. For them they expressed their gratitude by saying, "Great love to the people of America". The king readily pointed out on the maps a number of prominent places, such as Cape Horn, Africa, New Holland, New Zealand, and the Sandwich Islands.

Many of our pupils have been desirous to meet with the new teachers. On the 23d, 24th, and 25th of April, a general examination took place, and 78 schools, or 2390 pupils passed under review, exhibiting different degrees of improvement, in various exercises,—spelling, reading, writing, and reciting catechisms, the sermon on the mount, portions of Luke's Gospel, the history of Joseph, &c. A small number sung a hymn very correctly. These exhibitions fully answered the expectations of the new missionaries.

On Sabbath, April 27th, just five years from the arrival of the first reinforcement, the sixteen members of the second reinforcement, and the four native youths, who accompanied them, became members of the Sandwich Island church, by publicly subscribing its constitution. The church now consisted of about eighty members; that is thirty two Americans, and fifty natives, scattered through the islands, at the different stations.

A large proportion of the whole now sat down joyfully together at the Lord's table, to celebrate the dying love of Him, who purchased the heathen with his own precious blood, and to renew our covenant to devote ourselves to his service in bringing to his house and to his kingdom, the sons and daughters, whom he has redeemed. It was a day of peculiar interest to us all. With what joy would Karaimoku, and our dear Mrs. Bishop, have hailed this day, had they been spared to witness it. How would the veteran, who, in the end of his warlike career, surrendered to the cross and enlisted in the service of Christ, and the youthful heroine, who in the same service found an early grave, as the first missionary whose bones have taken possession of this land of promise, have exulted in the cheering prospects opened by this accession to the little missionary church, the light and hope, the guide and refuge of the wandering and returning exiles, in these islands of the sea.

Never, perhaps, since the divine commission of our Saviour, *Go ye into all the world, and preach the Gospel to every creature*, was given to his followers, have missionaries reached the scene of their labours more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope for all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcome their arrival, and not one appears to oppose their settlement.

Six large congregations, including at least 12,000 souls, are ready to receive their regular ministrations; four hundred and forty native school teachers, incompetent indeed, are expecting to be taught by them more perfectly the way of Christ; the same number of schools, estimated at 26,000 pupils, are waiting for the instructions, which missionaries are expected to give, and a population of 100,000, yet unorganized, waiting for the means of competent instruction in the rudiments of learning, and the doctrines and duties of the Gospel; while the little band already in the field, and ready to faint under accumulating labours, were anxiously looking for aid to urge forward the system of means just coming into operation, for enlightening the people, for translating and publishing the Bible, and daily proclaiming its doctrines. Serious apprehensions were entertained, that, if this system of means were not vigorously urged forward now, the seeds of dangerous errors and destructive delusion would quickly be disseminated, and by their luxuriant growth in such a soil, overspread with disastrous shade the fairest prospects of our mission. Who, then, can but admire the wisdom and goodness of that providence, which, at such a juncture, in such a cause, should supply the timely and needful aid. It deserves a grateful word, that among the interesting circumstances attending the entrance of the reinforcement upon the work, it is not the least, that the congregations at Kairua and Kaavaroa were enjoying a revival of religion, and the whale ship Enterprise, then lying in the harbour, was

rejoicing in the fruit of a precious revival at sea;—and, that in all our congregations, some were inquiring what they should do to be saved, and some offering themselves as candidates for baptism. This ship hoisted our Bethel flag every Sabbath while she was in port, and the missionaries at this station conducted a religious service in her cabin in the evening, preaching to about 25 attentive hearers, nine or ten of whom were rejoicing in hope. *Am. Miss. Herald.*

DAILY TEXTS FOR APRIL.

No. 4.—By the texts brought forward on *duties evangelically inculcated*, it is undeniably proved, that Christians are uniformly excited to every part of holy practice, by motives taken from the mercies they have received and the prospects opened to them; from their professions, privileges, relation to the Lord, to the church, and to the world; and from the effect of their conduct, as adorning or disgracing "the doctrine of God our Saviour": and scarcely ever by mere moral considerations, or mercenary principles. These two (adverting to the respective features this and last months' texts form) may be called *the stamps*, by which sterling scriptural truth and exhortation are distinguished; and that book or sermon, which is wholly destitute of either of them, may justly be suspected of being base metal, or at least of containing an undue measure of alloy.

IV. Duties evangelically enforced.

APRIL.

1. Col. iii. 12, 13. Put on, as the elect of God, holy and beloved, bowels of mercies, &c.
2. Eph. iv. 31, 32. Forgiving one another,—as God, for Christ's sake, hath forgiven you,
3. Rom. xii. 1. I beseech you,—by the mercies of God, present your bodies a living sacrifice, &c. *(an unreserved surrender of all your faculties to his service.)*
4. Col. iii. 17. In word and deed, do all in the name of the Lord Jesus.
5. Phil. i. 27. Only let your conversation be as it becometh the Gospel.
6. Eph. iv. 1—3. Walk worthy of your vocation—with all lowliness, &c.
7. I. Thess. ii. 12. Walk worthy of God, who hath called you to his kingdom.
8. Col. i. 10. Walk worthy of the Lord—being fruitful in every good work.
9. Phil. ii. 15. Be blameless, and harmless, the sons of God, without rebuke.
10. I. Pet. i. 14, 15. As obedient children, not fashioning yourselves according to the former lusts, &c.
11. I. Pet. i. 15. As he, who hath called you, is holy, so be ye holy.
12. I. Pet. ii. 15. With well-doing, put to silence the ignorance of foolish men.
13. I. Pet. ii. 13. Submit yourselves to every ordinance of man, for the Lord's sake.
14. Col iii. 20. Children, obey your parents—for this is well pleasing to the Lord.
15. Eph. vi. 4. Fathers—bring up your children in the nurture—of the Lord.
16. Col. iii. 18. Wives, submit—to your—husbands; as it is fit in the Lord.
17. Tit. ii. 5. Discreet, chaste, good, obedient; that the word of God be not blasphemed.
18. I. Pet. iii. 1. That—they may, without the word, be won by—their wives.
19. Eph. v. 25. Husbands, love your wives,—as Christ loved the church.
20. I. Pet. iii. 7. Giving honour to the wife,—as heirs—of the grace of life.
21. Eph. vi. 5—8. Servants, be obedient to—your masters—as unto Christ.
22. I. Tim. vi. 1, 2. That the name of God, and his doctrine be not blasphemed.
23. Tit. ii. 9, 10. Not answering again, not purloining; that they may adorn the doctrine, &c.
24. Col. iv. 1. Masters, give—your servants what is equal—ye have a master in heaven.
25. Eph. vi. 9. Neither is there respect of persons with him.
26. John. xxi. 17. Thou knowest—that I love thee.—Jesus saith,—feed my sheep.
27. Gal. vi. 2. Bear ye one another's burthens, and so fulfil the law of Christ.
28. Matt. 25. 40. As ye have done it unto the least of one of these my brethren, ye have done it unto me.
29. II. Cor. viii. 7, 8. Abound in this grace—to prove the sincerity—of your love.
30. John, xv. 12. Love one another, as I have loved you.

V.

Poetry.

THE CHRISTIAN EXILE.

Father, I hail this blissful morn,
When, by the furthest echo borne,
Thy name resounds from shore to shore,
Remotest climes thy love adore.
Blest day to all thy children dear,
Or from thy altar far or near,
A breath of heav'n pervades the place,
Where sounds the voice of gospel grace;
Thy people catch a glimpse of heav'n,
They know their sins are all forgiv'n;—
They see the golden throne of love,
Where Jesus intercedes above.
Bid, bid the loud hosannas rise;
Ye exil'd tenants of the skies;
The day of Jubilee is near—
The portals of your home appear.
Christ is the way—'Tis open wide;
But till the summons you abide
Below—your better part on high,
Holds sweet communion with the sky—
And in the desert, waste and wild,
Where follows Christ his heav'n-born child,
Tho' no green verdure cheers his way,
No shelter from the scorching ray—
Tho' in the waste no waters glide,
No river pours its gladsome tide,
His weary, wounded feet to lave,
Or yield the cool refreshing wave;
Yet in the land of deepest night,
This son of heav'n diffuses light,—
In him abides the light of heav'n
To all returning exiles giv'n.
No waters glide but from above,
He drinks a stream of wond'rous love,
And wheresoe'er his footsteps tread,
So fragrant flow'rs their fragrance shed.
His temple 's in the silent wild,
For he 's th' Almighty Father's child;
Far from God's people is his lot?
He cannot be—where God is not.

Sunday, 11th June, 1826. G. B. C.

LINES, FROM A LADY IN ENGLAND TO A BROTHER IN INDIA.

For thee, my brother, once the lyre was strung,
And wreaths of earthly fragrance o'er it flung,
While, warm in youth, our bosoms glow'd, and while
The world in treach'rous beauty claim'd the smile
Of pleas'd approval—reckless that each brake,
So fair to sight, so flowery, hid the snake,
And pointed thorn, whose venom'd touch and tooth,
Could poison all the moral springs of youth,
Destroy the power of virtues mild control,
And wake a barren desert of the soul.
We saw them not:—nor heeded we the tale
Which warn'd us. Creatures of a day, as frail
In being, as in will, and purpose bold,
The path we chose, the beaten path of old,
Would lead us far astray from that blest home,
The city of our rest, which those who roam
Thro' paths forbidden ne'er must hope to gain:
Their expectation lost—their journey vain!
Those days are past—and time, with noiseless pace,
Has press'd the graves of millions of our race,
Who liv'd, like us, in thoughtless ease, and died.
Awaking from their dream of human pride
In that dread world where nought impure may dwell,
Their agony what mortal tongue can tell;
When conscience, stifled once, but now arous'd,
Proclaims each mercy slighted—time misus'd—
The grace of God derided or abus'd—
Health wasted, talents lost, or misapplied
In aid of this world's cause. Their only guide
The passions, while unsought the sacred word,
Heaven's gift, which only safety can afford,
Laid by neglected. So their race was run,
And life was ended, ere their task begun.
Such too, were we, my brother; thoughtless, blind,
And aliens to that grace of God so kind
And rich to all who will accept its love,
Still proffer'd, still descending like a dove,
On its most rebel subjects, till the heart
Is changed.—Then the bright beams of grace impart
New life, new hopes, new feelings, not of earth,
Nor to return to earth. They owe their birth
To God, and to his Spirit, and shall rise
To life immortal, their appointed prize,
Thro' him who loved them, and pity'ng died
To ransom their lost souls:—to open wide
The blessed gates of heav'n to his own flock,
Who stand, their footsteps planted on the Rock
Of Ages, and who look but to his cross
For help. All else for Him they count but loss,
And of less value than the dust of earth.
Oh! blessed change! Of life divine the birth!
And have *we*, too, this rich pearl found, too high,
Too great in price for the whole world to buy?
Found it unsought! The precious gift free grace.
Alone bestow'd. We, like our fallen race,
Knew not its excellence, nor learn'd to prize,
Till all our nature had been chang'd. Our eyes
Enlightened to behold, in faith, the law
Fulfilled; to contemplate with sacred awe
Our Sacrifice and Surety, on the throne
Of his Omnipotence! To him alone!
The only God! be glory, honour, and praise
Unceasing, endless, as his endless days!
The hour will come, when we before his throne,
May hope our Lord his followers will own:
But, till that hour, our task must be perform'd
With holy zeal, and our affections warm'd
At that pure fount of light and truth sublime,
Which flows in mercy through each varied clime;
Its source in heav'n; but its channel here,
That holy Book, to every heart most dear,
Which God, his gracious gift, to man has giv'n,
To be his guide an earth, his path to heav'n.
And thou, my brother, now art distant far,
Thy destin'd course beneath the Southern Star,*
Whose ray ne'er beams upon thy natal isle.
And never more may I behold thy smile,
Which springs from feelings neither time nor place
Will ever from a brother's heart efface.
The parting hour is past! and past the pain
Which those who love, and ne'er must meet again,
Feel to their inmost heart. Were this world all
Which we, so short the space, our own could call,
The tear of sorrow would not cease to fall;
But hope, with stedfast gaze, and eye serene,
By faith supported, looks beyond the scene
Of earth's vain pageantry, its every care,
Its bliss and woe, which all who love must share,
To that blest realm where joys unfading reign:
There those who lov'd shall quickly meet again,
To part no more. * * * * * *

* * * * * *

We journey on to that most happy clime,
The kingdom of our Lord!—His own the time
Allotted for our pilgrimage. Our way
His own appointing: let us not delay
Our steps, or weep because our paths on earth
Lie far asunder—or thro' lands of dearth,
Or fill'd with fragrance, like the eastern isle,
Whose gales waft spicy odours, to beguile
The traveller's weary sense;—it so is best:
Be but the path of duty ours, the lot is blest,
Where'er it falls, and leads us to our home of rest.

* * * * * *

And thou shalt go, rejoicing in thy course,
Thy God will be thy armour, and thy force
Against a hostile world. That holy peace
Thy Saviour promis'd, shall be thine, nor cease,
Tho' enemies around, within, assail—
Nor earth, nor pow'rs of darkness shall prevail,
For He, thy great Redeemer and thy Lord,
Shall be thy portion, and thy blest reward.

O.

* *Canopus, in the constellation Argo: its declination is 52° 37′ south, consequently it is never above the horizon in England.*

NOTES TO CORRESPONDENTS.

We have the pleasure of informing our readers that "the Hon'ble the Governor in Council is pleased to permit the 'ORIENTAL CHRISTIAN SPECTATOR' to be conveyed by Dawk throughout the Bombay territories, free of Postage." This favour has excited our warmest gratitude; and we have no doubt that it will affect, in a similar manner, many of the friends of religion in this part of India.

Our Correspondents should endeavour to give appropriate titles to their communications; and to remember the propriety of addressing them "*to the care of Mr. Garrett, at the American Mission Press*".

We are afraid that the object of the Narrative of an occurrence on the River Thames may be misunderstood by many of our readers.

The account of the circulation of tracts at Surat will be inserted in our next number. Could not the writer furnish us with a statement of the proceedings of the Mission as they regard the preaching of the Gospel, and the establishment of Schools?

"Bayssiere's letter to his children" will be inserted in a future number.

"Book Club, Malligaum"—"Z."—"C."—"A FRIEND TO PURITY"—"CANUTUS"—"A SUBSCRIBER", and a paper "On Preparation for the Lord's Supper", have been received.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

VOL. I. MAY, 1830. No. 5.

Communications,

ORIGINAL AND SELECTED.

BIOGRAPHICAL SKETCH OF THE LATE SAMUEL ATHILL, ESQ., LIEUTENANT IN THE BOMBAY ENGINEERS.

(Continued from p. 100.)

In the early part of the year 1826, a breach was made in the friendly circle at Mhow, by the death of a lady who had been accustomed to unite in the social meetings for Christian communion and worship. The solemn providence was not neglected by Mr. Athill; but he immediately sought to improve it to the spiritual welfare of a friend whom he sincerely loved, and whom he most ardently desired to see brought to the faith and obedience of the gospel. On the death of his friend Lyons, rather more than a year before, he had earnestly pressed the subject on the consideration of the same friend, and the following extract from a letter written at this time, proves to us that the holy anxiety he had felt for the best interests of one so dear to him, was in no wise diminished; and, at the same time, exhibits to us much of the affectionate and humble spirit of the pious writer.

"MHOW, 12*th April*, 1826.

"Our dear friend breathed her last this morning. How little did we expect this a month ago! Ah, my dear friend, think of your latter end, I beseech you. Nothing but the assurance that Christ's blood was indeed shed for you, will support you in a dying hour; and how can you hope that this blessed testimony will be yours, unless you now seek to know that you have an interest in his atonement. They that seek him, shall find him—but we know that there will come a time when this can no longer be said,—when there shall remain nothing but a fearful looking for of wrath and indignation to those who neglected or despised him in the day of his proffered mercy. My dear friend, I do not take upon me to be a teacher,—I know that I am not fit for that office—but God has mercifully wrought a work upon my soul—he has taught me the emptiness of things present, and the exceeding importance of that eternity towards which we are hastening, and I cannot always hold my peace towards those whom I love. Read the first twenty-one verses of the third chapter of John's Gospel, and the last five of the fifth chapter of the 2d Epistle to the Corinthians, and ask yourself what you know of the things mentioned therein. Have old things passed away? Are all things become new? Are you a new creature? Do you believe that God was in Christ reconciling the world to himself, and upon this truth are you willing to rest your hopes of salvation? If so, may you go on to know the Lord still better—but if not, Oh be dissuaded from leaving any thing in uncertainty upon so momentous a subject. Read your Bible, particularly the Epistles, pray for the Holy Spirit to enlighten you, and do me the favour of sometimes listening to what the more serious people who love you have to say. Believe me, you will find that all are not either fools or enthusiasts. If what you

so sincerely desire in your last letter be granted to you, or not, I should be glad to know that you trusted in God for it, being assured that he withholds no real good from those whom he loves. If by grace we are enabled to believe ourselves the objects of God's love and mercy in Christ, we can never be dissatisfied with his dispensations".

The anniversary of the birth of the same valued friend afforded him another opportunity of again speaking to his heart on the most important of all subjects. The following solemn and affectionate letter, connected with a knowledge of the changed and now happy experience of this gentleman, should be a strong encouragement to us all, as we have opportunity, "to go and do likewise".

"MHOW, 1826.

"I hope that what is written you will believe to be sincere and proceeding from an earnest desire for your best happiness. You are this day —— years old. I am older, and we both have in all probability passed the middle point of our existence in this present state. It becomes us both, as rational creatures, to inquire seriously, whither we are going; for time hastens on. The passed year has slipped away as those which preceded it, and after a few more revolutions of this earth (how few, who can say!) we shall find ourselves launched into an awful eternity. How dreadful, if at such a period, when no room for repentance is left, we should find ourselves numbered with the wicked, with those whose deeds our souls abhor. Some such all men can reckon,—all men, however guilty, have a notion that there are criminals of a deeper dye than themselves, with whom they would think it a punishment to be united; but the word of God acknowledges but two classes,—the righteous, and the wicked—and those who are not numbered with the first must have their portion with the second. Seeing that this is a great and important truth in inquiring 'whither we are going', we have only to ask ourselves, are we of the righteous, or of the wicked? To answer this question it is necessary to ask another,—who are the righteous? If a man who has any knowledge of himself, and any understanding of the purity and *spirituality* of God's holy law, as set forth by our Saviour, (Matthew v. and vi.,) should reply, he would say, undoubtedly I am not of the number—and the Scripture informs us, (Romans iii. 10.) that, 'there is none righteous, no not one'. It follows upon this, that as none are righteous, and only the righteous can inherit the kingdom of God, Christ died in vain (with reverence be it spoken) unless the despised doctrine of the imputation of his righteousness to those *that believe in him* be a true one. Some indeed have a vain notion that God will accept our imperfect obedience to his law for the sake of Christ—but the Scripture speaks of no such thing, and on the contrary says that he who breaks it but on one, the least, point, is *guilty of all.* 'Therefore by the deeds of the law there shall no flesh be justified', (Rom. iii. 20.) And for what reason, my dear friend, have I pressed all this upon you? Why, that you may turn from dead works, and seek to assure yourself that you have that living faith in Christ by which alone you can be justified. For on a dying day, which may well be called your birth-day to eternity, of all the subjects to which your thoughts may be directed, this will be the most interesting. Ah! do not forbear to think of it until it be too late! You may have a fair character among men; but while I say this, shall I shun further to declare to you, my beloved friend, what I believe to be the truth, that you may be in the eyes of men all that is good, and yet in the sight of that God who is of purer eyes than to behold iniquity, be altogether odious, corrupt, and vile—and as much need that righteousness of God, which is by faith in Christ Jesus, as the thief upon the cross. I do not ask you to take these things on my word, but to read the Scriptures for yourself, and see whether they are not so—and may the Holy Spirit enlighten your understanding, lest you be as those who seeing behold not, and understanding perceive not. Do not allow yourself to be numbered with those silly people who dread the sneers of the world, or are ashamed to appear concerned about their *everlasting welfare!*—unless indeed they are really unconcerned about it, and then their folly is still greater.

"I began to write this because it is your birth-day, and some would say, I have been

writing not much to the purpose; but I hope you will one day, 'be born again', and led to think otherwise; and in the mean time you have my best wishes for your best happiness, and I pray God that you may be made partaker of all that which he has laid up for those that love his name in Jesus Christ".

These extracts are long, but they are important, as containing much scriptural truth; and valuable, as exhibiting much of the mind of our dear departed friend. Here we mark the seriousness of his spirit—the solemn views of eternity he entertained—the deep humility of his own mind, connected with a holy boldness in declaring what he knew to be the truth of God—together with that ardent and affectionate anxiety for the conversion and salvation of others, which is invariably found to exist in the breasts of Christians, just in proportion to the measure of the vitality of their own personal religion, and which forms in Athill, a striking contrast to, what may be called, the *selfishness* of the religion of some who profess the Gospel, yet alas, slumber on, uncomfortable in themselves and almost useless to all around them.

In the middle of July Mr. Athill's family was increased by the birth of a son, and this event was in a short time followed by a solemn dispensation of providence more deeply affecting his state and circumstances.

Mrs. Athill had been much out of health for some time before the birth of her child, and now became still more seriously affected with a complaint which had attacked her at Sholapoor after the birth of her last little girl; and which, notwithstanding all that medical care and skill could suggest, cut short the days of this most excellent young woman in the full flower of her age. She died on the 17th of November, 1826, looking joyfully forward to a glorious resurrection through the atoning merits of her Saviour.

In the following extracts from a letter written shortly after this event, the reader will again discover more of the mind of our friend, in marking the deep humiliation, the pious resignation, and the steady faith his language breathes.

"Mhow, *Dec. 15th*, 1826.

"What a pang of dreary, solitary, desolate wretchedness sometimes comes across me when I think that she is forever gone, that I shall in this world never more behold her, nor hear her voice—no more see her caress her children, or evince about them that tender and endearing solicitude of which she was such a pattern for all mothers. Oh, my dear friend, who but myself can tell what are my feelings at these times—but all this I can bear—yea, I can meet it with something like resignation, because I know that he, without whom a sparrow cannot fall to the ground, could have ordered it otherwise, had it seemed good unto him—and the spirit of a man will bear his infirmity,—but, a wounded spirit who can bear? I can bear my loss because God has appointed it, and because I have a good hope that my loss is her great gain; but the recollection of my many sins, by which I seem to have invited on myself, in a peculiar manner, this very dispensation, weigh down my soul, and make me to realize in my own experience, how inexpressible is the anguish of a wounded spirit. Yet, my dear friend, the Lord hath not left me without consolation, when I can but make use of it. My beloved wife died in the utmost peace—and this ought to comfort me the more, as I have good ground for thinking it could not be false peace; in which she could scarcely be indulging in her death, seeing that while she was in health, she was rather fearful and apprehensive than otherwise of how it might be with her when the day of trial came. You know that I testify truly when I say that she had been to me a loving and a valuable wife, and I can affirm that my love for her increased with every year: to her children she had been such a mother, as to the best of my knowledge I have not seen equalled, literally devoting herself entirely to them; and, in all her relations of life with those around her, she was, without making much profession, or pretension, and shewing it less in her manner than by her actions, certainly no reproach to the Christian character: but for all this she had no eye [to her own righteousness]; or if she looked upon it at all, it was to count it as filthy rags: and when, a few days before her death, I asked her if she were sure, that her trust was in the Lord alone, and in nothing that she had done; or in that difference which she might think there was between herself and the worldly, she re-

plied, 'What else have I to trust in'? Blessed be God who gave her grace to believe on the name of his Son. Hence it was that she had peace in her end. When she was in health she regarded death with apprehensions, when it came she met it with tranquillity and composure; several days before her death she told me she had not a wish to live but for her family, and the event shewed that she had made no vain or hasty assertion, for the nearer her change approached the greater was her tranquillity, and at the last there was a something in her manner which I cannot but think was more than mere composure. I feel assured that she was in possession of her faculties two minutes before she died, and she seemed to be engaged in prayer, and sometimes—(as I judged by the motions of her hands)—in mute admiration. Her departure was so very gentle, that the expression of '*falling asleep*' might be with peculiar propriety applied to it, and her countenance, when the last breath was gone, was so sweet and composed and happy, as I cannot express. Oh my friend, pray for me, that I may henceforth live to God alone. Surely I ought now to know that I am here a pilgrim and a stranger, and should demean myself as such. My children indeed fill me sometimes with anxiety, and in the first distraction of my thoughts, I entertained some almost impracticable views about them, but I trust I have since been enabled to commit them to the Lord, and he will not forsake them.

* * * * * * *

"Dec. 16th.—I wrote thus much yesterday, and in the evening was informed by Captain R. of intelligence having reached camp of the death of Mrs. O. Can this be true? And why should I doubt it? Oh, that these things might bring my soul, in my daily walk, nearer to heaven. Surely these two are now together in the presence of their God and Saviour! And as I so loved them on earth, for I loved Mrs. O. with a brotherly affection, surely I should desire to enjoy communion with them now they are in heaven".

Just after this eventful period, Mr. A. was removed, by General Orders, from Mhow to Poona, and immediately commenced his march for that place. On his way down, he was detained for some time by sickness at Malligaum, but there he enjoyed the hospitable attention and solicitous care of a friend and relative peculiarly dear to him. This indisposition was the slow and insidious progress of a complaint with which he had been more or less affected for some time past, and which ultimately terminated his valuable life. His detention at this time at Malligaum, was, however, but short: he was soon enabled to prosecute his journey, and reached Poona at the latter end of February, 1827.

His religious experience during and subsequent to this indisposition is described in the following extract.

"RANJUNGAON, *Feb.* 23, 1827.

"My indisposition at Malligaum was not I believe very serious, but I have been for two or three months in a very weak state, and every little thing throws me down. Excessive weakness of stomach is my chief complaint. I bless the Lord's name for this one thing, that he has hitherto enabled me to prize either health or sickness, as it pleased him to send the one or the other. Yet I fear there is something wrong in this quiescent contentment—I make no good use of health, but am rather the more given up to a carnal mind—and in sickness I seem not to draw near to God, but to remain at a great distance from him. Yet I cannot forego my hope. In your last it is so set forth as to cause me to remember the proverb, 'As in water face answereth to face &c'!—None but Christ! He that believeth in HIM, though he were dead yet shall he live! Precious truth! more precious than rubies! Those who think they live, pass it by, but he who knows his need of being quickened, will pray that it may be bound upon his heart. It is one of those sure testimonies of the Lord which he will take unto himself as an heritage forever. 'May it be mine and yours—and in an hour of trial may he, whose gracious office it is to testify of these things, whisper it to our souls' peace and consolation".

During Mr. Athill's continuance at Poona, he was actively engaged in the many and responsible duties of that large station; but this season was not marked by any peculiar circumstances that call for special notice, except in regard of the preparation he was

now making for sending his two eldest children to England; and in connexion with this arrangement a circumstance occurred which affords the writer a pleasing opportunity of exhibiting a very amiable trait of sympathy and benevolence in the conduct of the Major General of the Division.

The time for the departure of the children drawing nigh, Mr. Athill applied, towards the approach of the monsoon, for leave to visit Bombay for that purpose. For reasons, however, connected with the public service, his leave was refused, when, immediately upon being made acquainted with this, the Major General, altogether unsolicited, advocated his cause with so much feeling, and exhibited so forcibly his affecting situation, with three motherless little children, dependent on him alone, that the leave, before withheld, was now granted, to the comfort of Mr. Athill, and to the high credit of the best feelings of his friendly and sympathizing Commanding Officer.

In the month of June he removed to Bombay, with his children, where the final arrangements for the departure of the two eldest to England were completed. He had the comfort and advantage of sending them home under the care of Captain T——, of his own corps, a pious friend to whom Mr. Athill was much attached. Reflecting upon the favourable circumstances under which they were about to leave India, he thus writes under date of July 14th—"But, my dear friend, what shall we say to these things? Who is it that has arranged them? Are they the effect of blind chance? Or have they been in every particular ordered by him who is the covenant-keeping God, and the prayer-hearing God—who remaineth faithful, though we be unbelieving? O how his goodness reproaches my unbelief! There is something altogether wrong about me, and I seem to be as much in need of renewal,—thorough renewal,—as a man who never knew what renewal was. I cannot say that I am 'a wonder to many', but I am sure I am a wonder to myself, and unless the Lord extend help to me in regard to my spiritual necessities, in the same sovereign way that he has administered to the temporal exigencies of my dear babes, wherein the whole has been wrought by himself, I feel that I shall never be able to say that I have arrived at the liberty of the children of God".

Early in August his two little girls sailed in the Triumph, Captain Green, under the charge of his kind Christian friend. The following extract from one of his letters gives an interesting and affecting account of his last interview with them.

"BOMBAY, *7th August*, 1827.

"I accompanied the children on board on Saturday a little before noon. After having arranged their things for them, and made them comfortable, Capt. G. and myself returned to the shore, having business in town. At three o'clock I returned to the ship to dinner. Poor little Mary was on the watch for me, and having recognised me in the boat from a great distance, began to give way to the most extravagant joy, jumping and crying out, 'papa, papa', in a way that went to my heart, and they both came running to me as soon as I got on board. Well, I dined there, and at dusk Captain P——, who was to bring me on shore in his boat, told me I must prepare to start. So I took them into T.'s cabin, and they both knelt down and repeated their little prayers, and then I knelt with them, and recommended them to the care of him who is the God of all the families of Israel. Surely he heareth prayer—he remaineth faithful—he cannot deny himself—I remember his goodness, which he hath so often shewed me heretofore, and again I will trust him and not be afraid. When I left the ship the poor little things probably thought that as I had once done so, and yet returned to them, I should do the same again, for they let me go very quietly".

In another part of the same letter he says, "They are the only children in the party, and are certainly quiet and inoffensive, and likely to win upon people. Oh, how thankful do I *now* feel, that through the goodness of God, they have not been suffered to grow up headstrong and self-willed".

With this touching little detail of his separation from his beloved children, in which doubtless the heart of many a parent in India will sympathize, it is now necessary to break off, purporting to exhibit the brief remainder of Mr. Athill's life and character in a future number.

(To be continued.)

ON THE RE-BAPTISM OF ROMAN CATHOLICS.

To the Editor of the Oriental Christian Spectator.

SIR,— I was particularly attracted by your strictures, in your number for March, on the re-baptism of members of the Romish Church; and, as it is a subject that has often occupied my own mind, and on which I am still anxious to obtain information, I perused what you had written with great attention. In support of the side you espouse you give us little or no argument. You indeed hint at evils, which attend the practice referred to; but I, for one, would have been obliged by your stating them somewhat more fully than you have done. You also refer, in support of your opinion, to the authority of reformers and reformed churches. This reference may act as magic on the minds of those, who, like yourself, are versed in the ponderous divinity *toms* of other days; but I apprehend it can produce little conviction in the minds of those, who, like myself, have had little time to devote to them. Had you adduced passages of Scripture in support of your own opinion, and in refutation of that which you combat, it would have been far more satisfactory, and your labour would have been far more likely to gain the object you had in view. In short, the argument stated by you, as used by certain missionaries to invalidate Romish baptism, has far more weight on my mind, and seems better supported by Scripture, than any thing you have said in reply.

They hold, it seems, that the Church of Rome is Antichrist. This, till I read your paper, I had also received as an undoubted truth; and even on the authority of reformers and reformed churches, it would not be difficult, I believe, to prove that so she is. But you say, no—"from the declaration of the apostle Paul respecting Antichrist, we are led to conclude that the term applies to whatever belongs to a system, professing to be founded on the New Testament, which is opposed to Christ". What does Paul then mean when he says, "the mystery of iniquity doth already work"? If you reply, the term *mystery*, here, does not refer to a system, but to somewhat belonging to one, then the Gospel itself must be somewhat belonging to a system, as the same writer often calls it a mystery, and in opposition to this and others of a similar nature, a "mystery of godliness". Whatever is opposed to Christ is iniquity; but here Paul mentions a mystery of it. I would, then, in opposition to you, conclude that, at least, Paul had sometimes a system in view, when he wrote of Antichrist. I am, indeed, much at a loss to know on what declaration of Paul your opinion is founded. I hope you will have the goodness to mention this, should you again write on the subject. And will you also have the goodness to tell us what particular doctrine, practice, or "somewhat belonging to a system", is meant by the "Man of Sin"—"the Son of perdition", and the "whore who sitteth on many waters", mentioned by Paul and John, and generally understood to refer to Antichrist? For my part, I would rather refer this language to a system than to any thing belonging to one.

Again, to invalidate the argument of your opponents, you say—"baptism, as administered by the Church of Rome, distinctly recognises the name of the Father, of the Son, and of the Holy Ghost, as the authority on which it is founded"; *ergo* it must be valid. Now, Sir, this appears to me altogether a begging of the question. It appears that those who hold the contrary opinion cannot admit that Romish baptism is an ordinance of the New Testament at all, "for it (the Church of Rome) cannot administer the ordinances of the Saviour". Your reasoning must here, then, go for nothing, till you prove that what the Romish Church performs, is baptism, in the scriptural sense of the word. You surely do not mean to affirm that the mere application of water in the name of the Trinity, in any way, and by any individual, is baptism. You surely admit that baptism is to be performed within the church of Christ: our Saviour committed the administration of it into the hands of disciples.—You would, I am certain, shrink from the idea of a heathen or a professed infidel performing the rite; but if it is not to be performed by an apostate or a properly excommunicated person, who is to all intents and purposes a heathen. Now the sentence of excommunication is pronounced against

the church in question, not only by man, but by God himself, and of course against all who adhere to her. She is called "the mother of harlots—the abomination of the earth"; and the people of God are forbidden to have any communion with her, much in the same terms they are forbidden to do with this present evil world, on pain of severe chastisements.—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". Were it necessary in this place to state further the grounds of this excommunication, it could easily be done; but I believe there are few of your readers who do not know that she has, in her standards, corrupted every doctrine essential to salvation; and even with impious hand has she dared to violate the word of God itself, which, independent of every thing else, makes her accursed. The decrees of Popes and Councils stand on record, faithful witnesses to the charges we have now preferred against her. To shew, further, her apostate character, it is of importance to notice that the protest taken against her corruptions at the glorious reformation, has not been the means of leading her to repentance and reformation, but rather of hardening her in her evil ways.—There is now no hope of her; she is *infallible* in error; she has loved idols, and after them she shall go; she will go on from evil to worse, till the judgments found written in God's word are poured out upon her. Who then, who justifies her, or does not lift up a testimony against her deeds, can be a faithful servant of his Lord? And who, if he is a minister, remaining in communion with her and approving of her ways, can expect God to acknowledge his labours? We are to reprove the unfruitful works of darkness, and to give no countenance to them; but she is full of the names of blasphemy and all abomination.

Now how is it possible that the ordinances can be administered by the emissaries of such a body? How can they hold the keys of the kingdom of heaven, which our Saviour committed with so much solemnity to his apostles? And, if not, how can they baptize?

Had it been necessary, I might further have shewn, that, not only have they no authority to baptize, but that the rite to which they give the name is neither in meaning nor form that which our Saviour instituted: with them it is not merely a sign of regeneration, but the very thing—it is an *opus operatum:* it is not properly performed by the application of water in the name of the Godhead—there must be crossing, anointing with oil, and I know not how many absurdities. But I must not forget that you tell us that the piety of individuals "is nourished by a remembrance of its solemnities and import". I suppose you would say the same of their idols; at least I know that any good Romanist would tell you so;—yea, a Hindoo would give you as good a reason for the rites and *solemnities* of his faith. I confess that I have yet to learn how any thing but the sincere milk of the word can strengthen rational piety, which I hope it is now evident is neither to be found in the *solemnities* nor *import* of Romish baptism. I would, however, grant you, that an individual, associating right ideas of baptism with the rite as performed by a priest, may obtain benefit, whilst he in a great measure keeps its mummeries out of view; but it is not from what is performed, nor from the meaning attached to it by the performer, but from his own knowledge of divine truth.

You bring in the reformers, as already noticed, in support of your opinion; but I must say, that it remains to be proved that even they would not have acted exactly as those you find fault with, had they lived to this time of day, and seen how she has gone on; and especially had they lived in such a land as this, where, unless Romanism is entirely disclaimed as a system, it is difficult to make the heathen perceive on what principle you admit those of that communion as brethren, and refuse themselves the privilege; since the former are, in general, as ignorant of the true way of salvation—as addicted to idols, and as immoral in their practice, as the latter. This is certainly a secondary consideration, and when once I am convinced that baptism is scripturally performed by Rome, I will do all in my power to grapple with the evil now mentioned, and others I shall meet with. Well might the Abbe De Bois say that the missionaries of Rome had not succeeded in persuading the Hindoos to renounce their own system and embrace theirs. The systems are so much alike that it is not greatly to be wondered at. That you may be the

more convinced of this resemblance, I would recommend you to attend some of the Romish chapels in Bombay on any of their great feast days.

Another observation, and I shall have done. You admit your ignorance of any principle, "which in a case of this kind, can enable us to form a distinction between the validity of the ordinance as administered by a Papist, or an ungodly Protestant". Your own words contain the only principle I know of, or ever have seen alleged for the distinction. The Papist, by being so, is unchurched—he has professedly renounced the truth—he has sworn to regard formulæ subversive of every thing that is Christian. The Protestant, by being so, has done quite the reverse: he has subscribed or consented to formulæ on the whole agreeing with the word of God. He may be a hypocrite, and there have been hypocrites in the purest churches; and there was a Judas among the apostles, who, in all probability, baptized as well as the rest, and we have every reason to believe with as much validity; but were they recognised? Did the system which they had embraced form them to what they were? If not, then they stand on quite a different footing from the Romanists. Further, the ungodly minister in the Protestant church has his brethren, and all the members of the church, ready to vindicate her purity, and to condemn him for his open violations of his engagements, to punish him accordingly, and to do what they can to rectify what, by his misconduct, has been done amiss. I am not a little surprised at your having overlooked this principle, as it is the doctrine of the reformers and reformed churches, that the ordinances, if administered purely, suffer not from the impurity of the administrator.

Sir, your very obedient Servant,

A FRIEND OF PURITY.

EDITORIAL REMARKS ON THE SAME SUBJECT.

We need scarcely remind our Correspondent, that there are many important subjects connected with Christianity, respecting which no direct scripture passages can be produced. The admission of females to the Lord's supper,—the change of the Sabbath from the seventh to the first day of the week,—the baptism of infants, and many others which will immediately occur, are among this number. God has, for reasons accordant with his own infinite wisdom, left his people to draw the proper inferences from principles which are clearly established. In these circumstances, then, we consider that, with a reference to the case before us, there is no ground for the remark that, "had you adduced passages of Scripture in support of your own opinion, and in refutation of that which you combat, it would have been far more satisfactory, and your labour would have been far more likely to gain the object you had in view".

In our number for March, we remarked, that "about one third of the missionaries in this Presidency deny the validity of baptism by the Church of Rome"; and observed that "they maintained that, as that communion is the Antichrist of Scripture, it cannot administer the ordinances of the Saviour". We did not deny the relevancy of this argument, but we remarked that we did not perceive its force. Our Correspondent, however, seems to believe that we do not admit the application of the term Antichrist to the Romish communion in the sense in which it is commonly used by the Protestant churches. We assure him that he is completely mistaken on this subject; and that we would never have admitted the argument in question, had not this been the case. We most decidedly hold that the Romish church is the "Man of Sin", the "Son of perdition", and the woman that "sitteth on many waters"; and we formerly alluded to it as "that SYSTEM which exalted itself against all that is called God or is worshipped". The occasion and purport of our remark, that "from the declaration of the apostle Paul respecting Antichrist, we are led to conclude that the term is applied to whatever belongs to a system, professing to be founded on the New Testament, which is opposed to Christ", will be immediately perceived.

We entertain the greatest aversion to the Romish communion; we trust that we feel the solemnity of the denunciations which are delivered against it in the word of God; we labour and pray for its total destruction; and we believe that we knowingly give countenance to none of its errors. When the

question is proposed to us, however, "Can this mother of harlots",—this "excommunicated body",—this "synagogue of Satan", administer the ordinances of Christ? we are by no means startled at it. The principle which it involves is brought before us by many others which are founded on indubitable facts. How can the synagogue of Satan sit in the temple of God? How can any believer, whose name is written in heaven, and who shall walk with Christ in white because he is worthy, be connected with that impious association? How can any unbeliever, who is an heir of wrath and of hell, administer the ordinances of Christ? Where was the church of Christ during the dark ages? Whence did the reformers receive the ordinances of the gospel?—are specimens of those which we could propose. In pressing the question to a case, we find that the conclusion at which we arrive does not accord with that of those whose opinions we combat. Preaching, for example, is an ordinance of the Saviour; and in the judgment of Paul, who thanked God because he was not sent to baptize, but to preach the gospel, it is the most important of them. If we are told, then, that no Roman Catholic ministers can preach the gospel, because being an ordinance of Christ it cannot be administered by Antichrist, we give the direct negative to the objection. We know that some Roman Catholic ministers have preached the gospel; that their writings, when compared with the statements given in the word of God, bear unequivocal testimony to the fact; and that the Holy Spirit, by the blessing which he has communicated to their labours, has directly ratified it. We find this to have been the case in the days that are past in regard to a considerable number of individuals whose names we could mention; and we find it to be the case at the present time. As all the actings of men, moreover, who are most deeply involved in error, are not always intrinsically wrong; as the term Antichrist is emphatically applied to the Romish communion because of the abundance of antichristianism in that body; as Paul, before popery existed, and at a time when he declared with gratitude that the faith of believers at Rome was "spoken of throughout the whole world", observed to the Thessalonians that "the mystery of iniquity did already work"; as the apostle John declares that "he that denieth the Father and the Son is Antichrist", intimates that there are "many Antichrists", and informs the beloved whom he addressed, that the spirit of the Antichrist "of whom they had heard should come, was already in the world",—we come to the conclusion which we formerly stated, but which appears to have been misapprehended, and erroneously applied by our correspondent, "that the term Antichrist is applied to whatever belongs to a system professing to be founded on the New Testament which is opposed to Christ", and that it is unfair *a priori* to hold that any particular act of the Church of Rome must be antichristian.

Having disposed of the previous question, which seems by our correspondent, in his third paragraph, to be confounded with the secondary one; and holding as a fact which is almost universally admitted except by Quakers, that "the practice of baptism, so far from being antichristian is in direct accordance with the command of the Redeemer", we come to the consideration of the question—"Is that baptism, which the Church of Rome professedly administers as such"? On this subject we state the following arguments. "Baptism, as administered by the Church of Rome, distinctly recognises the name of the Father, and of the Son, and of the Holy Ghost, as the authority on which it is founded; and it cannot be doubted, that at the day of judgment, the persons who are its objects will be tried for the neglect of the obligations which it implies. In some instances, we know that there is the exercise of faith in connexion with the persons concerned in it; and that their piety is nourished by a remembrance of its solemnities and import. We know no principle which in a case of this kind, can enable us to form a distinction between the validity of the ordinance as administered by a papist and by an ungodly protestant; and we perceive that by granting it to the former, and denying it to the latter we give an encouragement to hypocrisy and corruption at which we revolt".

Our Correspondent endeavours to invalidate our remark about baptizing in the name of the Father, and of the Son, and of Holy Ghost, by remarking that the rite to

which Roman Catholics give the name of baptism is "neither in meaning nor in form that which our Saviour instituted". In reference to the first of these points he observes that "it is not merely a sign of regeneration, but the very thing, an *opus operatum*". On this subject we remark, that the Roman Catholics only hold baptism as regeneration in the absence of what they are pleased to call mortal sin; that alas! there are some protestants who agree with them in their view of the ordinance; that an error respecting the benefits of a solemn transaction with God, though it involves much sin, and is attended with much spiritual detriment, does not destroy the transaction itself; and that the opinion of the Roman Catholics respecting baptism is similar to that of the Jews respecting circumcision, the validity of which, as a sacrament, was never called in question, though many thousands of those to whom it was administered considered it as forming an infallible claim to the favour of God. In reference to the second point, he observes, that Romish baptism "is not properly performed by the application of water in the name of the Godhead. There must be crossing, anointing with oil, and I know not how many absurdities". On this subject, we must remark, that a distinction should be made between an act itself, and the accompaniments which may be connected with it; and that the Roman Catholics maintain that the crossing, anointing, &c. are no parts of baptism, but of another institution which they call Chrism, and for the existence of which there is certainly no warrant in the Scripture. All the members of the Council of Trent, says Father Pietro Soane Polano, in his history of that Synod, were like their predecessors who sat in the Council of Florence, unanimously of opinion that "this sacrament requireth matter, form, and intention; and that water is the matter; the expression of the act in the name of the Father, the Son, and the Holy Ghost the form; and, to do what the church doth, the intention"; and that "a heretic doth truly baptize, if he useth the word, and hath the intention of the church".

Our Correspondent makes no observation on our remark that it cannot be doubted that, at the day of judgment the persons who are the objects of Roman Catholic baptism will be tried for the neglect of the obligations which it implies. This consideration, however, is one of the most important connected with the subject which we discuss. At the day of retribution, the Judge of all the earth will do right. If the vow of baptism is not obligatory on a Roman Catholic, it will not be urged at the great tribunal. If it is obligatory, then there should be no re-baptism.

Our friend says nothing on the exercise of faith in connexion with some of the persons connected with Roman baptism; and in reply to our observation that the piety of some individuals is nourished by a remembrance of its solemnities and import, he makes some observations which appear to us to be quite irrelevant. When we speak of piety, we do not mean devotedness to any religious system, whatever be its nature, but that piety which is the result of divine truth, and the work of the Holy Spirit. It is at an infinite distance from those superstitious feelings which arise in the mind on the view of idols. The support which it receives arises from the fact that baptism exhibits divine truth and forms a very solemn engagement, the remembrance of which, through the divine blessing, is calculated to weaken temptation, to excite to dependence on God, and encourage obedience. On this subject we do not speak hypothetically, or on evidence which is not of a personal kind. Our own observation confirms our remark.

Our Correspondent calls our attention to a principle which he supposes will enable us to form a distinction between the validity of the ordinance as administered by a papist and an ungodly protestant. We formerly realized the point to which he refers; and we do not yet see its applicability. If we could only look to the circumstances in which they differ, we confess that our difficulty would instantly vanish; but the circumstances in which they are agreed cannot for a moment be lost sight of. The very doctrine to which a reference is made by our friend, leads us to place nearly on a level the act of the two characters in the case before us. We make this remark when we view the question in its general aspect; and we are the more inclined to press it

when we remember that the protestant churches are in the most direct manner to be blamed for many of their ungodly ministers, whose lives and doctrines, when viewed with regard to their outward appearances, are far indeed from being so consistent as that of Judas during the period of his profession and labour as an apostle.—Our Correspondent is not correct in his doctrines respecting "formulæ". The Roman Catholics, properly speaking, have no standards. One of the mysteries of the system of iniquity to which they adhere, consists in the fact that there is Pope against Pope, Father against Father, and Council against Council. Some denominations of protestants have no formularies. These circumstances, however, are only indirectly concerned with the question.

We formerly remarked that "our opinion coincided with that of all the reformers, and all the protestant churches which have practised infant baptism". We made this observation, not to prove the correctness of our opinion, but to show the state of the question. The same consideration will now lead us to give a brief view of the agitation of the question of the baptism of heretics from the earliest period.

In the days of the apostles there were antichristian ministers and antichristian churches which the disciples were commanded to avoid. We find no hint, however, that their baptism was invalid. In the third century, the most violent discussions took place respecting the baptism of heretics; and good men were arranged on both sides of the debate. It is worthy of remark, that at this time the advocates of re-baptism founded the stress of the argument on the fact that some of the heretics did not baptize "in the name of the Father, and of the Son, and of the Holy Ghost"; and that they were disposed to sustain the rite in cases in which they supposed that the words of Christ were used. A curious illustration of this remark may be adduced from Sozoman. This ancient ecclesiastical historian relates an anecdote which we shall give in the quaint translation of a writer of the seventeenth century.—"The children of Alexandria, being at play by the sea-side, did *imitate* in JEST, the actions used in the church, and Athanasius, created bishop of the play, did baptize other children not baptized before; whereof Alexander of famous memory, bishop of Alexandria, being advertised, he was troubled at it, and called the children, and asked what their bishop had done, and said (spoke) unto them: and understanding that all the ecclesiastical rite was observed, by the counsel of other priests, did approve the baptism". It is to be observed that the bishops of *Africa* and Cappadocia, of whom Alexander was one, were the individuals who generally held that all heretics were to be re-baptized; and that the bishops of Europe were of the contrary opinion. It is scarcely necessary for us to remark, that Alexander seems completely to have overlooked the *imitation in jest.*

The general council which was held at Nice in Bithynia, in the year 315, was of opinion that the Cathari should not be re-baptized; and that the Paulianists and Montanists should be re-baptized. *Montanus*, the founder of the last sect, declared that he was the Comforter spoken of by Christ, and consequently in part baptized in his own name. The council of Constantinople, held in the year 553, made the baptism in the name of the Father, and of the Son, and of the Holy Ghost, the ground of its judgment with regard to particular heretics. The council of Florence, which met in 1438, declared the sentiment which was afterwards approved by the Trentine divines, to which we have formerly alluded.

The reformers deliberately and seriously weighed the question as it affected the Romish church; and their decision ought not to be rashly departed from. Our Correspondent observes that their opinion would perhaps have been changed if they had lived at the present time, and in this country. It must be remembered, however, that they witnessed popery in the height of its spiritual presumption and temporal arrogance; and that the churches which they were instrumental in founding, have not yet seen any reason to depart from their practice in this respect.

The immoral conduct of Roman Catholics in India, as stated by our Correspondent, is a great obstacle to the spread of the gospel. It is not by re-baptizing such of their number, however, as are graciously led to see

their transgressions, and to desire admission into the protestant church, that it is to be opposed. We must tell the papists that they systematically neglect their solemn vows; and we must tell the heathen, when we wish to distinguish Christianity from a profession, which, when examined, can never stand the test, that "except a man be born again he cannot see the kingdom of God"; and that professions avail nothing unless they are attended with a "new creation".

ON A CHRISTIAN'S INTERCOURSE WITH THE WORLD.

To the Editor of the Oriental Christian Spectator.

SIR,—As I have, during my short stay in India, experienced many painful feelings, created by reflecting on my inconsistency in the different situations into which I have been thrown, it may be profitable both to myself and to some of your readers to recall and embody them, for our mutual and lasting benefit. I came young to the country—and soon found, that although I could shelter myself in England behind the excuse of pious parents and pious relatives, and be received and looked upon as one with them, that these adventitious aids to holiness of life could not follow me to India. I entered another and a strange circle. I was henceforward to stand by myself, my actions known, my profession known, and my conduct watched.—Not that I believe a local change to imply a change in the spirit and strength of temptation; that were to limit the exercise and influence of the Spirit of comfort to time and place. The heart is equally susceptible of trial under the cloudy skies of our native land, in the bosom of household affections, and the home of its purest enjoyment, as in the solitudes or hearthless abodes of the Indian clime: it carries into every scene, however new,—into every lot of life, however suddenly calamitous or joyful, its own peculiar liability to error; and if under the pressure of divine control, its capability of receiving gratefully the peaceable gift of gentle obedience to the will of its mighty and ever patient Lord. But never having known what it was to spend that most important part of life, the dawn of manhood, in my own family and with my earliest and dearest friends, my experience is cultivated by recalling simply the causes of its exercise in a shifting and singular society like that we move in here. Nothing sways so powerfully and seemingly so reasonably, with the young heart, as the wish to please. On leaving England, you quit a scene where your character has gradually developed its leaning properties under the eyes of parental authority and love, and each stage passed through, has been observingly accompanied by their prayers and known pleasure or displeasure—you act no hypocrite at home. On entering India, you are as it were an unknown visitant among unknown fellow beings—and the universal desire of meriting the esteem of men leads you to sacrifice much to ensure its continuance. How many fallings off from first love may be attributed to this cause. Such a serious dereliction of duty includes so many following fatal steps, that were not the arm of love stretched forth to snatch the young delinquent from his snare, bitterness and dimness and utter ruin would be his latter end. I remember being much in doubt at that time as to the propriety of attending any of the parties of the place—but with wonderful ingenuity, and surely by the aid of an invisible wary friend, I lost these doubts, and thought the practice harmless and its indulgence expedient. Two years after, my doubts returned more powerfully. I had been awakened to a more earnest sense of the peace and joy of holiness, and I wished to understand how far the Christian doctrine of being not *of* the world could be borne out by the necessity of being *in* the world. Some extracts from the letters of a valued friend, which cleared up the matter fully to my view, will interest the reader.

"With regard to a Christian's entirely giving up society in India, I am completely of your opinion. I think the Spirit of the New Testament shows us that he should not. Bishop Porteus I recollect remarks somewhere to this effect. 'He is the best man who can enter most freely among men, do most good and bring away least evil with him'. He must have regarded this man as best stored with internal grace, and most in the way of knowing God—above all he must have thought of the Christian being the

only agent for Christ on earth. Not to be able to act this part implies a defect in Christian character, and defect can lay no foundation for duty. But go to a higher authority.—Our blessed Saviour in his sermon on the Mount, says to his disciples and to all who should ever believe in his name—'Ye are the light of the world', &c. The spirit of this passage is so plain that I dare scarcely comment on it. The whole address shows that every redeemed man is to shine like a bright light, and he is to shine before *wicked* men and for their real benefit—the fifteenth verse shows that any other arrangement would have been, if I may so express myself, unworthy of God. The lighted candle was never intended to be 'placed under the bushel'." It will be observed that my friend here takes the highest standard, not accounting for the weaknesses of human nature in its purest state—and this is the most faithful and effectual way of dealing with inquirers. You should never shoot below the mark—give them the most perfect model. Our Saviour did not say, be thou *nearly* perfect as your Father in heaven is perfect—yet he knew the impossibility of any man reaching such a state of holiness—and the remark of my correspondent should ever be held in memory, "that defect can lay no foundation for duty". He himself was an invaluable example of the truths he enforces—and few persons by their cheerful hospitality, their unaffected fervent piety, their warmth of heart, and the real interest taken in all their friends, could have so well filled the character which he here tries to describe. I have known more than two or three persons, hostile to religion, won by his conversation and conduct. He was a missionary—but to proceed with his letter.

"To be in company with men who believe not, and are by our conduct denuded of the genuine light which we enjoy, would be to commit the double sin of not doing what God requires, and in that, doing what represents him in a light which no man could bear. On the other hand, to be so far or so rigorously withdrawn from them, would be to commit this double sin only in another way. But which way soever it is committed, it must be acknowledged to be a sin of very great criminality. It not only represents God as having himself lighted a candle and put it under a bushel, but it deprives our follow-creatures of the means of grace which God has appointed for their recovery, and perhaps the only means within their reach. Viewing the subject in one point of view, the retiring system is by far the easiest one, and presents many a temptation to our pride, our indolence and selfishness. It is an easy and delightful exercise for a real Christian to go to his room, to read his Bible, or some pious book, or to hold converse with some pious friend, or to prostrate himself before his God; but to stand up for God in the midst of those who have forgotten him, to maintain his position in that sphere in which it has pleased God to place him, and there, by a holy life and prudent, judicious conversation and consistent conduct, to endeavour to stem the torrent of vice, is a most difficult labour, and well calculated to put the individual to all his resources; and just in proportion as he is faithful it will be the more difficult to hold fast his integrity. Acting on this principle it will of course bring the matter to a crisis. Either God will crown his labour with immediate success—'Men seeing his good works will begin to glorify our Father who is in heaven', and by this means afford him more help to oppose iniquity, or *he* will withhold this success for a time (I say for a time, for the passage seems to assure us that if any Christian will so act, he will so reap) and the 'natural enmity of the heart' will wax worse and worse, till wicked men eject the Christian from their society, or till he be left out whenever it can be conveniently done. But this is their deed, not his—their sin, not his—he is clear of the blood of souls, even should they perish in their iniquity".

I cannot agree to all that is here written; for I feel the necessity of being urged to hold private communion with God; and I cannot perceive how the discharge of this duty, in its own relation, can lead to pride, indolence or selfishness;—but I am thoroughly convinced that what my friend calls the retiring system, is, in the main, a selfish one—the rock on which many of the holy men of old split—the very essence of Hermitism. Besides, as another dear friend has said to me, it is dis

honouring God to suppose that faith will be given us in the one situation, and not in the other. It is also a most uncharitable system. It pre-supposes the impossibility of doing any good to a fellow creature, passing over the fact, that we ourselves have, like the objects of our concern, followed the bent of our own vicious wills, and lived once without God in the world. After our change, with what love would we refer to the time when the presence of a true worshipper intruded its holy rebuke on our wilful folly; perhaps to the shaming, though silent conduct of such an one, we might impute the commencement of a series of relenting thoughts that eventually closed our wicked career, by delivering us over to the charge of a more exalted and more mighty Purifier. Often may we remember a hint given, a word dropped on the ear which it could not fling off—like a seed on some thirsty ground—and when the heart assumes that altered state, resembled in holy writ to the change of external nature, when

"Where sprang the thorn, the spiry fir shall spring,
"And where unsightly and rank thistles grew,
"Shall grow the myrtle and luxuriant yew"—

we may recall the first change effected by the humble means of some apparently random sound, pregnant with a meaning, which would, on its reception, dilate into its natural grand and majestic importance, until the whole soul be filled with its engrossing presence. The rest of the letter I have lost, and regret it exceedingly. I recollect that he, my friend, quoted the example of our Saviour, as enjoining a social intercourse, by attending the marriage feast, Simon the publican's house, often at Martha and Mary's, and was charged constantly by the Pharisees for sitting at meat with, and frequenting the houses of, notorious sinners. He then closed the epistle by guarding against unworthy motives in entering into society—that the instant a man felt pleasure in joining the worldly throng, he should suspect the integrity of his love to God—that he put out of view entirely, the card table, the billiard room, and other scenes where prodigality of mirth and criminal excess were tolerated—these were ever to be shunned—that in outstations, particularly, a young Christian might, by accepting invitations to dinner, be of essential, though unheeded, service—his presence would be a check on profanity of talk, on ribaldry and undue jesting and extravagance,—that never, at any time, ought a man to go into such society, without earnestly beseeching God to grant him his Spirit to assist him, to cleanse his heart from all impurity and sin, and enable him to behave mildly, cheerfully and soberly, as becomes a follower of the Saviour—that it is a duty, by the exhibition of Christian cheerfulness, to show the world that religion is not the gloomy thing which men so hate, but the immediate cause of joy and peace. All this is hard to act up to in sincerity, without compromising, at times, the beauty and holiness of the spotless model which we profess to copy—but when, in striving to follow thi advice, I failed, on examination I ever found that the fault was mine. I believed, as I do now, that he was right; but I thought it a difficult duty, and dangerous. The only argument I could summon to oppose to it, was, the probable injury to one's self by exposing our own souls to evil, for the good of others. This, he often answered, was a completely unscriptural and selfish doctrine. No missionary would ever move into the conflict if he made it his rule. Ours was a conflicting state—Often we were by duty bound to be the attacking party, and it betrayed a great weakness of faith and Christian charity, to sit unarmed at home, while our brethren were going forth to fight the eventful fight, which was to end in the downfall of all the enemies, visible and invisible, of the cross of Christ, and principally, as ordained by God, through the visible means of human creatures, assisted by the invisible agency of his co-operating Spirit. Some time after this I was sent to an outstation. I had from my boyhood been attached to violent exercises, and no temptation did I dread so much as again being subject to indulge in such amusements. The inclination included hunting, and shooting, and all their exciting accompaniments in excess. He who has been exposed to the overpowering feelings when following the boar, will with me, if looking back on the experience of such feelings with sorrow, testify that they injure and vitally affect all spiritual and personal acquaintance with religion, and will earnestly entreat oth-

ers like-minded to avoid the dangerous and alluring temptation. Had it pleased God to cut our lives off at such a moment of intoxicating forgetfulness, where had we gone? Surely we had not been fit associates for the angels of heaven, and the saintly host, who through much suffering and trial had been called to their rest, no more than if we had died with our lips on the midnight bowl, or our tongues in the act of flinging a blasphemy in the face of heaven. I revert to the time with shame and confusion of soul. My advice would be to shun the very threshold of such an evil. It is a passion that has led many astray, and most providential to them, if not to their eternal ruin. I think it is the friend of Augustine, who after having abjured paganism and embraced Christianity, was induced by his friends, against his will, to visit the amphitheatre. After being persuaded, he accompanied *them*, giving way to prevent disgusting them, and determined within himself to shut his eyes on the scenes on the arena below; but when he knew that an extraordinary agitation had seized the whole assembled multitude, when he heard the thousand voices loudly acclaiming, he looked on the disturbed throng, the excitement entered his soul,—he arose,—he shouted,—he became maddened, and with every cry of the infuriated crowd, his became the stronger and louder. For a time he constantly attended those theatrical exhibitions, and the most cruel, the gladiatorial, were to him the most pleasing. I have heard it said, "we ought to follow the example of the primitive Christians, who lived entirely among themselves". This is not correct. Paul gives advice to those who are bidden to the gentile assemblies and festivals—yet it was far more likely that the early converts should wish to retire from their communion. Those who have read ancient history know, that the food was always devoted to some god before it was eaten—that in their rooms the household deities were ranged in order, and propitiated before every meal, with an offering from the festive board, by the master of the household; and that every act of life was, in one way or other, connected with the worship of their polytheistic guardians, and every room bore the name of some favourite god, whose statue adorned it. No wonder that the first Christians shrunk from an intimacy which brought them in contact with so much pollution. We are spared all this—our feelings are never so grossly insulted. Much we may hear to shock, much to alarm and depress our spirits, but no such open profanity, unless we were admitted to join the ignorant worshippers of a Hindoo deity.

These few thoughts, loosely flung together, will I trust prove acceptable to your readers. The line of duty appears to me to be clear.—The acting up to it a difficulty, and in some cases dangerous. All are not gifted alike—and every man should examine strictly the reasons which lead him to follow the one or other course; not precipitately rushing into one extreme, nor violently adhering to the other. We know that God will hear our prayers; and if we pray for light and wisdom to direct us in the choice of the line of duty, they will not be withheld. Z.

NATIONAL ADVANCEMENT PRACTICALLY CONSIDERED.

To the Editor of the Oriental Christian Spectator.

SIR,—Amongst the many admirable things in the institutions of Moses, I have frequently particularly admired that form of devotion prescribed for every Israelite, when offering his first fruits at the altar of God.—"A Syrian, ready to perish, was my father", is the striking introduction to that beautiful address, and the recollection connected with this sentence, ever calculated to fill the mind of the worshipper with deep humility, as well as the most lively gratitude, and unbounded confidence in God. The exercise of the Israelite should frequently be ours. It is a duty highly important, but much neglected, to contemplate the state of our fathers, as once heathens, and ready to perish, and to draw from thence arguments for humility and gratitude, as well as confidence in the divine power and goodness, that the same change that hath been produced on us, can be produced on any people, be they ever so ignorant, degraded or depraved. A single fact on this subject—I mean the state of our forefathers—is worth a thousand general illustrations, and I have lately met with one so memorable, that I wish much to have it transferred to the pages of your Magazine. It is contained in a speech of T. F. Buxton, Esq. M. P. on the freedom from slavery late-

ly granted to the Hottentots at the Cape of Good Hope.

"It may seem visionary, it may appear idle", says Mr. Buxton, "to indulge in such views as those in which I am not ashamed to indulge; but I confess I do hope, and it is probable,—at least, it is in no way impossible,—that a day will come, when the now ignorant natives of South Africa shall be our rivals—the rivals even of Great Britain—in science and in knowledge. Pride may not be pleased at the picture—it may shrink from contemplating the Hottentots as our competitors in the arts of civilized life; yet we cannot but remember that the world has seen changes equally as great, quite as unexpected. The classic historian tells us, that some centuries ago, a Roman army, headed by their most illustrious chief, visited a small and obscure island of the Atlantic, where the people were brutal and degraded, and as wild as the wildest beasts; and the then chief orator of Rome, in writing to a friend, said, '*There is a slave-ship arrived in the Tiber, laden with slaves from this island*'; but he adds, '*don't take one of them, they are not fit for you*'. *The very island was Britain; the slaves of Britain were then considered by the Roman orator as unworthy to be even the slaves of a Roman noble.* Yet Rome has found her rival in Britain, and the descendants of those British slaves have far surpassed the sons of those haughty Romans! May not, then, a day arrive, when the sons of these wretched and degraded Africans will run with you the race of religion and morality, and even outstrip you in the glorious career? But it is of little matter to inquire, whether or not such an event will ever happen: one thing is certain;—This country has now opened to Africa a way by which thousands may be, and will be, admitted to the enjoyment of greater privileges than this world could ever furnish—a channel of admission to the joys of eternal life"!

Let the descendants of this "brutal and degraded" people frequently think of such a fact,—let it hush within them every proud and haughty emotion, when tempted to regard with contempt or disgust the inhabitants of India. Let the preacher of the gospel of Christ frequently think of such a fact; and when in the midst of heathen darkness, depravity and wretchedness, he remembers, that "a heathen, ready to perish, was his father", let him triumph in the exhaustless riches of Divine grace, and the unchanging nature of Almighty power, that can now effect wonders as great as any that have already been effected.

ON THE AUTHORITY AND SANCTIFICATION OF THE SABBATH.

For the Oriental Christian Spectator.

"*If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it*". Isa. lviii. 13, 14.

SIR,—Although it is neither my wish nor intention to enter into any polemical discussion of a controverted subject, nor to trespass upon the time and patience of your readers with what neither interests nor concerns them, but rather the reverse; yet as a Christian friend and brother traveller to the unseen regions of happiness or misery, I consider it incumbent on me to call their attention to the comparative neglect of devoting one day of the week to the service of their Maker—and preparation for a state *eternal* in its duration, where we must be either *eternally* happy or *eternally* miserable, according as we believe and obey the Gospel of our Lord Jesus Christ or not, or improve or trifle away the time allotted to us in this life for "working out our salvation"; If as Christians we profess to be followers of the Divine founder of our religion, and believe in his word, delivered for our guidance and rule of life, surely it is not unreasonable to suppose, that by a disregard of any of his positive commands, we can expect to be acknowledged by him as his people or children—when we evidently prefer the indulgence and gratification of our own propensities and feelings, to honouring, serving and obeying the Author of all the good things we enjoy—and setting apart one day in seven to express our gratitude for the mercies and blessings received during the

other six. That there is in force in all communities bearing the Christian name, a Divine mandate for hallowing the Sabbath, which all are bound to obey, and contract some measure of guilt by neglecting, few will deny: but the change in the dispensation, since the fourth commandment was given; the alteration of the day, from the seventh to the first of the week; and the manner in which that alteration was introduced, have afforded some persons an occasion of arguing against the obligation: the judgment of others seemed unsettled and perplexed about it—and those who profane the Sabbath, are by these things furnished with some plausible excuse, and preserved from remorse of conscience on that account. For these reasons it may not be without use to bring forward a few hints upon the subject.

It should be noticed that the Sabbath was appointed long before the ceremonial law was given by Moses to the Israelites at Mount Sinai, even from the creation of the world, and therefore cannot, in its own nature, be ceremonial. That the words of Moses should thus be understood, may be confirmed by the prohibition of gathering manna on the seventh day, previous to the giving of any part of the law. The very language of the fourth commandment, "*Remember* the Sabbath day to keep it holy", bears reference to some prior institution, and the reason assigned in the close also evinces the same. And this is corroborated and illustrated by the general custom in many nations through revolving ages, of computing time by weeks, or periodical returns of the seventh day. Of this fact no reason can be adduced so satisfactory as supposing it to be the effect of an original institution handed down by tradition amongst all the descendants of Adam and Noah, which continued even after the appointment that gave rise to it was forgotten.

The observance of the Sabbath being made part of the Mosaic dispensation is interwoven with the whole system. It is enjoined in the moral law of the Decalogue as delivered from Mount Sinai; introduced in the midst of positive institutions, and enforced by temporal punishments to be executed by civil authority. This shews its importance; and evinces that it partakes of the excellency of the moral law, forms an eminent part, and is fundamentally essential to the maintenance of all instituted worship; is typical of, and preparatory to, the heavenly Sabbath; and on every account is proper to be enforced by the authority of the civil magistrate, who may not draw his sword to propagate systems of doctrine or formulas of worship, but who may lawfully exert his authority to repress immorality and profaneness, and to promote the worship of God in the land.—The substance of this commandment is of a moral nature. To separate some known, stated, and periodical portion of our time to religious purposes, when, all other engagements being postponed, men may assemble to worship God, and learn his will; is evidently an appointment resulting from the reason and nature of things. The glorious perfections of God; the rational nature of man; our relations and obligations to our Benefactor, Governor and Judge; the honour which he requires, and which we owe him; our relations to each other as social creatures, who can instruct, assist, affect, and animate one another by joining together in one common exercise; and our situation in such a world as this; all render such an ordinance indispensable. Repeal this commandment, prohibit this practice; you render public religion a matter of indifference, or you destroy it. Such a repeal or prohibition implies an absurdity; which cannot be said of the repeal or prohibition of any ceremonial precept. The honour and worship of God, the interest of religion and morality, and the best happiness of mankind would be inadequately provided for without such an observance.

In such a populous and extensive place as this is, how lamentable is it on a Sunday evening to see the pews of the English Church, [which, if we except the American Mission Chapel, is, alas! the only protestant place of worship open at that time], comparatively speaking, empty.—This is not I believe the case in our native land; and why should it be so here?—have we by coming to India rendered it less necessary to "Remember our Creator"?—or does not the reverse, from the precarious tenure on which the breath of life is held in this country, flash with redoubled conviction on our

mind? Surely, then, it is high time to bestir ourselves, to look around us to see what we are about, and fairly and simply to put the question to our unbiassed minds—whether it be unreasonable, or contrary to the march of intellect, which seems to make such rapid strides in this age of wonders, to devote the few hours of a Sunday evening, to the public worship of our Creator, and the care of our souls.—For the accommodation and convenience of the community, the hour was some time ago changed from 8 to 7 o'clock; but this does not seem to have been attended with the beneficial results anticipated. I could enlarge a good deal more upon this important and interesting subject, but having already exceeded the limits of an ordinary communication, and occupied so much of your valuable time and space, I conclude by remaining,

Sir, Your obedient Servant,
A SUBSCRIBER.

ON RELIGIOUS CONSISTENCY.

For the Oriental Christian Spectator.

Adherence to principles, which have once been adopted after due deliberation, as it is one of the first ingredients in the formation of a great character, has chiefly distinguished in the world the consummate statesman and warrior. This firmness of purpose, though evinced in a bad cause, and even if its possessor have no other claim to regard, challenges, in some degree, the admiration and praise of good men, whilst from the rest of the world in general it is received with interest. A quality, which is approved so generally, which is so requisite to the consummation of what is great in worldly affairs, calls aloud to be adopted by those whose conduct is directed higher, and whose aberrations from that conduct are likely to be followed by consequences far more disastrous and fatal in their nature. If, however, this consistency of scheme is less frequently met with, in those who are called religious, it only verifies that assertion of our Lord, that "the children of this world are wiser in their generation than the children of light".

By religious consistency, we would be understood to mean, here, a Christian line of conduct which deviates neither to the right hand nor to the left, which is neither allured into compliances with the world by its smiles, nor terrified into them by its frowns. That such an uniformity is not maintained in every case, is a truth, which, however unwillingly it may gain assent, is, alas! too obvious to be denied. We see those who profess to be Christians, disregard the command "be separate and come out"; but they walk along, till the badges of their high profession are almost indistinguishable, in paths which are far from "narrow" and that do not seem to lead unto life. Yet they would persuade others, and laying the flattering unction to their own souls, at last they persuade themselves, that they do not love the world, they do not fear the world, and that their conduct is solely influenced by a pure principle, namely, a wish to set religion in a favourable light, by stripping it, as it were, of its unpleasing austerities. Such a policy a wiser man* has pronounced "to be always questionable, and it is to be feared dangerous". But let us examine it in these two views. In the first place, then, it is questionable, as it is chiefly observed in the young and unconfirmed convert, and the inexperienced Christian; its utility is so far from being recognized by the authority or spirit of Scripture, that they are quite at variance with it; and it is recommended by no example there, and by no precept of our best divines. It is, besides, a curious method of warning men of danger by flattering them, or at least by pursuing the same course as they do, with only hints, allowing these to be given, which betray no fear or anxiety, and are few and far between. To the preacher indeed it was said, "If thou dost not speak to warn the wicked from his way—his blood will I require at thy hand";† but it behoves all to examine well how nearly it may apply to them. Secondly, it is dangerous, not only to ourselves, but to others. It is quite evident that the conduct we speak of, is far from being a state of watchfulness, or what the Apostle calls in other words, a state of "fear and trembling". How far can I go and be innocent? is the rule which is always proposed. He, who adopts such a principle, seeks, not avoids tempta-

* Mr. Wilberforce is here alluded to, in his well known and admirable work on religion.
† Ezek. xxxiii. 8.

tion, and, so to express ourselves, flings himself off from the precipice of danger, trusting to the angels of heaven that he suffer no injury from his rashness. In regard to those whose reformation may be had in view, it is more likely to encourage and lull, than to deter them; for men are not to be [illegible] into religion or virtue without having first pressed on their attention the dangers of irreligious habits. He, therefore, who pursues this conduct, and advocates the principle, aids and abets sin, and is accumulating for himself the guilt, not only of his own offences, but a portion of that of others. This, surely, is an awful consideration. His example, too, may divert some who were in the right path, into his, which is one of error, —for we presume we have advanced sufficient to prove it to be so, and one also of a fearful magnitude. This appears to have pressed heavily on the mind of David: "O God", he cries "thou knowest my foolishness, and my faults are not hid from thee"; and then, as if the probable influence of his example, a professed servant of Jehovah, just flashed on his mind and terrified his soul, he exclaims, in the anguish of his spirit, "Let not those that wait on thee, O Lord God, be ashamed for my sake: let not those that seek thee, be confounded for my sake, O God of Israel".*

Would we could arrest here their attention to whom these words may be applicable! As they love their own souls and the souls of others, we beseech them to consider well, that their conduct, at the very best, is most questionable, is most dangerous: let them be assured that inconsistency is always mean and pitiable, and consistency of principle, political or religious, never fails in our own times of being respected. Lastly, we would call to mind, that beautiful, that affecting circumstance, which Milton relates of Satan, when he surveys his countless hosts as about to address them; they were the angels of heaven once, but from that blest and lofty estate *he* had dragged them down into the same guilt and condemnation as himself, and the proudest spirit, overcome by that bitter reflection, bursts out into flooding tears:—

Attention held them mute:
Thrice he essayed, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth.

Will not the Christian be thus touched when his eyes are opened to his conduct? And when he dwells on his complicated guilt, in offending and leading others to offend, his sorrow and fear may prove so overwhelming and so fester in his mind, that he may be hurried to a sin,—for which there is no repentance,—the sin of self-destruction—and should the writer now take on himself to say, positively, that he has known such an awful consequence to actually follow, he apprehends there will be found none who will pronounce that fact to be most improbable—but he has now done; those who read this, and all who are moved by it, he commits with reverence to the Almighty, as their Sun and Shield: may he light them into those paths which are pleasing in his sight, and defend them from the lusts of the world, from the crafts of Satan, and the deceits and corruption of their own hearts. CANUTUS.

* Ps. lxix. 4, 5.

A SCRIPTURAL PREPARATION FOR THE LORD'S SUPPER (AS DISPENSED BY THE CHURCH OF ENGLAND).

Read Genesis ii. iii. xxii. Exodus xi. xii. Mat. xxvi. to v. 31.

Read also the Church Catechism on the Sacrament.

For Repentance.

Read the Ten Commandments; examining yourself by each of them, how you have kept them, or by the Summary of them in this Catechism, where it recounts what is your duty to God, and what is your duty to your neighbour. Then make a confession of sin, which you may do according to the form in the liturgy—"Almighty and most merciful Father", or the one in the communion service, "Almighty God, Father of our Lord Jesus Christ"—or any similar one, as the 51st Psalm. You may, if you have time, also read and pray over the commination service, which is deeply penitential.

For Faith.

Read Hebrews xi. to see the effects of a lively faith. Read also the following Scriptures, John iii. 16. Eph. ii. 8 and 9. Isa. lxiv. 6. Luke xvii. 10. I. John i. 7. Isa. i. 18. I. Tim. i. 15. Heb. vii. 25. Examine your faith, whether you believe and receive these

Scriptures; pray over each, that you may be enabled to do so, and to obey the following Scriptures also, Phil. iii. 8, 9. Mark ix. 24.

For a Thankful Remembrance of Christ's Death.

Examine whether you have this by the following Scriptures, II. Cor. v. 14, 15. Col. iii. 2. I. John ii. 15—17. Turn these into prayer; and also the following, Eph. iii. 14—19. I. Peter i. 8.

For Charity.

Examine yourself by the following, Rom. xiii. 9. Matt. v. 44. Eph. iv. 31, 32. Col. iii. 12—14. Turn these into prayer.

Prayer before Sacrament.

Turn the following Scriptures into prayer, Ezek. xxxvi. 25, 26. II. Chron. xxx. 18, 19. Jer. i. 5. John vi. 56. Ps. cxvi. 13. You may also use the prayer in the Communion Service, "we do not presume to come to thy table, O merciful Lord", &c.

After Sacrament.

Turn the following Scriptures into prayer, Col. ii. 6. I. Cor. vi. 20. Eph. v. 11. Gal. v. 24. Titus ii. 11—14. Phil. iii. 20, 21. Rev. iv. 11. Rev. v. 9, 10. Ps. ciii. 1—4. Jude 24, 25.

Copied from Lieut. Irwin's MSS.

FIRST LETTER TO A FRIEND ON THE REIGN OF CHRIST.

My Dear Sir,

The subject which you have lately brought before my notice, and on which you solicit the statement of my opinion, is of a very important nature, whether it may be considered with a reference to believers individually, or the church in general. If the Saviour is again to leave the throne of his Father for the purpose of tabernacling among men, and personally administering the affairs of his kingdom; and if our expectations, our prayers, and our efforts, are not regulated according to the realization of the fact, we fall greatly short of our duty, and expose ourselves to the most imminent danger. If no such event is revealed in the holy scriptures, and determined in the divine councils; and if we cherish the belief that it will actually be realized, we are guilty of the most daring presumption, ignorant of the influences by which the divine glory is to be displayed, incapacitated for offering up the prayer of faith for the ministration of the Holy Spirit according to the extent to which it will be conducted, and unable to make the proper movements against the adversaries of the church. I cannot assent to the doctrine of those who view the subject as one of harmless speculation. I consider religious error of every kind as intrinsically sinful, and detrimental to the souls of men; and I consider error on the reign of Christ, from the importance of the subject, as peculiarly possessed of this character.

The attention of many persons in the Christian world is at present directed to the consideration of the point in question; and it is to be hoped that much good will ultimately result from their inquiries and discussions. The study of prophecy, if reverently and proportionately conducted, ought never to be deprecated. It forms one of the most striking and convincing proofs of the divinity of our holy faith, a divine commentary on the providence of God, a solemn intimation of the divine purposes, and an unerring directory of our hopes and efforts.—Those who shrink from the view of the subject, under any pretext whatever, practically impeach the wisdom of God, who has given it a large place in the record of his will, refuse to clothe themselves with the whole armour of God, and forget the encouraging promises, and appalling denunciations, and the striking examples of the divine vengeance and blessing, which are connected with the subject. The obscurity of many of its parts, which is designed by God for the best of reasons, and which cannot be removed at this age of the world's history, forms no plea for the indolence which is often manifested; and the erroneous and contradictory opinions which are entertained and expressed, cannot justify us in refusing to hear "what the Spirit saith unto the churches".

While I deliberately hold and assert these sentiments, I deeply regret the manner in which the modern advocates of the personal reign have propounded their opinions. By the false principles of biblical criticism by which they have been guided, by the unbounded license which they have given to their imaginations, and by the unblushing confidence with which they have claimed the authority of the church, which is far from being on their side, they have conduced greatly to encourage the presumptuous, and to re-

press the humble inquirer. Their peculiar mode of interpretation of the scriptures, and the scope which they have given to their inventive faculties, may meet with some illustrations in the subsequent letters. At present, I shall briefly consider the justice of their claims with regard to the doctrines of the church.

The doctrine of the personal reign, we are told, was generally taught by the early Fathers of the church. This assertion is more worthy of the infidel and blundering Gibbon, who has not failed to make it, and to urge it as explanatory of the rapid progress of Christianity, than of the candid and diligent student of ecclesiastical history. We undoubtedly find that Papias, Justin Martyr, Irenæus, Tertullian, Latius, Lactantius, Barnabas, Appolinarius, Victorinus, Nepos, Cerinthus, Commodian, and some other ancient writers, declare their belief in the doctrine; but we learn from these very persons that it was very far from being generally received. "Some of us", says Irenæus, "who believe in diverse nations, and by various works, and who believing do consent with the just, do endeavour to turn these things, (viz. the doctrine of the personal reign, &c.) into metaphors". "MANY Christians of a pure and pious judgment", says Justin Martyr, "do not own this doctrine". On the other hand, Dionysius Alexandrinus, Origen, Eusebius, Basil, Jerome, Gregory the divine, Stephanus Gorbanus, Ephrem the Syrien, Epiphanius, Gennadius, Augustine, Andrew bishop of Cæsarea in Cappadocia, and others who were the opponents of the doctrine, and the historians of the church give us similar but fuller information. Origen, for example, informs us that there were some (*tines*) that held the doctrine, and that they were only of the "simpler sort of Christians". Epiphanius observes that "the most, and those pious men, look upon the words mentioned by John (and which refer to the Millenium) as true indeed, but to be taken in a spiritual sense". The testimony of Eusebius is particularly valuable. We are informed by this historian, that Domitian the Roman emperor, when he wished to know the sentiments of the Christians respecting the kingdom of Christ, called before him the nephews of Judas, the brothers of our Lord; interrogated them on the subject; and received from them the answer that "it was not of this world on earth, but that it would be heavenly and angelical". Andrew, bishop of Cæsarea, has the following comment on Rev. xx. 7. "Some confine the above mentioned 'thousand years' to the short period of our Lord's ministry, from his baptism to his ascension to heaven; being no more than three years and a half. Others think, that after the completion of the six thousand years, shall be the first resurrection from the dead, which is to be peculiar to the saints alone; who are to be raised up that they may dwell on this earth, where they had given proofs of patience and fortitude; and that they may live here a thousand years in honour and plenty: after which will be the general resurrection of good and bad. *But the church receives neither of those interpretations;* for we remember what our Lord said to the Sadducees, 'that the righteous shall be as the angels in heaven'; as also the words of Paul, who says, 'The kingdom of God is not meat and drink'."

Whatever opinion may be formed respecting the number of individuals who held the doctrine to which I refer, it is evident that little stress can be laid on the wisdom and consideration of its ancient advocates. "Papias", says Eusebius, "was a man of slender judgment". Irenæus says that he was instructed by the Apostle John, who conveyed his lessons to him in the following language: "The days shall come in which there shall be vines which shall severally have ten thousand branches, and each of these branches shall have ten thousand lesser branches, and each of these branches shall have ten thousand twigs, and every one of these twigs shall have ten thousand clusters of grapes, and in every one of these clusters shall be ten thousand grapes, and every one of these grapes being pressed, shall give twenty-five metretes of wine; and when one shall take hold of these sacred bunches, another shall cry out, I am a better bunch, take me, and by me bless the Lord". The persons who could support such a legend, who could refer it to the apostle John, and who could rest their faith, as they are said generally to have done, on Papias, who first promulgated it must have been weak indeed. It was a hap-

py circumstance, as Origen remarks, that "it did not reach the ears of the heathen".

It is generally allowed that the labours of Dionysius and Origen stopped the progress of the doctrine of the personal reign; and that during the dark ages of the church there were few of the pious who embraced it.

At the time of the reformation the doctrine was revived. It remains to be proved, however, that it was held by Luther, Calvin, Bullinger, Œcolampadius, Zuinglius, Melancthon, Knox, Cranmer, or the other worthies who proved blessings to the world, and whose opposition to error was so instrumental in delivering a great part of Europe from the dominion of darkness. I am unable, consequently, to understand the declaration which Mr. Edward Irving and some other writers on the side of the question which he has espoused, make respecting the Reformers and the Fathers of the British churches. Till they give some shadow of proof on this historical point, they are not entitled to be heard. The doctrine of the personal reign found its warm supporters in the turbulent and enthusiastic Anabaptists, whose proceedings must ever be reprobated, and whose general sentiments need no refutation.* Of the manner in which the principal leaders stated it, and in which they were influenced by it, I intended to have given you a few illustrations; but I really cannot disgust you by quoting them. It is sufficient for me to remark, in general, that their pretensions to prophetical intercourse with the deity; their systematic opposition to the powers ordained by God; their carnal and licentious expectations connected with the millenium; their enthusiastic abuse of reason; their decrying of learning; and their uncharitable denunciation of the reformers; and, in some instances, their gross impostures,—must be revolting to every pious mind. "The ground of the attempts of the Anabaptists", says an impartial historian of their proceedings, "was a dream they had of a temporal reign of Christ, with whom all the godly should reign on earth. That fancy put them out of their wits. All the histories that speak of them, relate many examples of their looking seriously for the coming of the Lord in such a night, being warned by revelation, which made them fast and pray that night, and put all their businesses out of order".

In the seventeenth century, the great advocates for the personal reign of Christ during the millenium were the "Fifth Monarchy Men", who made their appearance during the civil wars in England. A spectator of their proceedings remarks that they were "scions of that stock of Anabaptism that was transplanted out of Holland in the year 1535, when two ships laden with Anabaptists fled into England, after they had mist the enterprize of Amsterdam". The conduct of the persons to whom reference is now made is too well known to need any comment. I have great pleasure in exempting from the charge which is to be brought against most of them, Dr. Nathaniel Holmes, the author of the Revelation Revealed, and a few individuals of a like spirit. About the conclusion of the seventeenth century, John William Peterson, minister and first member of the Ecclesiastical Consistory at Lunenburg, declared himself an adherent to the doctrine of the personal reign. I shall leave Dr. Mosheim to give an account of this individual and his followers. "The mildness of this good natural ecclesiastic", he remarks, "was accompanied with a want of resolution, that might be called weakness, and a certain floridness and warmth of imagination, that rendered him peculiarly susceptible of illusion himself, and every way proper to lead others innocently into error. Of this he gave a very remarkable specimen in the year 1691, by maintaining publicly that Rosamond Juliana, Countess of Asseburg (whose disordered brain suggested to her the most romantic and chimerical notions) was honoured with a vision of the deity, and commissioned to make a new declaration of his will to mankind. He also revived and propagated openly the obsolete doctrine of the millenium, which Rosamond had confirmed by her pretended authority from above. This first error produced many; for error is fertile, especially in those minds where imagination has spurned the yoke of reason, and considers all its airy visions as solid and important discoveries. Accordingly, Peterson went about prophesying with his wife, who also gave herself out for a kind of oracle, and boasted of her extensive knowledge of the secrets of heaven. They talked of a

*The present Baptists must, in no respects, be confounded with the German insurgents.

general restitution of all things, at which grand and solemn period all intelligent beings were to be restored to happiness, the gates of hell opened, and wicked men, together with the evil spirits, delivered from the guilt, power, and punishment of sin. They supposed that two distinct natures, and both of them human, were united in Christ; one assumed in heaven before the reformation of this globe, the other derived, upon earth, from the Virgin Mary. These opinions were swallowed down by many among the multitude, and were embraced by some of superior rank; they met, however, with great opposition, and were refuted by a considerable number of writers, to whom Peterson, who was amply furnished with leisure and eloquence, made voluminous replies. In the year 1692, he was at length deposed; and, from that period, passed his days in the tranquillity of a rural retreat in the territory of Magdeburgh".

I have no wish to trace the history of this question through the eighteenth century. It is a fact which cannot be denied that an overwhelming majority of the pious denied that the doctrine of the personal reign was taught in Scripture. Of the supporters of the doctrine in the present day, I shall in my subsequent letters only take that notice which the examination of the subject may require. Praying that you may be guided aright in your inquiries into this interesting topic, I remain, &c. J. W.

PECULIAR CLAIMS OF INDIA ON THE BENEVOLENCE OF BRITISH CHRISTIANS.

From the relation in which we stand to some men, their claim to our labour of love may be stronger than that of others. The natives of India are our fellow subjects, members of the same great commonwealth to which we belong, dependent upon the fostering care of the same government under which we live. Shall not this consideration find its way to the heart of a Briton? In consequence of the government under which they are placed, we have all the facility of access to them which our hearts can desire; and considering their number, the countless multitude abandoned to the grossest superstition, with which many of our own countrymen are every day conversant, is it possible that we should not regard the relation in which we stand to them as a call upon us, in the course of providence, to employ any means in our power, by which we may reasonably hope, through divine grace, to bring them to the knowledge and the faith of the gospel? If, in time past, they or their fathers have suffered any hardship from the means of establishing our dominion in their land, shall we have no desire to make the best of all compensations? Is it unnatural to suppose that, in the establishment of that dominion, the arms of our country may have been prospered by an allwise and gracious providence, with a special view to our being ultimately instrumental for delivering them from the bondage of superstition, and for imparting to them the glorious liberty of the children of God? Our exertions for this benevolent purpose may even have the effect to sanctify, in the sight of heaven, the government which our country continues to exercise over such a multitude of our fellow-men, and to prolong, for the benefit of many generations, the interesting relation in which we stand to so large a portion of the human race.

We may, at least, be relieved from every apprehension of an opposite result, when we consider the facility and encouragement to such exertions, now liberally afforded by those in whom the government of India is more immediately vested. They are unquestionably the men best qualified to judge of any consequences which human wisdom may in this case anticipate; and proceeding with their countenance, but looking to the blessing of God for success, we have no cause to despair of being honoured as instruments of promoting both the temporal and spiritual welfare of the people for whose good we desire to labour.

Report of the Committee of the General Assembly of the Church of Scotland on the Propagation of the Gospel.

Intelligence.

ASIA.—India.

CIRCULATION OF TRACTS BY THE GOOJURAT AUXILIARY MISSIONARY SOCIETY.

To the Editor of the Oriental Christian Spectator.

DEAR SIR,—Your Magazine for January contained an interesting account of the labours of the Bombay Religious Tract Society. The following statement respecting the exertions of a kindred institution may perhaps be interesting to the numerous readers of your useful miscellany.

In October, 1822, the mission families at Surat formed themselves into a Society, denominated The Goojurat Auxiliary Missionary Society, in aid of the London Missionary Society. "The design of this Society," says the third resolution, "shall be to

assist by its funds the establishment and support of native schools; the circulation of the holy scriptures and religious tracts; the preaching of the gospel, and the building of school-rooms and places for worship in the native language, in the province of Goojurat". This institution has hitherto been liberally supported by the friends of religion in this presidency. In the tract department of its labours it has published the following religious tracts.

No. I. *Concerning God and his Worship*, John iv. 24.

No. II. *On the Perfections of God*, Rev. iv. 8.

No. III. *On Creation*, Exodus xx. 11.

No. IV. *On the Fall*, Romans v. 12.

No. V. *A Dialogue between a Father and his Son respecting religion.*

No. VI. *All Men are Sinners.*

No. VII. *The Flood*, Genesis vi. vii. viii. ix.

No. VIII. *The Confusion of Tongues*, Genesis xi.

No. IX. *The Destruction of Sodom and Gomorrah*, Genesis xviii. xix.

No. X. *The Folly and Sin of Idolatry*, Ps. cxv. 4—8.

No. XI. *A Comment on the Ten Commands*, in a conversation between a Brahmun, and a Christian minister.

No. XII. *Good News.*

No. XIII. *A Catechism.*

No. XIV. *Good Instruction.*

No. XV. *The Important Consideration.*

No. XVI. *Important Questions Answered.*

No. XVII. *On Sin.*

No. XVIII. *On Regeneration*, John iii. 1 to 8.

No. XIX. *On Sanctification.*

No. XX. *The Ten Commandments, &c.*

No. XXI. *Sin no trifle.*

No. XXII. *On the Pardon of Sin.*

No. XXIII. *Sin the abominable thing which God hates*, Jer. xliv. 4.

No. XXIV. *Pursuit. Prayer.*

No. XXV. *On seeking the Lord*, Isa. lv. 6.

No. XXVI. *On Prayer*, Isa. lv. 6.

No. XXVII. *The Sum of the Ten Commandments, &c.* Mark, xii. 29—31.

No. XXVIII. *Who is worthy of Trust?*

No. XXIX. *God's Command to forsake Sin*, Isa. 7.

No. XXX. *Why Sinners do not forsake sin*, Isa. lv. 7.

No. XXXI. *On turning to the Lord.* Isa. lv. 7.

All the tracts mentioned are in Octavo; 8 of them are in 16 pages each, 13 in 12 pages, and 10 in 8 pages. The total number printed since the formation of the Goojurat Auxiliary is 91,500, of which about 10,000 only remain on hand.

The Committee of the Religious Tract Society, London, have for several years sent us an annual supply of printing paper, which they promise to continue. They have also at different times made grants to us of their publications, which have been given away and sold to European Soldiers in the different regiments on this presidency, the proceeds of which they have allowed us to devote to the printing of tracts in the native language.

Praying that all your endeavours to diffuse religious information by means of the Oriental Christian Spectator may be abundantly blessed by the Great Head of the Church,—I remain, &c.

A. FYVIE,
Sec. Gooj. Aux. Mis. Society.

ABOLITION OF SUTTEES IN THE MADRAS PRESIDENCY.

We are happy to be able to notice the promulgation of a Regulation for the Abolition of Suttees under the Madras Presidency, similar to that published at Calcutta, to which we adverted in our number for January last; and we trust that the time is not far distant, when a practice so destructive to morality, and so revolting to every feeling of humanity, will be expunged from every part of the continent of India subject to the British rule.

It is impossible to foresee the extent of the benefit which must arise to society in general from the entire suppression of this horrid rite. The God of nature has implanted the affections in the breast of man, and, by their action and reaction, he is, for the most part, influenced in his conduct. They cannot, therefore, be rooted out, though they may be applied either to good or bad purposes; and, were it not for the depravity of

human nature, all the great events in life would direct to a right application of them. The birth of man, his childhood, and progress in after life,—his utter helplessness and dependence at one time, and his ability to afford aid and comfort at another, all reciprocally combine to call forth sympathy, love, and zeal for the good of those with whom he is connected; while, on the other hand, a base and selfish perversion of the affections can alone conduce to the misapplication of them.

The human mind is, however, forcibly acted upon by the scenes with which it is made familiar, and it were vain to expect love and affection to shine amongst a people, who, by the frequent exhibition of these horrid rites, are taught, not only to contemplate without sorrow the death of a parent, but that the hand of the child she has nourished, is to perform the unnatural office of first applying the flame for her destruction.

Hence the family, the nursery of every good principle which is to bear fruit in after life, is, by the death of one parent, broken up, and the orphan, falling a victim of this horrid superstition, is at once bereft of all parental protection, and left, not unfrequently, at the mercy of relations, who either contend for the right of guardian for the sake of the property if he has any, or if not, who leave him a prey to every species of neglect.

The astonishment, then, is not that we see so many baneful effects arise out of this practice, but that, with such a practice in existence, the social bond it not altogether destroyed.

The effect of the suppression of self-immolation will doubtless also shew itself in various other ways, tending to the general improvement of the community; and we hail it as the forerunner of the prevention of those scenes, appalling beyond all description, which are annually to be witnessed during the great festivals at the places of pilgrimage, (principally situated in the Bengal provinces) whither many thousands resort from all parts of India, and arriving, for the most part, destitute of the means of support, fall a prey to the ravages of disease and want, in numbers incredible.

There are many instances in history of the interference of the secular power for the suppression of human sacrifices, amongst which we may mention the overthrow of the Druids, and their inhuman rites, in Britain, by the Romans.

Asia Minor.—INTERESTING ACCOUNT OF SOME CONVERTED JEWS.

Letter from the Rev. H. D. Leeves, dated Paris, Sept. 22d, 1829.

I YESTERDAY received an interesting letter, dated Brussa in Asia Minor, from one of the Armenians who have felt so lively a concern in the converted Jews of Constantinople—the same individual who executed for us the Turkish Translation with Armenian characters, which is now in Mr. Goodell's hands, at Malta, for revision and publication. He says, that in the interval between the beginning of March and the end of May, eight Jews were baptized, whose names, and the date of whose baptism, he gives me; and that others are prepared to follow their example. The Jews raised a great clamour against the Armenians; and excited the Turks so violently against them that the rich and influential men of this nation, who had hitherto protected the converts, were induced, by fear, to disclaim all connexion of themselves, or of their nation in general, with their conversion and baptism. The eight new converts were seized, and thrown into prison: two of them who had not put off their Jewish dress, and two other who had not yet been baptized, each received, at the instigation of the Jews, 500 blows of the bastinado on the feet: and all of them, together with John Baptist and the younger John, to whom no doubt, their conversion is mainly owing, were ordered into exile, to Cæsarea in Asia Minor. Another Jew, not baptized, who had escaped the researches of the Jews after *him*, and who, if he had been found, would have partaken in the cruel punishment of the bastinado, took the measure of presenting a petition, on the day of the Courban Bieram, to the Sultan, professing his faith in Christianity, and requesting protection; and then went and voluntarily surrendered himself at the prison of the Reis Effendi. He was, however, sent into exile with the rest: and, in the way to the place of their destination, he, together with the two others not baptized, received baptism at the hands of the Armenians: so that there are now at Cæsarea 13 Jewish Christians; sent forth, I trust, by the providence of God, to announce the *Gospel*, and kindle a zeal for the conversion of the Jews in distant parts, and in the scene of some of the early apostolical labours. Not content with this vengeance, the Jews of Constantinople obtained of the Turks the punishment of the Armenians who had most actively befriended the converts; and five Armenian priests, and five laymen, several of whom I knew, have been banished to different parts of Asia Minor. Before his departure, John Baptist was called before the Chiaous Bashi and Reis Effendi; was

examined by them, and, it appears, witnessed a good confession. The particulars of these conferences I am promised by my Armenian friend, on another occasion, when he has collected all the details. These are the circumstances to which the Archbishop of Mount Sinai, in his last letter, shortly alludes, and which no doubt have produced a great sensation at Constantinople: and although the rumours which had then reached the Archbishop had magnified considerably the number of the Jews who had received baptism, yet the event itself, when reduced to naked fact, is sufficiently striking; and presents, as I believe, evident marks that the hand of God is here at work. These are the first-fruits of the confession and suffering of the first two converts: and I feel confident, that, under God, the matter will not rest here, but that the way is preparing for further triumphs of the Gospel among the Jews of the Levant. Many observations might here suggest themselves; but I will confine myself to one, which will be sufficiently obvious, namely, the striking resemblance these events bear, in many of their circumstances, to some of those in the early apostolical history. Let us hope and pray that the Spirit of God may rest on these men; may endow them largely with constancy and a simple faith in the Divine Saviour, whom they have confessed before men; and, by the means of apparently weak and feeble instruments, bring about great and glorious results for the kingdom of God.

AFRICA.

REVIVAL OF RELIGION AT NEW LATTAKOO.

Extract of a letter from Messrs. Hamilton and Moffat, dated 6th March, 1829.

From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were, for a time, at a loss to know. A few months ago, we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected), till it bec ame demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither s off, nor jeers could arrest the work of conviction. Two men (natives), the most sedate at the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs,* who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot† (Younker Swartboy), and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house,

* This is the runaway slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, brother Moffat took it with him to the Cape, and by the kind interference of Mr. G. Thompson, author of "Travels in Africa," his manumission was obtained for 1200 rixdollars. Previous to his leaving the colony, while in the service of Mr. Kicheiver, he learn d to read. He is a clever industrious man.

† He was with Mr. Campbell in his first journey.

and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Improvements at the Station.

But we have to record more: for we have the happiness to see some fruits, the result of a real change of disposition. Several weeks ago, Aaron and two others came and proposed to take upon themselves the labour and expense of building a school-house, which for a time would also serve for public worship, till one for that special purpose was necessary. All (they said) that they required on the part of the Missionaries, was to give the plan and dimensions, and make the doors and windows with their frames, &c. These, they said, they would also willingly do, but they lacked ability. We were not a little astonished at this proposal, it being entirely voluntary, without so much as a single hint on our part. We, of course, most cordially agreed to their wishes, entertaining no doubt as to their competency to the task, Aaron being by trade both a builder and thatcher. We had scarcely laid down the plan (51 feet long and 16 feet wide) when Aaron set all in motion; they took their own waggons and oxen, and procured timber for the roof at some distance. Brother Hamilton has been busily employed in preparing frames, lintels,* &c.; and, had there not been two weeks' interruption from heavy rains the roof-work would have been commenced before this time. However, if no unforeseen hindrance occurs, in the course of two weeks more, we expect this will be the case. The new building will be of essential use both for school and divine service, the one which we now occupy being not only small, but inconvenient. If it please the Lord that the work should continue to prosper, with that influx of natives to the Kuruman which we do expect, we shall soon find it necessary to have a still larger building for a Meeting House.

The school, which is superintended by brother Hamilton, in order that brother Moffat may have more time to attend to the language, has lately much increased, and many of the scholars can read the Sichuan Catechism, &c., with great fluency; and in writing, several have made considerable proficiency. We would hope soon to see a reading population demanding books as fast as they are translated.

From former letters, you would learn that the Gospel of Luke, with many other portions of Scripture, had been translated by brother Moffat into the language. Some time, however, would be expected to elapse before he could commit them with confidence to the press; but if the number of readers increase, along with a thirst after the knowledge of divine things, we shall feel anxious to put something of the kind into their hands, even though at some future period, a biblical critic and an adept in Sichuan, may see reasons for revision and new editions.

As to the temporal affairs of the station, these have fully answered our expectations in the first point at which we aimed, and the good likely to arise from the system which the natives on the station have been induced to adopt, will, we have no doubt, lead the people at large to follow their example. The gardens, &c., have produced abundance of wheat, maize, pumpkins, tobacco, beans, and native grain (millet), water melons, &c. Lately, brother Hamilton, assisted by six labourers, carried across the valley, a mound of earth, and cut a ditch along the opposite side, in order effectually to dry the ground, and prevent inundation from heavy rains, or the main ditch from giving way. From this time we shall, if spared, have the satisfaction to see, during the ensuing winter, a great extent of ground (not requiring irrigation) brought into a state of cultivation. This mode of obtaining excellent ground may, with comparatively little trouble, be carried to a very great extent by the natives. We have good reason to hope, ere long, that those public works which are immediately connected with the station, will be attended to and kept in repair without trouble and expense to the Missionaries.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to Him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome: while the prayer of the church is,

"Kingdoms wide that sit in darkness,
Grant them Lord the glorious light, &c."

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he

* In this work Mr. H. derived effective assistance from Mr. Scoon, a settler from Roxburghshire, (N. B.) who is here on trading purposes. He has cheerfully assisted in felling, sawing, and making the lintels and frames.

must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had forever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Batlapis, Barolongs, Mantatees (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

Evan. Mag.

EUROPE.—Ireland.

ACCOUNT OF THE LONDON HIBERNIAN SOCIETY,—(Instituted 1806).

From a statement published October, 1820.

This Society provides Scriptural instruction for every class of the community;—it establishes and maintains DAY, SUNDAY, and ADULT SCHOOLS, in which, *Boys, Girls*, or *Grown Persons*, are taught to read and commit to memory the *Holy Scriptures*, in ENGLISH or IRISH;—it employs numerous SCRIPTURE READERS, who read and distribute the sacred volume in the IRISH or ENGLISH Language; and none, *however poor, or whatever are their religious sentiments*, are excluded from its Schools.

Provincial View.

	DAY.		ADULT.		SUNDAY.		IRISH CLASSES.	
	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars	Schools.	Scholars
Mun.	50	2210	7	82	22	525	3	53
Lein.	69	3860	19	331	38	1120	..	..
Con.	161	11060	33	862	70	2434	42	755
Ulster	317	30147	202	9589	269	12655	8	116
	639	47916	261	10864	408	16740	53	924

The total number of schools is 1352, and of Scholars, 76,444.

Of the Six Hundred and Thirty DAY SCHOOLS, Five Hundred and Eighty-nine are under the especial patronage of Noblemen, Gentlemen, Ladies, or Ministers of different denominations, who attend the Quarterly Examinations, visit the Schools, and inquire into the progress of the children, as often as they think proper.

Three Hundred and Sixteen of these Schools are under the patronage of Clergymen of the Established Church.

The Masters and Teachers are usually appointed on the recommendation of the different Patrons. Moral character and competency for the office are the only pre-requisites. Individuals of every religious denomination are alike eligible.

The Inspectors appointed by the Society are usually selected from the most approved Masters or Readers, and are *always* PROTESTANTS; by which means any danger from the employing Roman Catholic Teachers is effectually counteracted.

Very satisfactory testimonials continue to be received of the efficiency of the Schools, and of the beneficial results produced in the districts where they are established.

The demand for the Holy Scriptures still continues unabated, and very encouraging statements of their utility are made. Near 23,000 Bibles or Testaments have been distributed in various ways during the last year.

The Scripture Readers are still diligently employed in reading and distributing the Holy Scriptures, whenever they can obtain an introduction. In this they meet with most encouraging success, though often called upon to defend their own principles. *All the Scripture Readers are Protestants*, and usually carry both *English, Irish*, and *Douay* Testaments; hence they are frequently called upon to confer on points in dispute, between Roman Catholics and Protestants.

A very considerable degree of opposition is still experienced, and arises chiefly, though not exclusively, from the Romish Priesthood; there are, however, exceptions to this general remark. Some Roman Catholic Priests patronize and encourage particular Schools; and more would adopt this course, were they not compelled to an opposite proceeding by their Superiors.

We regret to say that the funds of this excellent institution do not appear at present to correspond with its means of usefulness.

France.—TABULAR VIEW OF THE REFORMED CHURCH.

M. Soulier has recently published an interesting statistical account of the Reformed Church in France. The subjoined tabular view of the result of his researches is annexed to his work. The number of churches and pastors is still far from being adequate to the wants of the Protestant population, portions of which are often obliged to meet for public worship in out-houses, barns, or in the open air; and in many places one minister has the charge of several distant churches, so that service can only be performed at lengthened intervals. The table only applies to the "Reformed Church", not to the Lutheran, which has a separate establishment.

Scot. His. Reg.

Tabular View of the Reformed Churches.

DEPARTMENTS.	Ministers.	Buildings consecrated to Worship.	Bible Societies and Associations.	Missionary Societies and Associations.	Societies and Depots for Religious Tracts.	Sunday Schools.	Elementary schools.
Aisne, Seine et Marne	5	17	26	24	3	7	7
Hautes-Alpes	8	15	4	2			
Ardeche	18	17	11	5		1	9
Aveyron	4	7	6	1	1	3	5
Arriege	6	12	7	2	1	3	8
Bouches-du-Rhone	3	4	3		1		4
Calvados et Orne	3	5	1	1	1		
Charente	2	3	3			1	1
Charente-Inferieure	10	28	11		2	3	9
Dordogne	6	13	10		2	3	4
Drome	25	32	15	5	2		24
Gard	61	75	80	13	17	23	110
Haute-Garonne	4	4	6	6	4	2	4
Gironde	9	13	54	2	3		13
Herault	12	16	47	19	1	1	15
Isere	3	7	6	5	1	1	15
Haute-Loire	3	4	1				1
Loire-Inferieure et Vendee	3	9	8		1		1
Lot-et-Garonne	11	21	8	4	3	4	16
Lozere	13	8	14			3	17
Basses-Pyrenees	5	8	14	1	1		4
Bas-Rhin	15	23			1	4	23
Haut-Rhin	10	7	3	3	1		26
Rhone	2	2	6	3	1	1	3
Seine	4	3	3	2	1	3	6
Seine-Inferieure	7	17	12	4	2	2	7
Deux-Sevres	9	7	17				15
Tarn	13	18	35	1		3	18
Tarn-et-Garonne	8	2	12				1
Vaucluse	3	7	6	2		3	6
Vienne	2		1				
Loiret, Cher, Loir-et-Cher, Eure-et-L.	6	7	10	10	6	4	4
Nord, Pas-de-Calais	4	7	4	6	1		1
Moselle, Meurthe	4	7	2	1			6
Doubs	2	1	1	1	1		3
	301	426	447	123	58	77	386
ORATOIRES REFORMES.							
Ardennes	1	1	1				2
Gers	1	1				1	2
Somme	1	2	2		1		
Ain	1	1	1	1			2
ORATOIRES-RECEMMENT ETABLIES.							
Bouches-du-Rhone		1					
Oise		1					
Gironde		1					
Vosges		1					
Puy-de-Dome		1					
Seine-et-Oise		1					
Cote-d'Or		1					
	305	438	451	124	59	78	392

Germany.—PETITION BY ROMAN CATHOLICS OF THE CHAMBER OF DEPUTIES IN BADEN AGAINST THE CELIBACY OF THE CLERGY.

In the session of the 9th May, 1828 of the chamber of deputies of the grand duchy of Baden, there was laid on the table of the president a petition, signed by 23 individuals, most of whom were doctors of divinity, physicians, advocates, and professors, praying

that the chamber would make an application to government, legally to abolish the obligations of celibacy imposed on Roman Catholic clergy within the bounds of the grand dutchy. The petition was sent to a commission, and favourable hopes are entertained of its success. *Edin. Chris. Ins. Aug.* 1829.

PROGRESS OF DIVINE TRUTH IN BAVARIA.

"The venerable Roth has been appointed president of the Protestant consistory in Bavaria, which makes him also a member of the counsel of state. This appointment has given much joy to the friends of religion there. Roth was the friend of the celebrated Jacobi, and is also known as the editor of many pious works. We are assured that upon the account of his election, the king said that he had put at the head of the protestants a man worthy of the sixteenth century.

"A spirit truly Christian is beginning to manifest itself amongst the students of the college of Erlangen. Professor Kraft teaches there with increasing success. The lectures on divinity are well attended; and, in the first lecture of this year, he recounted the manner in which he himself had been brought to the knowledge of the truth, after being long a votary of infidelity. Professor Shiebert, who has now gone to *Munich*, has been long a blessing to this university by the *Christian* manner in which he taught mineralogy and the other branches of natural history. His successor, the Counsellor de Raumer, follows his example in this. The pastor Brand publishes at Roth; near Nurnburgh, a journal, entitled the "Correspondent," intended to combat the modern adversaries of the gospel. Much of the religious revival which has of late taken place in Bavaria, is, under the divine blessing, to be attributed to the influence of this journal. The zeal of some officers in the garrison of Ingolstadt, celebrated as the residence of Ekius, the adversary of Luther, has, within these three years, raised in that Catholic town a small Protestant church, to which an evangelical pastor is about to be appointed. The Catholic bishop of Ratisbon, Lailer, now a very old man, still continues to exercise a most beneficial influence over the Catholics of Bavaria. Widman, a canon of his, labours in the same spirit with himself, and some of his other disciples, employ themselves much in preaching the gospel at Landshout and the villages in the neighbourhood. A remarkable revival has taken place amongst the Catholics in the neighbourhood of Ingolstadt—in a country which till now seemed altogether dead—by means of the preaching of a zealous priest; and there is every reason to believe that these good effects will still increase.

"May these small sparks soon kindle into a great and glorious light which will dispel before it that darkness of infidelity which yet covers so great a portion of Germany"! *ib.*

AMERICA.

West Indies.—SCOTTISH MISSION TO THE ISLAND OF JAMAICA.

HAMPDEN, (Mission established in 1824.)

During the past year, (1829) the intelligence from this station has continued to increase in interest and importance. "It gives me muchpleasure," says Mr. Blyth, "that since the commencement of this station I have been able to transmit to the Directors more favourable accounts every year; as every succeeding year has in various ways extended the field of missionary enterprise, and added to the number of my congregation.

On Dundee Estate, (where I preach and catechise the children on the Wednesday forenoon,) I have had much more pleasure than in former years. The people attend worship very regularly, both at church and on the estate; and a considerable number of them are increasing in knowledge, and are orderly in their lives. They are also, as a whole, much commended by their overseer for their good conduct. On Hampden Estate, (which I visit on the same day in the afternoon,) religion appears to be making gradual progress. A large proportion of the people are steady and attentive to the means of grace; and even those who make no profession of religion appear (with a few exceptions) to have felt the salutary influence of the example which is exhibited by those around them. On Content Estate, (which I now visit on the Thursday,) I have met with much discouragement, partly on account of the unfaithful conduct of several who were looked up to as examples by the rest. I have, however, remedied this evil in some measure, by disowning two of them. For some time past, I have had very full and attentive congregations on the estate, and also a number of the people at church on the Sabbath. I hope an improvement is in every respect taking place on this property.

"I formerly mentioned that I had received an invitation to visit Cinnamon Hill and Cornwall Estates. I now preach there, and instruct the children on the Tuesday. The congregations are always large and attentive; and a peculiar solemnity frequently appears to prevail among us. There is at present among the people a great stir and much inquiry, about the one thing needful, and I hope the impulse which a preached gospel has thus given will not cease without much fruit being produced. Indeed, the proprietor assures me, that he has already observed a considerable reformation among the people, and lately mentioned the names of several of my catechumens who appear to have left off evil habits to which they were formerly addicted. Religion is greatly promoted by the presence and encouragement of the proprietor's family".

One of the most interesting occurrences at this station during the past year was the opening of the New Church, which took place on the 22d June last. It continues to

be well filled; from five to seven hundred people being generally present in the forenoon, and between two and three hundred in the afternoon. Since it was opened, the number of catechumens has greatly increased; and many who have not otherwise connected themselves with Mr. Blyth, have taken seats, and attend very regularly. Since the opening of the church, the Lord's Supper has been twice dispensed in the congregation; and on the last occasion, the number of communicants amounted to 150,' besides whom there are 37 candidates.

In last Report it was mentioned that Mr. Blyth had commenced a missionary prayer meeting on the evening of the first Monday of the month. It is still continued, and is generally attended by between two and three hundred people, who listen with breathless attention to the religious intelligence which is then communicated to them. Besides this monthly meeting for prayer, he has commenced weekly meetings in his own house, for the religious instruction of different classes of his congregation,—one for the young men, another for the young women, and a third for the married people. He expects only those who are resident in the immediate neighbourhood to be present at these weekly meetings. It is also worthy of notice, that the number of children who receive religious instruction at the various preaching stations, and at the church on Sabbath, amounts to about 300.

Among the negroes, as well as the people of colour, there prevails a general desire to learn to read, and it is a favourable circumstance that the prejudice against teaching them to read, begins to decline amongst the White people. Many of the negroes under the care of Mr. Blyth, have learned to read with very little assistance, and are now teaching others. He has lately begun a school on Dundee estate, which is attended by 30 children, with the concurrence and approbation of the proprietor. Another school was about to be commenced at Cinnamon Hill, and a young woman, one of Mr. Blyth's communicants, was engaged to teach it under the superintendence of the lady of the proprietor, who feels a deep interest in the object.

Mr. Blyth continues to speak in very favourable terms of the friendly disposition of the White people. "I am happy," says he, "in being able to inform you, that I continue to enjoy the countenance of the White people around, several of whom attend the church pretty regularly, and others occasionally. I have known of several masters or managers of slaves advising their people to attend me, and who have even 'suffered considerable inconvenience by their domestics being absent at worship. Besides this pleasing circumstance, I have also observed, that as the slaves become more conscientious in the performance of their duty to their masters, they in their turn, treat them with much greater lenity and kindness: Indeed I have scarcely heard a complaint of harsh usage from any person during the last twelve months. This state of things, which I hope will long continue, I find to be highly favourable to religion".

PORT MARIA, (established in 1827.)

In last Report a particular account was given of the labours of Mr. Chamberlain at the different stations which he was then in the habit of visiting, viz:—Hampstead, Palmeto Grove, Petersfield, Frontier, Preston, and Port Maria. He continues to labour at these various places in much the same manner as was stated in last Report, has obtained access to another estate called Oxford; and it is not a little gratifying to learn, that the people belonging to this property went themselves to their master, and entreated him that our missionary might be allowed to visit them, a request with which he complied in the most cheerful manner. At these various places, Mr. Chamberlain feels much encouragement in his labours, and trusts that they have not been in vain in the Lord. The following table exhibits a view of the number of catechumens, and baptisms, on the different properties which he visits:—

Estates.	Catechumens.	Baptisms.	
		Infants.	Adults.
Petersfield,.....	6	—	—
Palmeto Grove,	12	5	—
Oxford,.....	20	—	4
Preston,.....	29	2	3
Frontier,.....	92	1	—
Total..	159	8	7

In addition to the number of catechumens exhibited in this table, there are sixteen belonging to Woodside, a property in the neighbourhood of Petersfield, which the proprietor made him welcome to visit, but as he was unable to do this, the people attend public worship at Petersfield when he preaches at that place, and have thus an opportunity of obtaining religious instruction.

In September last, the inhabitants of the parish made a proposal for building a place of worship, and entered into a subscription for this purpose. Proprietors, attornies, overseers, people of colour, in short, persons of every station in society, manifested much zeal to promote this object, and the subscriptions, by the last accounts, amounted to no less than £1100 currency. A public meeting was advertised to be held at Port Maria in the month of March last, for adopting such measures as might be necessary for carrying this important object into effect; but the directors have not yet learned the result of the meeting. "Did any thing," says Mr. Chamberlain, "require to be said to show the kindly disposition existing among the White portion of the population of this parish, towards the establishment and prosperity of the Gospel among them, this single circumstance is worth a volume of other evidence. I am certain that this measure, so intimately connected with the welfare of

the slaves, could never have been more warmly espoused at home than it has been here. Of the kindness and attention and encouragement which I have all along experienced, I cannot indeed speak in too high terms. The people have been friendly in every respect, and in nothing more so than in what is most intimately connected with the prosperity of my mission".

LUCEA, (established in 1827.)

In last Report it was mentioned, that Mr. Watson's prospects at this place were highly encouraging; and it is gratifying to be now able to state, that the interest produced at the commencement of his labours so far from being diminished, has increased during the past year. A deep and general interest has been excited amongst both the Brown and the Black population, not only in the town of Lucea, but in the adjacent neighbourhood for many miles round. During the past year Mr. Watson has baptized four adults in Lucea, and one in Green Island, besides the children of four different families. He has also received the names of upwards of 200 negroes, chiefly from the adjacent properties, who have promised to relinquish their former wicked practices and to attend to religion. These he receives merely as inquirers, and he keeps a strict watch over their moral conduct (and meets with them as often as circumstances will permit, for communicating to them religious instruction. In some of them he has great satisfaction; with others much trouble, many difficulties, and not a little grief.)

In Lucea, a church was formed during the past year, and forty-three individuals have been admitted as members. "With one exception," says Mr. Watson, "they are continuing stedfast in the faith, and, so far as I am able to discover, they are adorning the profession which they have made. I have had many instances of the soundness of their views, the reality of their love to Christ, and the rapid progress they are making in the knowledge of divine truth. The attention which they give to the preaching of the gospel, and the lively interest which they take in every thing connected with religion, are truly gratifying, and show the value which they set on their privileges".

Besides the Sabbath School which was mentioned in last Report, and which is now attended by from 90 to 100 children, Mr. Watson has established weekly meetings for various classes of the people under his care; as the young women of colour, the negro female slaves, the young men of colour, and the young black men. These meetings continue to be well attended, and are a most important mean of communicating a knowledge of the truths of the Gospel. "After the experience of a twelvemonth", says Mr. Watson, "I am decidedly of opinion that too much cannot be said in order to induce Missionaries generally to adopt the system of weekly classes for religious instruction. The Wednesday afternoon class for the instruction of negro women, young and old, of which Mrs. Watson takes the entire management, has become a most interesting sight. The old grey-headed negro woman is here seen sitting upon the same form with her negro grand-daughter, drinking in instruction with the greatest avidity. For a long time we had an attendance at this class of only four women, and now there are seventy who are attending regularly, and whose progress in religious knowledge is truly gratifying.

"My Friday evening class, which is intended solely for young negro men, is now become a most solemn and interesting sight. I sometimes call on one or more of them to engage in prayer, and nothing can be more delightful than to listen to the simple and unaffected devotion of some of the young men. Often is our Society, in all its interests, held up by them before the throne of God, and blessings innumerable are, by the poor negroes, the very objects of your benevolence, besought from him upon you who have sent to them the good news of eternal life.

"My classes for the coloured people are also well attended, particularly the class for females, many of whom are now conducting themselves in the most exemplary manner. They have twice gone over the Assembly's Shorter Catechism, and are now going on with Dr. Brown's 'Selection of Passages of Scripture'."

But though these classes have been extremely useful, it may easily be conceived, that the circumstance of most of those who attend them, not being able to read, must essentially retard their progress in Christian knowledge. The Directors, therefore, authorised Mr. Watson to establish a school under the care of a young man of colour, whom he recommended as a teacher; and through their united exertions it has already begun to assume a very promising aspect. It is attended by about 70 scholars, who are divided into six classes, over each of which a monitor is appointed; the business of the school being conducted almost entirely through the agency of the scholars themselves.

On the whole, Mr. Watson presents a very favourable view of the improved state of things in Lucea, since his settlement in that place. "When," says he, "I consider the attention of the people to religion on Sabbath, the crowds that flock to hear the Gospel, and the regularity which now prevails in my meetings in regard to attendance, &c. I am convinced that the Gospel is making silent but steady progress amongst the people. Often in the progress of the past year have I been told by old and respectable White people resident in the town and country, that a very striking and visible change to the better has taken place among the lower classes of the inhabitants. But I am able to add my own testimony to the same fact, particularly in regard to the Sabbath. There is now seldom or never heard the sound of music and dancing on that

sacred day, a custom exceedingly common on my arrival in this town".

Mr. Watson visits Green Island, a village about twelve miles from Lucca, on the first Sabbath of every month, and also every second Wednesday. He has there excellent congregations, and it has lately been found necessary to enlarge the place of worship considerably. The surrounding country teems with negro population, and in general they manifest a strong desire to hear the Gospel. Besides continuing to visit Maryland and Retreat, at the foot of the Badrue or Dolphin mountains, two stations of which some account was given in the Report of last year, he has commenced two other stations farther into the interior, and in a very dark and destitute part of the island; but from their distance, and the difficulty of access in consequence of the badness of the roads, he is afraid he will not be able to visit them often. Some of the roads, it may be remarked, are just wide enough for a horse or foot traveller, descending in wild rocky irregularity into deep sequestered vallies, clad with the sweetest luxuriance, and here and there cheered by the busy industry of the settlers, or ascending to an immense height along the edge of the most frightful precipices, where one false step would be instant destruction to both horse and rider. During a great part of the year the rain descends on these mountains in torrents, which, by bringing down from the higher lands huge masses of earth and even trees, render the inland paths rugged and dangerous; and frequently swelling the rivers to a dangerous depth, cut off all communication with the neighbouring country.

It is worthy of remark, that the proprietors of the estates connected with these interesting missions defray a very considerable part of the expense.

United States.—OPERATIONS OF THE AMERICAN BIBLE SOCIETY.

In anticipation of our printed Report, and other documents, I beg leave to trouble you with a brief and partial abstract of the Transactions of the American Bible Society during the past year, and to inform you of a very important measure adopted at its Anniversary on the 14th ultimo, with a notice of some steps subsequently pursued for carrying it into effect.

Our Auxiliaries have increased, during the past year, from 598, to 645. The Receipts, from all sources, $148,000. Expenditure, $147,000. Of the Receipts, $95,000 were in payment for Books, or Donations: the residue was raised by sale of stock and temporary loans. At the close of the year, the Society owed $12,000, for money borrowed; and $24,000 for paper, purchased on credit.

The Books printed, were more than 360,000; of 170,750 were Bibles, in English; 173,750 Testaments, in English; 500 Gospel of St. Luke, in Mohawk; and 15,000 of St. Matthew, in Hawaian. There were put into circulation, upwards of 200,000 copies, in various languages. Increase of issues over last year, 65,515. Aggregate of issues since the formation of the Society, 846,397.

We have finished our new printing establishment, a building four stories in height, appropriated exclusively to the printing department, in which we have eight power-presses worked by steam, and twenty common presses; and eight more of the former kind are to be added in the course of this summer: besides which, we contemplate the erection of another building adjoining the Society's House, having already purchased ground for that purpose. This extended plan of operation, we believe, will be commensurate to that very large demand which we presume will be the consequence of the measure adopted by the Society at its last Anniversary.

The Society unanimously resolved, on the recommendation of its Board of Managers, to endeavour to supply all the destitute families of the United States within two years, provided the means for that purpose are seasonably supplied by its Auxiliaries, and benevolent individuals. Various measures have been recommended for effectuating this noble purpose: one of these is public meetings; the first of which was held a few evenings since in this city, when upwards of $7,600 were subscribed. This is an encouraging beginning; and we trust will be followed up with a like spirit in other places. Our City Bible Society is now exploring the wards of this growing city, which now contains 200,000 inhabitants. The supply of the destitute has already been accomplished in part, and will be completed in the course of the present year. Our faith is strong, that the great work of giving the Bible to the 800,000 families in our country who are destitute of it will be finished before the Anniversary in 1831. If the kind providence of God so favour us, what cause will it afford us for thanksgiving and praise! And how gladly will we continue our labours, on a scale that shall be adequate to the supply of the wants that will immediately arise!

Letter from the Rev. Dr. Milnor, Secretary, dated New York, June 12, 1829.

POLYNESIA.

PROGRESS OF THE GOSPEL IN THE SOCIETY AND SANDWICH ISLANDS.

CANTON, *Jan.* 19, 1830.

The Vincennes brings intelligence of a most interesting character, from some of the Polynesian Islands visited by her, in reference to the success of the Christian Missions established among them, and to the present moral and religious state of their inhabitants. She was a fortnight at the Washington or Northern Marquesan group,

where the Islanders are still in their primitive condition; and made a visit of a month at the Society, and of nearly two months at the Sandwich Islands. During these periods her commander and officers had a full opportunity of ascertaining from personal observation, the true condition of the Chiefs and people at these respective clusters. The natives of the first group are unquestionably both in a mental and physical point of view superior to those of the last two, but remain in the uncontrolled licentiousness of the original character of the South Sea Islanders: and in this respect present a strong contrast with those at the Society and Sandwich Islands, who have submitted to all the happy influence of Christianity. The gentlemen of the Vincennes report the attainments in useful knowledge and in good morals among these, as most decided and most satisfactory.

The Sandwich Islanders are represented as making astonishingly rapid strides in civilization. Such has been the diffusion of knowledge among them by the extensive establishment of Schools—the circulation of the gospels and other parts of the Scriptures—of tracts on religion and morals and the elements of science: such is the very general and decided reformation, from the gross vices and corrupt habits, by which till within a very few years they were almost universally degraded, and such the increase of commerce and consequently the demand for large foreign supplies, that the time cannot be far distant when they must claim a stand of no little importance and respectability among civilized nations.

Bom. Gazette.

DESCRIPTION OF A NATIVE CONGREGATION ON THE HARVEY ISLANDS.

An American Vessel touching at Aitutake, one of the Islands of this group, some of the passengers landed: one of them, an Englishman, has transmitted the following

Description of a Native Congregation.

We were soon visited, on board, by the Native Missionary Mataitai, who invited me to go on shore with him. This invitation I readily complied with; and, in the evening, I accompanied him in the trading-boat, which was constantly employed in conveying hogs, yams, cocoanuts, &c. from the shore to the ship. We landed on a very excellent stone wharf, about 200 yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent thither. The wharf I supposed to be about 18 feet in breadth, and 8 feet in depth. The Natives, at the time we landed, were repairing to the church, to their Friday-evening worship. Mataitai conducted me to a seat near the pulpit. I was overwhelmed at the surrounding prospect: the roof of the building, supported all along by neat pillars of suitable dimensions, was beautifully ornamented and well finished above me: a good boarded floor was covered with seats of plank, decently made, and regularly arranged on each side of the Church, from one end of it to the other: a good pulpit and reading-desk stood on one side, at an equal distance from each end of the building; and there were not less than One Thousand or Twelve Hundred Native Worshippers, clothed from head to foot—men, women, and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit, and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a Native Hymn; and the whole congregation, standing up, sang with him. I never before this had witnessed a congregation of Natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then prayed, and thus concluded the service. The strictest silence prevailed from the beginning to the end.

London Mis. Reg. May, 1829.

[The following Communication reached us too late for insertion in the proper place.]

ON THE LAW OF PROPERTY AND INHERITANCE AS IT AFFECTS CONVERTS TO THE CHRISTIAN RELIGION.

To the Editor of the Oriental Christian Spectator.

SIR,—I am glad to see that the subject propounded in your number for March, respecting Hindoo Converts, has met with attention. I trust that persons who have it in their power to adduce information on this point, will remember the exigency of the case; and that to do any thing effectively, it must have the benefit of their consideration *now*.

I have succeeded in finding some cases which tend to prove the existing operation of the law in question—but before adducing them, I beg to obviate the difficulty suggested in the concluding paragraph of M.'s letter in your last number.

The heirs of a convert will be either collateral or direct. In either case, *division* will take place on clear and understood principles. Suppose a case.—A man has a family of several children, and lives in community with two brothers on the family property. On his conversion, supposing his right of enjoyment unprejudiced by the act, the parties would respectively claim a divi-

sion—which would first be tripartite, as respects the two collateral heirs,—and the convert's share would then be divisible between himself and his children; so that the case would present no difficulty similar to that suggested by M. I now beg to call your attention to the following circumstances.

Speaking of one of the converts at Chunar, Mr. Bowley, (the Missionary at that station) observes,—"He was the eldest son of his father; and, by the loss of caste involved in embracing Christianity, became incapable of performing 'poojah' for his ancestors, and *was ipso facto disinherited.*—By degrees, however, his father became so enlightened by divine truth, (or perhaps the force of parental affection,) as to commit, when dying, his property, and the care of the family to this convert."—(Mis. Reg. for Feb. 1829.)

Whilst at Meerut, Bishop Heber states that he went with Mr. Fisher to a small congregation of native Christians—and he observes,—"About twenty people were present. One, the 'Naik', or corporal, who in consequence of his embracing Christianity, was very absurdly, not to say wickedly, disgraced by being removed from his regiment, though they still allow him his pay".—(Mis. Reg. Aug. 1828.) This indeed has nothing to do with the law; but it shews what rules in the case are adopted in the army. I may refer also to the speech attributed to R. Macan, Esq., and appearing in your number for March, in corroboration of my belief that the treatment of native converts, in respect to loss of inheritance and office is as rigorous in practice as the law enjoins.* I shall continue, however, to give my attention to this subject, as I am anxious not to be misinformed, or to overstate the grievance,—

I am Sir, &c. R.

* The accounts of the transactions of Missionary Societies in India, for the last twenty-five years, give many unequivocal instances, in which the law complained against has been put in force.—*Ed.*

DAILY TEXTS FOR MAY.

No. 5. From the texts or promises made to particular characters, we may infer, that the promises of Scripture (as distinguished from invitations) commonly convey a description of the experience, desires, intentions, and dispositions, of the persons who are actually interested in them: so that a consciousness of fearing and loving God, of hating and mourning for sin, and loving the brethren, &c. assures a man that the promise belongs to him, and that the performance of it suits the present frame and temper of his soul: while the consciousness of an opposite disposition and conduct disproves the most confident pretensions, except as it leads the man to pray for a new heart, and a new spirit.

V. Promises made to peculiar characters.

MAY,

1. Isa. lxvi. 2. I will look to him that is poor, and of a contrite spirit, &c.
2. Matt. v. 3. Blessed are the poor in spirit: for theirs is the kingdom of Heaven.
3. Ps. ciii. 17. The mercy of the Lord is—everlasting upon them that fear him.
4. Ps. ciii. 13. Like—a father,—the Lord pitieth them that fear him.
5. Ps. xxv. 9. The meek will he guide,—and teach his way.
6. Isa. xxxv. 8. The wayfaring men, though fools, shall not err therein.
7. Ps. l. 23. To him that ordereth his conversation aright will I shew salvation.
8. John vii. 17. If any man will do his will, he shall know of the doctrine, whether it be of God.
9. Ps. cxxvi. 5. They that sow in tears, shall reap in joy.
10. Jam. i. 12. The crown of life, which the Lord hath promised to them that love him.
11. Jam. ii. 5. Heirs of the kingdom,—he hath promised to them that love him.
12. John xiv. 15, 16. Love me, keep my commandments,—and he shall give you another Comforter.
13. John xiv. 21—24. If a man love me,—my Father will love him, and we will come to him.
14. Amos, v. 4. Thus saith the Lord,—seek ye me, and ye shall live.
15. Ps. xxxix. 10. They that seek the Lord shall not want any good.
16. Prov. viii. 17. Those that seek me early shall find me.
17. Matt. vi. 33. Seek—first the kingdom;—and all—shall be added unto you.
18. Ps. ii. 12. Kiss the Son—blessed are all they that put their trust in him.
19. Ps. xxxvii. 3. Trust in the Lord and do good,—verily thou shalt be fed.
20. Isa. xl. 31. They that wait upon the Lord shall renew their strength.
21. Ps. xxvii. 14. Wait on the Lord,—and he shall strengthen thine heart.
22. John xii. 26. If any man serve me, him will my Father honour.
23. Matt. xxv. 21. Well done, good and faithful servant,—enter into the joy of thy Lord.
24. Matt. v. 6. They, which hunger and thirst after righteousness, shall be filled.
25. Prov. xi. 25. He that watereth, shall be watered also himself.
26. Isa. lviii. 10—12. If thou draw out thy soul to the hungry, then shall thy light rise, &c.
27. Ps. cxxii. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.
28. Luke vi. 35. Love your enemies, &c. and your reward shall be great.
29. Prov. xvi. 3. Commit thy works to the Lord, and thy thoughts shall be established.
30. Matt. v. 11, 12. Blessed are ye, when men shall—persecute you.
31. II. Tim. ii. 12. If we suffer, we shall also reign with him. E.

Poetry.

A HYMN.

Oh thou, that never turn'd aside
When broken hearts drew near,
Whose unseen hand hath ever dried
The suppliant mourner's tear;

How bitter would such mourning be,
All earthly grief above,
If sinners could not find, in thee,
An injured Father's love.

Oh what a fountain of delight
Wells up within the soul,
That trusteth not in human might,
Or human love's control;—

But when the still small voice is heard,
In quietness of thought,
Listens, and treasures up each word,
His waking ear hath caught:

No other ear can hear the call,
That came like soundless snow,
And led where nightly dew-clouds fall,
And silent waters flow.

He dwells beside that happy spot,
His journey's end in view;
A man the world hath soon forgot,
And whom it never knew.

Known are his tears, his sorrows known,
To one unchanging friend,
Who stoop'd from his eternal throne,
Such mourners to defend.

He hides within his heart, a name
That burns and kindles there;
While holy thoughts around the flame,
Like white-rob'd priests repair.

Oh glorious change, on earth so bright!
What must its glory be,
When borne on angel wings of light,
His Father's face to see!

R. C. M.

A FUNERAL HYMN.

Farewell, dear friend, a long farewell,
For we shall meet no more,
Till we are rais'd, with thee to dwell,
On Zion's happy shore.

A friend and brother, lo! is dead:
His cold and lifeless clay,
Its laid in dust, in silent bed,
And there it must decay.

But is he dead?—No, no: he lives—
His happy spirit flies
To heav'n above, and there receives
His long expected prize.

In robes of innocence and love
His virgin soul is dress'd,
And all the angel-host above
Rejoice to see him bless'd.

I think I see him, joyful stand
Before the God of Heav'n:
He smiles—he enters Zion's land,
And his reward is giv'n.

Then let us dry our mournful tears,
From gloomy grief refrain:
In heav'n our brother now appears,
And shall forever reign.

A little while, and we shall go
To yonder happy skies,
And join our friends we lov'd below,
In everlasting joys.

Farewell, dear friend, again farewell!
For we shall meet with thee;
And when we meet, no tongue can tell
How great our joys shall be.

A PRIVATE SOLDIER.

SONNET.

With love and holy fear to walk with God,
Low in humility's retired vale;
To trust in him whose truth can never fail;
Meekly to bend beneath his chast'ning rod;
Upborne on soaring eagle's wings, to trace
The mighty wonders of Redeeming Love;
Deeply to ponder o'er the book of grace,
And by its precepts, thought, word, deed, to prove;
With faith's strong eye to gaze upon the cross,
The "mystery of godliness" to see,
Christ for man's sins on that accursed tree;
For HIS dear sake to count all else as loss;—
He who thus liveth, liveth not in vain,
For thus "to live is Christ, to die is gain".

N. D. W.

NOTES TO CORRESPONDENTS.

"C." will perceive from a communication in this number, that the insertion of his paper would be attended with an unnecessary repetition of argument; and that his statements have been fully considered by us in the remarks which we have made on the subject of his letter.

The Account of the Schools in connexion with the Goojurat Auxiliary Missionary Society, three numbers of the Calcutta Christian Intelligencer, two Missionary Chronicles, "W. W.", and "NEOG" have been received.

We expect soon to be able to lay before our readers some account of the discussions which have lately taken place in Ireland and England respecting Church Reform. The lines on the Israelites crossing the Jordan will be inserted.

Errata.—In the No. for Jan. (first edition) p. 5, col. 1. l. 37—after "vindicate the" add, *profession of.*

In the No. for April, p. 104, col. 1, l. 7, *for* "Mrs. T." *read*, Mrs. C.

.... .. 110, .. 2, .. 17, .. "if" .. of.

.... .. 128, .. 1, .. 14, .. "wake" .. make.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

VOL. I. JUNE, 1830. No. 6.

Communications,

ORIGINAL AND SELECTED.

BIOGRAPHICAL SKETCH OF THE LATE SAMUEL ATHILL, ESQ., LIEUTENANT IN THE BOMBAY ENGINEERS.

(Concluded from p. 133.)

Immediately upon the departure of Captain T. for England Lieut. Athill succeeded to the duties of his appointment, which necessarily detained him at the Presidency. And scarcely had he parted with his two little girls when his mind was severely exercised with anxiety for his only remaining child, an infant boy, in consequence of a severe and alarming illness; but by great medical care and skill, together with an early removal to the hospitable abode of a kind friend*, whose house was more airy and less damp than his own, for it was in the middle of the monsoon, the child, under the blessing of God, speedily recovered.

Mr. Athill continued actively engaged in the duties of his office throughout the remainder of the year, but under a continually advancing state of indisposition. In his letters during this period, he speaks of a growing debility, which was frequently so great as to render the slightest exertion distressing, and at length such marked symptoms of serious derangement of his health manifested themselves, that early in January, 1828, it was decided that he must leave the country without further loss of time. A passage accordingly was taken on board the Sesostris, in which he sailed from Bombay before the expiration of the month.

His friends had hoped that his embarkation might have been followed by some immediately beneficial effects; but instead of this, they learned from Cannanore, that he had no sooner sailed than he became alarmingly worse, that his life had been in imminent peril, and that he was still in an extremely low and dangerous state.

A long interval of suspense now elapsed, during which hopes and fears alternately occupied the breasts of those friends who were anxious for his well-being. At length a letter written by him at the Cape of Good Hope, dated April 3d, was received, and although the account of his state was gloomy, it was cheering to know that he was still in life.

The remaining part of the voyage was not more favourable to his recovery than the former part had been, and he arrived in England, in the month of June in a most alarming state of exhaustion and debility. It was, however, through the dispensations of a kind providence that he was placed under the medical care of a physician, Dr. Turner of London, deservedly eminent in his profession for superior talent, and who was also a relative of the sufferer. Dr. T., in writing to this country soon after Mr. Athill was placed under his care, spoke of his case as one of extraordinary danger and solicitude, and described his condition to be just similar to that of a man dying from starvation. At first he scarcely expressed the existence of hope, but having kept his letter open for a few days, he then ventured to

* The Rev. Thomas Carr.

indulge a hope of the patient's recovery, although mingled with the poignant fears.

The treatment of this judicious physician was so far accompanied by the divine blessing that our friend gradually rallied, regained a moderate degree of strength, and by the end of the year was able to take comparatively long walks.

The writer of these notes had at length the renewed pleasure of receiving a letter written by him, dated Sept. 15th, 1828, and which is so touching in the unaffected detail it gives of his past experience, that he cannot persuade himself to withhold it from the reader.

"49 *Pembroke Square, Kensington.*

"MY VERY DEAR FRIEND,

"I am at last enabled to commence a letter to you, but I fear a number of sittings will be required for its completion, especially as I am so much in arrears, and have to go back as far as the 29th January last. On the evening of that day, after having passed through, during the fortnight or three weeks preceding, a degree of fatigue and anxiety to which I was quite unequal, and on that day too having been necessitated to expose myself a good deal to the sun, I embarked on board the Sesostris. I went to bed as soon as I could, but in the morning awoke in a high fever; my little remaining strength was speedily exhausted; of course I was confined to my couch, and so I continued to be the whole of the way to the Cape, and onward again from the Cape to England. What the deep waters of exquisite misery through which I passed in this voyage were, I cannot pain you by the recital of, but one or two things I must mention as being particularly connected with my recollections of the great mercies of HIM without whom nothing is permitted to befal us, both towards my little boy and myself. * * * * * * * * * * * *

"For me, I was for the most part on the brink of the grave, but on one day, which I trust I shall never forget, I thought myself certainly passing through the dark valley, and though it afterwards proved to be only syncope, I experienced most peculiar sensations. The first was that I imagined my eyes to be fixing, and then it seemed as if my whole frame was being gathered up into a little point. I immediately mentioned these things to J**** and begged him to go for the doctor. He, when he came, poured restoratives down my throat with a tea spoon, and bathed my forehead, temples, &c. This produced alternate flashes of light and darkness before my eyes, and filled me with sensations so peculiar that it was now I thought myself passing away, and I began to pray aloud. For some days after this a thought haunted me which distressed me very much. On the supposition of our enjoying in heaven the society of those who have been dear to us on earth, I reflected on two very dear to me who I trusted were in those abodes of bliss, and I thought, Will they rejoice to see me? Will they welcome me? Will they not rather avoid me? saying, 'Ah, he is not what we supposed him to be on earth—he was much worse—much more base than we then supposed'. But I was enabled to triumph over the snare at last by the consideration, 'Who made thee to differ'?—(which would be the first thought to present itself to them), and that if I were admitted into heaven as being washed in the blood of the Lamb, they would rejoice to consider me and all others equally spotless who were so washed, though my sins originally were as scarlet. That I should for so long a time give admittance to the thought of one redeemed sinner regarding with an eye of pride and disdain, or disgust, another, will seem very strange to you, but I mention the circumstance as altogether a singular one.

"I am now through mercy regaining a little strength, but the process is slow. I now find that on my arrival every one thought it impossible I could survive. I am persuaded that I have enjoyed the benefit of being attended by one of the cleverest physicians in London, and that I have met the most judicious treatment, and esteem it a part of the Lord's gracious dealings with me that I have been placed under the charge of one so able, attentive and kind: but this was a case in which men or princes could do nothing, and I am constrained to wonder at the blessing bestowed on the means that have been used for my recovery. The summer has been very damp; I hope the autumn will be dry, as I suffer in the damp weather very much.

How I am to get through the winter I know not, but the Lord my shepherd knows, and that is sufficient".

* * * * * * *

In the course of the same month he observes, in writing to another friend in India, "Indeed I have been on the brink of the grave, and no one thought I could possibly survive that which I have passed through. I have enjoyed the benefit of the best medical aid, and the blessing of God has been bestowed on the means used, but I am a mere skeleton, and so weak that I am hourly reminded of the frail nature of that tabernacle of clay in which my soul dwells".

The particulars of his few remaining days, or the circumstances which attended, or the experience which marked his near approach to death, are not known; but enough is known to assure his anxious friends that in mourning his loss they sorrow not as others who have no hope; for that gracious Saviour whom he loved and in whom he trusted is faithful and true, and in that hour especially when heart and flesh fail, does he prove the strength of his people's heart and their portion forever.

It appears that in January, 1829, he caught cold, which brought on a relapse that terminated in death. It was not till long after his death was known to have taken place that any particulars of the event were received; but at length the following account reached India from a friend of the family, resident in a distant part of England.

"The intelligence which I have long anticipated reached us this morning. Our dear friend and Christian brother Athill has entered into his rest, and is now a glorified spirit, exchanging prayer for the never ending office of praise to him who has redeemed him from among men. He ascended to his risen Saviour a few minutes before six o'clock on *Easter-Day* (19th April), and, blessed be God, death had to him 'no sting; for it was taken away, both spiritually, and also as far as the frail body was concerned, for his end was perfect peace and composure, and 'at the moment of yielding up his last breath he was engaged in prayer to his God, distinctly heard by us, his hands locked together in his usual way of praying. I can truly assure you that his senses never have forsaken him: he was thoroughly collected through his illness, and preserved to the last the most wonderful composure. He viewed death and the thoughts of being in the presence of his Redeemer like a real Christian and true believer. May he be now enjoying that bliss—now that he is entirely free from sin and sorrow; our inseparable attendants here below, and the destroyers of our peace all through our journey. These his sainted spirit has lost all connexion with, and his song of praise and fulness of joy have begun which are to last through all eternity"! So writes dear Mrs. Athill, who has been ill since the departure of her beloved son, and did not wish any one but herself to communicate the affecting tidings to me. I feel that I have lost a friend whose prayers I am assured have sometimes ascended to the throne of grace for me and mine. The cherished hope of seeing *him* and profiting by his society is now at an end, but I humbly trust we shall meet in the blessed society of the spirits of the just made perfect; and, so far as he is concerned, his friends have nothing now to do but to rejoice, although to his family, his death is a sore bereavement".

The above extract affords an animating proof of the all-sufficiency of divine support in the hour of death. It is not remarkable that unconverted men, who are unawakened to a sense of the evil nature and demerit of sin, as well as the holiness of God, and the inflexibility of his justice, should sometimes meet death with great apparent tranquillity, for it is spoken of in Scripture as a part of their character; but, that Mr. Athill, with the clear and enlarged view of these things which he had so long possessed, should be raised above every fear, and encounter death with calm composure, is another happy illustration of the power of faith in Christ, who by one offering of himself has made atonement for sin, and ransomed his people from the condemnation of their guilt.

From the brief and hurried outline that has now been given of Mr. Athill's life, and from the development of the feelings of his heart under a considerable variety of circumstances, the reader will have been able to form a general estimate of his character; but it may be well, in the conclusion of this

biographical sketch, to attempt a still fuller delineation of our departed friend—to arouse dormant recollections—and to exercise the mind afresh in the renewed contemplation of that character in which, in every relation of life, there were so many excellencies, and which, as a whole, presented much worthy of both our admiration and imitation.

To speak of him with propriety, and the probability of advantage to others, in the interesting and close relationships which he united in his own person, of a *Son*, a *Husband*, and a *Parent*, would require to have enjoyed a more lengthened and familiar intercourse with him than ever fell to the lot of the writer. But still, enough was seen, and enough is known, to say, that as a *Son* he was warmly affectionate, respectful, and dutiful. He cherished the tenderest solicitude for his beloved parent—her best interests, both temporal and spiritual, were subjects of his deep concern, and not unfrequently of his most interesting and serious conversation; and as he had opportunity so he laboured to promote both these important ends. As a *Husband* it is believed that it is not the bias of strong affection that prompts to say, he was such as might well be exhibited as a pattern to most men in the married state. It is true he was singularly blessed in his partner, for Mrs. Athill possessed in a rare degree those peculiar endowments of mind which highly adorned her character as a wife and a mother, as well as that disposition generally which was so much calculated to endear her to her husband. Considering Mr. Athill as a *Parent*, his character is marked by the tenderest affection for his offspring, united with singular judgment and good sense in bringing them up. His fondness for them was great, but it did not betray him into those errors which are seen in some who cannot bear to cross their children's will on any occasion, but from mistaken tenderness grant them every wish and gratify them in every extravagance, to the great risk of confirming them in habits of self-will and obstinacy. He felt conscious of the importance of making right impressions upon their minds at an early age, and of guarding them against the influence of those that were evil. He knew too the strong tendency there is in all children to self-will, and to desire those things which are natural enough to them to long for, though often unsuitable, and which, when always indulged, confirm in them a habit of crying for every thing they see. It was therefore an established principle with him to cross their wills whenever his judgment shewed him the propriety of doing so, and in this he was particularly judicious. As a happy consequence of this, his children grew up with habits and manners far superiour to what are usually seen at the same age, and while they were extremely lively, and always playful, they were so well behaved that every thing in the house might be safely left in their way; and it was quite delightful to witness the propriety of the little things at table. Instead of crying for every thing they saw, as some do, they were always quiet, and when their father was absent, if asked if they would have such or such a thing, they would sometimes say, "No, papa does not give us that, and would not like it". And all this, which some may think has too much the air of being the effect of rigid discipline, was so tenderly wrought upon their infant minds, that it stood not connected with feelings of slavish fear, but of the warmest love to their dear father. Feeling the vast importance of imparting to his children a right knowledge of God, and their relation to him, Mr. Athill early instructed them in the first general truths of Christianity; and well knowing that success could attend his efforts to lead them aright, only as God gave his blessing, which never can be expected but as it is sought by prayer, not only was he himself earnest with God on their behalf, but also taught them in their tenderest age to lisp with their infant lips their supplications to their heavenly Father.

It is recorded of Mary, the eldest, that on one occasion, soon after the death of Mrs. A., at which time she must have been about five years old, Mr. Athill being from home, and not returning till long after the usual hour of her being put to bed, found to his great surprise that she was still up, as she had resolutely refused to go to bed till her papa came home to hear her repeat her little prayer. This shews, at the least, the deep impression of right and wrong which this habit had early made upon her mind.

Careful to avoid any counteraction of his own plans, he was particular in keeping his children separate from most others, and objected to their going out on those little visits which children occasionally make. It is believed that some may have thought him injudicious or unnecessarily precise in this; but it is probable that those who know most of their own hearts, of human nature generally, and feel the responsibility of "training up a child in the way he should go", will agree that he acted with propriety. Perhaps a still less questionable point was the anxiety he always felt to leave them as little as possible alone with the natives. This was a matter in which Mrs. Athill was most rigidly particular. After her death it became impossible always to avoid it—that the subject is one of paramount importance, every Christian will surely allow; for if the heathen do not teach Christian children any thing positively evil, we know that they cannot impart to them any thing that is good, and that, in many instances, they do teach them much that is pernicious, must be pretty generally granted.

As a *Friend*, Mr. Athill was warm, sincere, unwavering, and unreserved: and viewed in this relation there was a delicate thoughtfulness about him which shewed itself in various ways and in little things wherein he conceived that he could be useful and add in any degree to the comfort of those to whom he was attached. As his friendships were usually founded on the pure principles of Christianity and fellowship in the Gospel, so they rested on a basis not easily shaken, and were not chilled by time or absence, and consequently there existed between him and his Christian friends a sacred chord of sympathy, which men of the world have never struck, and the sweetness of whose vibrations they have never experienced, and will not believe.

Another important relation in life which Mr. Athill sustained was that *of a public servant*, and to his character in this respect there must be many witnesses. To them it may be safely left to speak, and to declare if he was not always active, diligent, and faithful. The object at which he steadily looked was his duty—it was entrusted to him—it was to be done, and to be done well—hence, private motives tending to ease or enjoyment were thrown out of the consideration whenever they clashed with the object at which he aimed. That he was most strictly conscientious in abstaining from every advantage within the compass of his office, that might be deemed perfectly justifiable in the spirit, though forbidden by the letter, of his instructions, that so he might keep a conscience void of offence towards God and man, the writer is bold confidently to affirm. In his mode of carrying on his duties he was kind and gentle to those around him. Although continually exposed to annoyance from the sloth, subtilty, or duplicity of the workmen and people of so large an establishment as was under his charge, he bore with these with much temper, while he watched with vigilance, and resisted with firmness against fraud and deception.

It has been too commonly said that Christianity, that is, vital, influential religion, spoils a man for public service, and especially for a military life. But while this assertion is repeatedly echoed by one after another of those who dislike true religion, it pleases God to raise up, as repeatedly, witnesses, who by their lives prove either the grossness of the error of those who know not what vital Christianity is, or the baseness of the slander of those who knowing, hate it. And surely among the many who have thus appeared on the Lord's side, our friend may stand as a prominent witness. In what was he deficient when viewed in relation to the duties with which he was entrusted?—In what was he unfitted for the performance of every lawful duty of the military life?

That such charges however are not always honestly made against Christian officers is really believed. The offence taken is not against them as negligent of their duty or careless in the performance of it, for they are commonly censured for puritanical strictness; but in truth the offence is taken against their religion, and the practices from which it has led them to separate, and the line of conduct it has influenced them to adopt. The man is now no longer the jovial companion at the mess table, nor the support of the card party—he is no longer the leader of this or that worldly sport—nor can he now smile approbation nor advocate the indecent jest or profane oath. Now his

presence is an unwelcome check, and his consistent life a reproof. It is not the *man*, it is his *religion* they dislike:—it assimilates not with their own lives, and hence without censuring themselves they cannot admit it to be suitable to the profession that he follows.

Thus in every situation Mr. Athill most respectably sustained the character of a consistent Christian. Indeed he was a man of such tried and deep experience of the *power* of the truth in his heart, as could not fail to embody it in his life. There are many who make a profession of the gospel of whom we are bound to believe all things, and to hope all things, but whose experience appears so superficial, and their lives so unmarked by decision, that at any time their fall would not be matter of surprise, however affectingly it might be a subject of regret; but in our friend there always appeared, to those who best knew him, that activity of living principle which gave the surest indication of the depth and firmness of the root.

Although it will have been remarked in the extracts from his correspondence that he constantly lamented the weakness of his principles and the consequent unfruitfulness of his life, it will have been also noticed that he had no mistrust of the work which God had wrought in him, or of his acceptance of God in Christ. And this he would occasionally express in conversation. "I do not doubt", he would say, "of my salvation, that is not what distresses me; but it is the strange inconsistency of my life, my continued short comings, and the want of love and devotedness to the Saviour that perplexes me and robs me of my peace". Thus in him divine light made manifest those corruptions which darkness shrouds and conceals. Another cause of complaint against himself, which was derived from the same source, was for sloth and want of activity in redeeming time, when in truth he was an active and a very diligent man. And yet these complaints were not made against himself in hypocrisy nor in affected humility, but in proportion as his enlightened mind discovered more of the shortness of time, the rapid approach of eternity, and our extended obligations to God and man for Christ's sake, so did he feel the number and weight of the duties that lay upon him, and his own insufficient strength to perform them. And herein lies the difference between the Christian and the man of the world—the one seeks to kill time—the other feels that he can never sufficiently redeem it—the one lives wholly in sin, derives his enjoyment from the free indulgence of it, and yet counts it as nothing in the sight of God,—the other, although holy in his walk and conversation, has attained, in a life of communion with God, such ideas of infinite purity and infinite holiness, that he sees with painful clearness his own unmeasurable distance, and his own inward defilement; and while others perhaps admire him as a Christian of no ordinary attainments; he secretly bewails himself as a most unprofitable servant. Thus while impenitent sinners often speak of their good hearts, the very holiest of men are always the most explicit in their acknowledgments of sin and inward corruption.

Mr. Athill, though naturally a lively and very animated man, was, as a Christian, very contemplative. This was often shewn by his introducing subjects of Scripture, &c. in private conversation, which he would incidentally observe had occupied his mind during a ride on horseback, or some other such situation, and he would commonly meditate thoughtfully over subjects that had been discussed at previous religious meetings, and refer to them again in future conversations, or make them the matter of a little note to resolve any doubt or to remove any wrong impression, or any thing in the least degree offensive, which he would imagine he might have said. His whole conduct was indeed marked by benevolence and kindness. When greatly annoyed by the gross behaviour of the natives around him, he would say, "I am effectually kept from being hard or severe with them by the consciousness of what I am myself"; and truly his mind appeared to have been so constituted by nature, so modified by education, and so refined by divine grace, that it was not possible for him to be familiar with any thing gross or low. His whole conduct was marked by great delicacy and sensibility; but if any one trait was more conspicuous in his character than another, it unquestion-

ably was humility; and this gave a lustre to every thing else. He possessed a very happy and agreeable conversational talent, and always clothed his ideas readily in pleasing language. Sometimes indeed, when warm in the discussion of his interesting subject, his ideas seemed to flow faster than he could clothe and express them, and occasionally there was a seemingly pertinacious adherence to one side of an argument, and a quick and ardent manner of explaining or enforcing his views, which he imagined he had not clearly exhibited, that might have given to those who did not know him ideas of a state of mind contrary to that humility which he really possessed in a great measure.

He took great pleasure in all public and social religious exercises; and also enjoyed in a high degree undisturbed conversation with a Christian friend. At such seasons his conversation was truly delightful and instructive, from the deeply experimental nature of his discourse. "Often", said one friend, in writing of him to another after his decease, "often has midnight found us strolling up and down, after we had left your house, engaged in the sweetest conversation on those things that concern our everlasting peace. I never knew,", says the same writer, "a Christian so jealous over himself, or one who preserved so tender a conscience".

Another friend who was personally acquainted with him at the time when he was led to the knowledge of the truth, speaks of the strong conflict in his mind at that important season, and justly brings it forward as an illustration of the firmness and decision of character which were so conspicuous in our friend throughout his whole course.

Numerous other incidents might be recorded, and other minor traits of character exhibited, but enough has been said to show *the power and permanent influence of divine truth upon the human mind,* so happily illustrated in all Mr. Athill's experience. To shew this is the design of the above sketch; for let it not be supposed that the new doctrines he embraced, nor the high tone of feeling in regard of eternal things which he cherished, nor the peculiar line of conduct he adopted were the result of the exercise of mere natural reason, nor the decision of mere natural judgment, nor the working of mere natural affections, but rather the fulfilment of the declarations of Scripture concerning the regeneration and conversion of the soul, as essential to salvation. Various are the shades of character thus formed (always of course partaking more or less of the general natural character of the individual), but all owe their blessings to one source, and all partake of one general conformity—for there is but one Lord, one faith, one baptism. It is the Spirit of God bestowed for Christ's sake which, through the instrumentality of the Holy Scriptures, quickens the soul, illuminates the understanding, guides the judgment, and refines, and elevates the before gross and low affections. And as it brings the soul into a new and happier relation with God, so it forms the man to a new and better character. Of such truths the life of Mr. Athill affords a holy illustration. In him may God be yet glorified, making his experience effectual to the further diffusion of the knowledge of the truth as it is in Christ Jesus, and by the saving conversion of many readers may *they* obtain the blessing, and *he* the praise.

THE POWER OF DIVINE GRACE, EXEMPLIFIED IN THE LAST HOURS OF PRIVATE JOHNSON, WHO SUFFERED DEATH AT CANNANORE, ON THE 7th JULY, 1829.

To the Editor of the Oriental Christian Spectator.

SIR,—From amongst the many dispensations of an all-wise being which daily surround us, there are none perhaps better calculated to arrest the attention of the mind, than that of the repentant sinner, once known to us as dead in trespasses and sins, turning from lying vanities and follies to serve the only true and living God: thus exemplifying, by his life and walk, the freeness of divine grace, as set forth in the parable of the labourers in the vineyard. (Mat. xx.) From that parable we are taught, that even at the eleventh hour labourers are not only invited, but called to enter and labour in God's vineyard, that in due time they may receive that recompense of reward that passeth not away; and thereby magnify the exceeding riches of God's love and grace, in not only enabling the penitent guilty to exclaim—"One thing I know, that whereas I

was blind, now I see"; but to feel that peace springs alone from an interest in the all-sufficient atonement made by HIM who has declared, "Because I live, ye shall live also". A striking example of the mighty power of grace to produce this blessed peace, even in the mind of a condemned criminal, was recently exhibited at Cannanore, in the last hours of private Johnson, H. M. 54th Regt. who suffered death in July last, under the sentence of a general Court Martial; and I now beg to offer, for your miscellany, the following brief account, as conveyed in a letter from a Christian brother and officer of that corps to his friend. He writes—

"The late prisoner Johnson was enabled to bear a strong testimony of the full assurance of the hope that was in him: his last words were —'I know I am at peace with God through my Redeemer's blood. Lord Jesus, receive my spirit'! He suffered on the morning of the 7th July last, and the same day, at noon, his body was consigned to its kindred dust, there to remain until the morning of the resurrection, when it shall be raised a spiritual body, to re-unite with his more glorified spirit;—for I have not a doubt that he obtained remission of sins, and is now singing the praises of Redeeming Love before the throne of HIM who redeemed him by his own blood. Soon after we parted, I proceeded to Cannanore Fort, and found him in the same happy, rejoicing spirit. Three of his brother comrades remained with him an hour prior to that mournful occasion, and I imagine it will scarcely be possible for them to forget his concluding earnest expostulations with them, to live no longer regardless of their souls, and of eternity. He warned them that they were in the road to hell, and pointed them to the Saviour, who, from his own experience, he assured them was faithful to perform to the uttermost *all* he has promised;—he made them engage, over and over again, that they would always attend a place of worship, and gave them each a bible, desiring the two who could not read to get some pious comrade to read it to them. The whole leave-taking was a continual exhortation, and though I did not remain inside, I could hear him engaged in prayer. He prevailed upon one of them to remain and receive the sacrament,* which most comfortable ordinance was shortly afterwards administered by the Chaplain. On reading the peculiar prayers and blessing to the condemned, the prisoner was much affected. He returned afterwards to his cell, and at 7 o'clock the Captain of his company, Capt. Walsh, with several pious friends met in the cell, in which I passed at that time 2½ hours, the most delightful of my life. We sung several hymns, read each a chapter, and one of the Rev. Gerard Noel's sermons. The prisoner continued some time in prayer, and truly it was a privilege to hear him, so purely scriptural was every sentence, and so beautifully put together. Oh! what teaching is like that of the Holy Spirit, and would that I could remember the half of his prayer. Oh! how earnest were his cries in the behalf of his poor comrades, that they might not know by sad experience what is meant by 'the worm that dieth not, and the fire that is not quenched.' He besought a blessing on those who had been kind to him, that their graces might be increased, that they might be as a city upon an hill that cannot be hid, that all attempts for the conversion of sinners might be largely blessed, and lastly, he broke forth into loud praises for the mercy that had been vouchsafed him a most wretched sinner, declaring, that he believed the word of promise, and had sure confidence in the merits of his Saviour. He also prayed that as his hours decreased, his faith might increase, so that he might depart, saying with Simeon of old, 'Lord now let thy servant depart in peace, since mine eyes have seen thy salvation'.

"The joy and peace that beamed in his countenance the last few days of his life, and which even death did not destroy, I shall never forget. Captain W. was with him again at four on the morning of his execution. He found him in a sweet and tranquil sleep, and there was no difference in his manner from that he saw on the preceding days. He read the xxii. Luke, and the xiii. xiv. xv. and xvi. John. There was a delightful calmness in his voice, which was not quite so high as before. He said, 'O how thirsty I am'. Capt. W. replied that he had brought him some tea and some bread. He said, 'Forgive me, Sir, I would rather not take any thing'. Upon his pressing him, and saying he ought, as he would have much fatigue to go through, he said he had the preceding day promised to himself that he would not take any thing. Capt. W. then saw, that in imitation of his dying Saviour, he had resolved the memorials of his love should be the last things to pass his lips. Let no one call this superstitious;—it was, I am satisfied, his resolve in perfect simplicity of heart, and in my eyes a beautiful trait, for I know with what longing he had desired to commemorate his Saviour's love. In conversation, all that now moved him was to see the distress of his comrades. 'This,' he said, 'I own does quite unman me'; but he quickly observed, to my reply of its being painful to withstand,— 'What have I now to do with comrades or friends? My only business is with eternity'. I had previously explained to him all the ceremony for the mournful occasion, that he might be the calmer, and that nothing might come upon him unawares. On observing to him that a few short struggles, and he would

* If this person was at this time warned of being "in the road to hell", he was surely improperly entreated, before his penitence was manifested, to receive the sacrament of the Lord's Supper, of which the unworthy partakers only "eat and drink judgment to themselves".—*Ed.*

be in heaven: he replied, 'What! did not my Saviour hang upon the tree three long hours in agony inconceivable, and not for his own desert; and shall I, vile sinner, dare to murmur at a few moments' suffering? Oh no! no'! I prayed with him, and in the midst the morning gun fired, but not a move did he make. I was obliged to conclude rather abruptly, for he was to quit the Fort at half past five o'clock. I said, 'Johnson, I believe it is time for you to begin to dress'. His reply was quite cheerful—'*I believe so too*'—and he commenced with alacrity. A little after 5 o'clock, after my departure, two of his comrades came into the cell, when they joined with him in prayer. One of them has since told me, that the prayer he offered up at that time was impressive, fervent, and powerful, beyond all his former aspirations, and that in an ecstacy he exclaimed, 'What shall separate me from the love of Christ'.

"Capt. W. was appointed to receive the prisoner with the half of his company on the left of the square. He (the prisoner) told him whilst marching round he proposed reading some of the hymns he had selected for that purpose; but upon Capt. W.'s observing that his arms would be tied, he replied, 'I shall not be able to turn over the leaves'. Shortly afterwards, in the square, Capt. W. said, 'Well Johnson, how do you feel? I hope strong in Christ'. His reply was, 'I am very *comfortable, very happy*'. He then said, 'Do you not think, Sir, that as I shall be moving, and the band will make much noise, I had better not say any thing to the Regiment as I pass'?—to which Capt. W. replied, he had better not; saying soon after, whilst marching, 'Johnson, only a few more steps, and you will be in glory: rejoice in God your Saviour'. He replied, 'Yes Sir, a few more steps—*I do rejoice in God my Saviour. I am very happy*'. The Chaplain in attendance having given the prisoner the penitential psalms, he read them clearly and without faltering. On the procession having reached the fatal tree, under which was his coffin, and all the dreadful apparatus, the band ceased. Capt. W. then turned round to the prisoner, saying, 'Now Johnson, a very little more, and you will be at rest'. His step was firm, and he was much supported from above. The Commandant of the station now called out, 'Prisoner'! He came forward, and sprung upon the cart without assistance, and stooping down desired two of his fellow soldiers to take off his stock and unbutton his collar. He then shook hands with them and with Capt. W.; and at the same time turning to the subdivision of the company which had marched round with him, addressed them—

"'My Dear Comrades,—I hope that my fate will be a warning to you all, and cause you to leave off drinking; for you may now see what end it has brought me to,—it has caused me to hurry to an untimely grave one of my comrades, for which I am going to *die*. O! let me beg of you to leave off drinking, and seek the Lord; for drinking is the mother of all crimes. The Lord will be found if you will seek him. I have sought him and have found him to be a gracious and merciful God, and I die in peace with all mankind; and I firmly believe and I trust, that my peace is made with God, through the merits of a blessed Saviour; and into thy hands, O God, I commend my soul—O Lord Jesus, receive my spirit!—Lord Jesus, receive my soul'!

"He then turned to the man to put the fatal rope round his neck, which being done, and his arms tied closer, all quitted the bandy. I then called aloud, 'Johnson, thanks be to God who hath given us the victory through our Lord Jesus Christ'! and whilst I was saying it, he was launched into eternity! Thus departed one whom I am not ashamed to call my friend, my brother in the Lord,—and may he who alone can bring home effectually to our hearts any of his dispensations, grant that the scene I have lately witnessed, and the prayers in which I have joined, may make an abiding impression within me, and that a portion of Johnson's faith and holy confidence may be given me in my last moments, that I may be enabled, as he did, to rejoice in God my Saviour".

Thus suffered poor Johnson, at the early age of 22, a humble penitent, and now a saint in glory, clothed in the righteousness of a Saviour, whom not having seen when on earth, he loved; and who, in his Sovereign love, even in the eleventh hour, revealed himself when sought for, to the prisoner as he does not to the world, and is now not ashamed to be called his Lord and his God, forever and ever.

The peace of mind which the prisoner possessed to the last hour of his earthly existence, and which enabled him cheerfully to meet the King of Terrors under the most appalling circumstances, neither proceeded from his natural temperament, nor from ignorance of the enormity of his guilt before God, and of the awfulness of the unchangeable state into which he was about to enter; for, with deep contrition, he constantly acknowledged both his guilt and the justice of his sentence, as will appear from the following letters. These letters, transcribed by myself from the originals transmitted to me for that purpose, were written during his confinement in the main guard. But having sought the Lord in the spirit of David, he was enabled to cast his burden upon him, who in mercy and love not only sustained him, but enabled him calmly to walk through the valley of the shadow of death, fearing no evil. Such indeed was the happy death of one who observed what a blessed place the cell

had been to him, and that with truth he could assert his days there had passed most pleasantly, and that frequently the day had closed upon him before he thought it was half over. May his spirit of faith, like the spirit of Elijah, indeed rest upon the writer and upon the readers of this narrative, so that when each shall be called to pass over the waters of Jordan, each may then meet and unite with the deceased in singing praises unto him that loved us, and washed us from our sins in his own blood.

I.

"MY DEAR FRIEND,—I esteem it very kind of you for the warning you gave me, in not trusting on the Commander in Chief for mercy.—I will hope that you will do this *one* thing for me, which will do me the most important service, as well as yourself, which I trust by the goodness and mercy of God you may be enabled to do;—that is to pray for me, to the God whom I have so greatly offended, and not for me only, but for yourself, and all my comrades and friends.

"I own that my sentence is just, and submit to the will of the almighty God with resignation and composure. All my hope and comfort in this world is, that I shall be pardoned by my heavenly Judge before I depart hence, or else indeed I shall be lost forever. O! my dear friend, if you would but give it a serious reflection, and think of time and eternity—how short the former is, and how dreadful the latter,—think what my feelings must be when I call to mind, that I am so shortly to leave this world! If my awful situation will not make you turn to God, and implore pardon, what will? Excuse me for taking upon me to speak to you in this way; but remember our destruction was certainly by the fall of Adam; and that we are by nature children of wrath, and stand greatly in need of the mercy of God, by the blood of Jesus Christ, which the promise of a faithful God assures us cleanses from all sin. O, I entreat you to think of your Saviour, fly to him, implore pardon, and I will take upon myself to say to you, even in my dying hour, he will not refuse you; for he died to save all them that turn to God by him. It was his love for me that made him descend from heaven; and there is none other name given under heaven whereby we can be saved. I hope you will think seriously of what I have said to you, and pray to God to forgive me, and receive me to himself, for his name's sake. Good-bye, and may God be with you from this time, is the sincere prayer of

"Your affectionate

"JAMES JOHNSON.

"'Lord, make my faith and love sincere,
My judgment sound, my conscience clear;
And, when the toils of life are past,
May I be found in grace at last'.

"JAMES JOHNSON".

Written a long time before his sentence was known.

II.

"MY DEAR FRIEND,—I received your letter yesterday, and bless the Almighty. I desire to praise him more and more for his goodness and love to us unworthy creatures; for it is of the Lord's mercy we are not consumed, because his compassions fail not. I own I do not deserve the least mercy, because I have refused the calls and warnings of the Lord by his gospel so long; but blessed be God, I do not fear death, because I have a lively faith in his mercy through Jesus Christ my Saviour; for the Lord delighteth not in the death of a sinner, but rather that he may turn from his wickedness and live. He hath not dealt with us after our sins, nor rewarded us according to our iniquities; but like a father pitieth his children, so the Lord pitieth them that fear him. I hope God will give you grace to perform the good resolutions you have fixed your mind upon, for you will find it much pleasanter than the life you have hitherto led.

"Now I think you begin to find that drunkenness is but madness and folly, and oftener ends in sorrow than in mirth. You seem to say that you see your misery in neglecting your Saviour so long, and I believe you do; for it is written, 'How shall we escape if we neglect so great salvation'? Pray that you enter not into temptation.—Always go to a place of worship, and study your bible when you are at home, which will afford you great comfort; and pray to God to send his Holy Spirit to you, that you may understand it, for that is the word of truth, and nothing but the truth. Entreat your comrades to attend the house of God with you, and instruct them all you can in the knowledge of the truth. Never mind the men in the barracks slighting you for attending to the care of your soul; they will be brought to account for it by God himself. Indeed, the more you are reviled, the *more* happy you *ought to be;* for you will be rewarded hereafter for it. Read the fifth chapter of Matthew for your encouragement. Pray for me, that I despair not in my last moments. Once more I recommend you to that Saviour who hath said, 'Him that cometh to me I will in no wise cast out'. May God, of his great mercy, bring us to that happy fold, where we shall no more go astray, but be ever singing of his redeeming love to an endless eternity, is the sincere prayer of your affectionate and well-wishing friend, JAMES JOHNSON".

"*Main-Guard*".

III.

"CANNANORE, *4th July*, 1829.

"MY DEAR BROTHER AND SISTER,—I received a letter from my dear mother, dated ——. It gave me great comfort, although it met me at a time when I had a deal of trouble on my mind; but I was very glad to hear of all your welfare.

"Do not let the awful intelligence which I am going to tell you, trouble you, but fall up-

on your knees, and give God thanks for his many mercies to me, an unworthy creature. On the 3d of February last I was drinking with a few of my comrades, and unhappily, at night, being *intoxicated*, I loaded my firelock, and shot a Serjeant; one that was more my friend than my *foe*. He belonged to the same company as I did. I was immediately confined, and was tried on the 11th of June, and my sentence was made known to me on the 3d of July, that I was to suffer death on the 7th: to which I was already resigned; for I destroyed the image of God, and it was nothing but just that I should be swept off from the face of the earth. But I entreat you all to repent and beg forgiveness for all your sins from that God who hath said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest'. do not delay—but fall upon your knees while you have health and strength to pray, or you might be called out of this world very suddenly. I wish you to begin *now*, while it is day, or the night overtakes you, and death seize upon you; and then what would become of your poor souls? You must then know by awful experience, 'the worm that dieth not, and the fire that is not quenched'. But if you repent, I will take upon myself to say, in my last moments, that God will pardon you: for remember, that 'while we were yet sinners, Christ died for us'. I do not wish to distress you, but rather comfort you, as I hope this letter will. I know very well that no person can repent of himself; God must give you grace *first*, and he will if you ask him in sincerity; but when you pray, *'believe that you receive the things you ask for'*. 'Be not faithless, but believing'. Always go to some place of worship, and then, when you come home, pray to the Lord to bless the word home to your hearts. Keep your children from reading profane books, and make them study the bible. Comfort our mother in her distress, and pray for her, and the whole family. I confess I have been an undutiful son, but I hope my mother forgives me. I do not despair but what the Lord has granted me a free pardon; but the blood of Jesus cleanseth from all sin, and I die relying entirely on the merits of that blood. I have met with great friends during my confinement, and God be praised for it. I wrote to ———. I die in peace with all the world. I once more recommend the whole family to your Saviour.—Good bye—May God Almighty bless you, and bring you to his happy fold for his name's sake. Amen.

"JAMES JOHNSON".

Just before the execution of the prisoner, he put into the hands of Capt. Walsh a copy of that beautiful paraphrase—

> "The hour of my departure's come—
> I hear the voice that calls me home;—
> At last, O Lord, let troubles cease,
> And let thy servant die in peace".

which he had transcribed and learnt whilst in the cell

Happy Spirit! thy troubles have indeed closed for ever and ever.

Sir, your obed't Servant,

W. W.

Ootacamund, March, 1830.

"They that are whole need not a physician; but they that are sick", said our blessed Saviour to the Pharisees, when they were murmuring at his holding communion with publicans and sinners; and it is only those who feel the need of the grace of God towards themselves, that can rejoice in its blessings being freely bestowed upon others. By such persons only, then, will the preceding affecting narrative be received with interest; for others may deride the idea of that inward spiritual peace which appears to have been showered down in such rich mercy upon this penitent criminal.

Christianity enlarges the heart, and awakens new sympathies in the breast of man. The believer is taught to consider his fellow creatures as travellers with himself to eternity, and those he observes out of the road to heaven, he mourns over, and seeks, by prayers and entreaties, to bring again into the right way. It is with those, however, who, in the language of that incomparable allegory, the Pilgrim's Progress, have really fled from the city of destruction, he finds in every step of his journey a heart to beat in unison. Some will have been nearly engulphed in the miry slough of despond, or have returned from a wearisome toil up the hill of legality, before they have been loosed from their burden at the foot of the cross; and others will have had various experiences of the difficulties of the way, and of the Lord's goodness. Knit together in the bond of fellow suffering, they go on together cheered in the remembrance of their deliverances, and know how to rejoice in one who appears, when loosed from his burden, at one step, to have reached the celestial gate.

But, if there are any who feel disposed to murmur at the free, sovereign grace of God, like the elder brother in the parable, and who now surrounded with the externals of religion, think that they possess that inward peace which shall not fail them in that awful hour when the things of this world are closing upon them, let them strive to realize

a summons to appear before the bar of their Maker made upon them, as it was in the instance before us, upon one in full possession of all his faculties unbenumbed by disease and languor. On what would they declare their confidence? They have not, with a thorough renunciation of self, made the Lord Jesus their hope and their trust, their strength and their Redeemer, or they would not rebel at the gift of mercy to a fellow perishing sinner,—and would not every other trust fail them? How would horrors darken around the brow of each one of them as every successive thought, glancing upon their mind, exposed the rottenness of one and another of their props on which they had been leaning, and they found themselves left at last to the wrath of a God of infinite holiness and justice, unshielded by the covenant of grace!

We would caution all those who read this narrative, against yielding to the fallacious hope, that there is time enough to repent hereafter. The same standard, the word of God, from whence alone comfort can be drawn, equally warns the impenitent, that there is a day of God's retribution;—a day, when, because they have set at nought all his counsel, and would none of his reproof, —he will laugh at their calamity, and mock when their fear cometh; when their fear cometh as desolation and their destruction, as a whirlwind. The long suffering mercy of God gives space for repentance to all, and the door of mercy is yet open,—may none who read this reject its offers till it be closed upon them forever.

SECOND LETTER TO A FRIEND ON THE REIGN OF CHRIST.

MY DEAR SIR,

Before entering on the consideration of the direct testimony afforded to us by Scripture on this subject, I shall give a brief statement of the opinions of some of the most important writers who teach that the Saviour will be personally present with his people on earth during the millennium.

The following passage respecting the opinions of some of the Fathers is taken from the essay of a learned commentator. For the sake of distinctness, I have somewhat abridged it, and altered the arrangement. "The ancients generally consent in this", says Dr. Whitby, "that Jesus Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. Papias, the first assertor of this doctrine, declares, that 'it shall be a reign of Christ bodily upon earth'. Justin Martyr tells the Jews, that they should then 'see him whom they had pierced, and this in that very place of Jerusalem where they had crucified him; and that both they, and Christians, should then be gathered together, and rejoice with him'. Victorinus saith, 'this is that true Sabbath, in which Christ is to reign with his elect', and Lactantius, saith expressly, that 'he shall be conversant with men a thousand years'. Irenæus seems not so clear as to this matter; yet he declares, 'the just shall reign on earth, increasing by the vision of Christ; for', saith he, 'Christ will be every where seen, as men are worthy to see him'. That which seems most expressly in him to relate to this affair, is this, that discoursing of our Lord's promise, to drink new wine with his disciples in the kingdom of heaven, he declares, 'this cannot be done by him, whilst he remains in those celestial regions'. But Nepos was express in this, that after this resurrection, the kingdom of Christ was to be upon earth a thousand years; and the saints were to reign with him in pleasures, or faring deliciously there: and, therefore, Dionysius saith of him, and the brethren that magnified his book, that 'they had no sublime or magnificent thoughts of the glorious and divine advent of our Lord, or of our resurrection, and our gathering together, and assimilation to Christ; but hoped then for little and mortal things, and such as men now hope for in the kingdom of God'.

"The ancient Millenaries generally held, that the temple, or the city of Jerusalem, should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years. So Justin Martyr tells the Jews, that 'the believing Gentiles should then dwell in the holy mount, and that they should acknowledge him in the same place of Jerusalem where they had crucified him'. He confesses also to Trypho, that the place of Jerusalem should be built, and that the saints

should spend a thousand years in Jerusalem, *built, adorned, and augmented, and that all Christians entirely orthodox knew this would be so; and, therefore, they all, saith he,* 'expected Christ to appear in Jerusalem'. 'In the times of that kingdom Jerusalem shall be built', saith Irenæus, 'and the Jews shall be restored to the land he gave to their Fathers'. 'Christ shall build the holy city', saith Lactantius, 'and there shall be the reign of the just for a thousand years'. St. Barnabas is very positive, that 'the very temple which was destroyed by their enemies, should be rebuilt gloriously'. 'They feign to themselves', saith Origen, 'that the terrestrial Jerusalem should be rebuilt with precious stones, and that the aliens shall be their servants to rebuild it'. Hence Dionysius of Alexandria, derides their 'Golden Jerusalem upon earth, adorned with jewels, and the restoration of the temple'.

"They held, this resurrection was not to be confined to the Martyrs only, but that all the just were then to rise, and reign with Christ. This Justin Martyr confesses, touching all Christian people, all the believing Gentiles, and the just progeny of Jacob in the fore cited places. Irenæus frequently declares of the just in general, that 'they shall arise to inherit the promises'. Tertullian affirms, that 'some shall rise sooner, and some later, but that all the just shall rise within the time of the millennium'. 'This millennium', saith Lactantius, 'belongs to all the just which ever were from the beginning of the world'.

"Moreover the ancients extended this reign, on earth, not only to the dead, but to the just also who shall be then alive at this first resurrection; this being a necessary consequence of the former doctrine, that this millennium belongs to all the just. Thus Irenæus, amongst those who are to enjoy the millennium, reckons those whom the Lord shall find in the flesh, expecting him from heaven, who having suffered tribulation, did nevertheless escape the hands of the wicked. 'Then they that are found living, shall not die', saith Lactantius.

"They all declare, they shall then fare deliciously, and shall enjoy the richest wines and most delicious fruits, build houses, plant vineyards, and eat the fruits of them. Thus Justin Martyr understands those words of *Isaiah of the millennium, viz.* 'they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them'. And Irenæus saith, 'they shall have a table prepared for them by God, who shall feed them with dainties'; adding, that the promises he had cited, do signify the banquets they shall have upon the creature; hence doth he tell us of the prodigious clusters of grapes, and ears of corn, and the vines, the earth shall then bring forth. 'The earth', saith Lactantius, 'shall open its fertility and of its own accord produce fruits plentifully; the rocks of the mountains shall sweat with honey, wines shall run down with streams, and the rivers flow with milk'. Of this opinion, doubtless, was Tertullian, in his book, and Nepos, 'who promised', saith Dionysius of Alexandria, 'a thousand years of corporeal delights on earth'. Accordingly Gennadius saith, in the divine promises, 'we believe nothing concerning meat and drink, as Irenæus, Tertullian, and Lactantius teach from their author Papias, of the reign of a thousand years with Christ on earth after the resurrection', and 'the saints reigning deliciously with him', as Nepos taught. St. Austin therefore saith of this opinion, that 'it might be tolerable, if they mentioned any spiritual delights which the saints might enjoy by Christ's presence; but since they affirm, that they who then rise, shall enjoy carnal and immoderate banquets of meat and drink without modesty, these things can only be believed by carnal men: and because all this plenty could not be procured and enjoyed, these houses could not be built, nor these vineyards planted, nor these wines brought into the fat, nor this corn into the barn; threshed, ground, and made fit for these new-raised inhabitants, without hands: the ancients have made provision for this also, *telling us,* that they shall be such as lord it upon earth'; and therefore Irenæus saith, 'that which was spoken to Jacob, the nations shall serve and princes shall bow down to thee, Gen. xxvii. 27, 28. without all contradiction belongs to this millenary kingdom'. 'The nations shall not utterly be destroyed', saith Lactantius, 'but some of them shall be left to be triumphed over by the just, and subjected to perpetual

slavery'. 'They think', saith Origen, 'that aliens shall be given them to be ministers of their delights, who shall either serve at the plough, or be their masons and carpenters to build up their fallen city, and they suppose they shall have of their provisions to eat, and have dominion over their riches, so that they shall come and offer to them gold, and frankincense, and precious stones'.

"And because men can hardly do this business without beasts, the ancients have made provisions of them also, subjecting to them not only sheep, and goats, and oxen, or bulls; but wolves, and bears, and leopards, and lions, which, with all other animals, saith Irenæus, shall be then subject to man. And that the doctor may not be at a loss for the production of these beasts, Stephanus Gabarus informs him, the doctrine of the ancients was this, that 'the just shall rise first, and all those living creatures with them'.

"In their millennium, they were not only to feast and junket it, but also to beget children. On this subject numerous testimonies can be produced. Methodius is the only person who denies they shall be thus employed after the resurrection".

I have at present before me a considerable number of extracts from the Fathers which corroborate the statements of Dr. Whithy; but instead of adducing them, I shall give the testimony of Dr. Lardner, whose acquaintance with ancient ecclesiastical history was minute to an extraordinary degree. "And it must be owned", says this distinguished author, "that the Orthodox Chiliasts, or Millenarians, do speak of a thousand years reign of Christ before the general resurrection; which good men, having been raised up from the dead, should spend on this earth; when there shall be an extraordinary plenty of the fruits of the earth; when also they shall feast upon them; when Jerusalem shall be rebuilt; when likewise there will be marriages and bringing forth of children: but that they received marriage and fruits of marriage to belong to any of the raised saints, does not appear to me a clear point. Origen and some others, speak as if this was the expectation of the Chiliasts, even of such as were orthodox, as it seems, of some at least of them: which Origen therefore mentions with great concern of mind, being apprehensive that such an opinion, if known by the heathens, might be a reproach upon the Christian religion. And St. Jerome, immediately after the words just cited from him, insinuates the same thing of the orthodox Millenarians of his time: for which reason he reminds them of the saying of our Lord and Saviour, Matt. xxii. 29, 30. 'Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God'. Jerome writes to the same purpose in another place of his commentaries upon the same prophet: but Irenæus, and Lactantius, who were Millenarians, do not express themselves in that manner: what they say is, that at the time of the first resurrection there will be found some good men living upon the earth, and that of them, in the space of a thousand years, shall be born a numerous race, a godly seed; over whom likewise the raised saints are to reign, and by whom they are to be served. Pleasing delusion"!

From the statements which I made in my last letter, you will not be surprised that, in this connexion, I make no allusion, to the particular opinions of the German Anabaptists, and the English Fifth Monarchy men. It is more interesting to remember that Meade, one of the most able writers on prophecy, while he admitted that the risen saints will reign on earth during the millenium, was ultimately led to abandon the opinion, which he once entertained, that the Saviour will be personally present with them; that Dr. Burnet held that the millennium was to take place after the general conflagration of the world; and that the cotemporaries of Dr. Whitby generally differed from the ancient writers in their sentiments respecting the alleged carnalities connected with the millennium; and that they held that the first resurrection was to be peculiar to the martyrs.

It is extremely difficult to understand the precise systems of the recent supporters of the personal reign. In the statements which they have given, there is much contradiction, and great confusion, and obscurity. There is reason to believe, that in a great measure their own sentiments are as yet in a state of crudity; and that they feel the necessity, for

the sake of preserving themselves from the scrutiny of their opponents, of declaring themselves with vagueness. Mr. Irving has spoken and written with more openness than many of his associates; and to him, we must principally look for a statement of the question. The following extracts are taken from his work entitled BABYLON AND INFIDELITY FOREDOOMED OF GOD.

"Christ's humiliation did accomplish the condemnation of sin in the flesh, and the conquest of sin in his strong-hold of the grave; but the condemnation of sin in the world, was reserved for his revelation from heaven with all his holy angels. This treading of the wine-press in Bozrah, is that conquest of the world, as is declared in the sequel of that prophecy, and the re-establishing of his people upon the thrones of the earth, who have heretofore been crushed beneath their footstool.***That no doubt might be left in a matter so important as this, who are to be the companions of Christ in his glorious victory over all his enemies, one of the elders put the question to John, 'What are these which are arrayed in white robes? and whence are they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb'. But now they are set upon white horses, as coming to triumph with their triumphant head, according to all the promises of the gospel, that if we suffer with him, we shall also reign with him.***'*And out of his mouth goeth a sharp sword, that with it he should smite the nations*': which shows us the end for which he rideth forth in warlike state, to fulfil his threatening made against the church of Pergamos, and against all who reject the proffered mercy of the Gospel; upon whom, his first action is to fight against them with the sword which proceedeth out of his mouth; that is, to bring upon them all the curses which are written in this book of revelation, against the enemies of God and his Christ.***They are not to be utterly destroyed in the holiness of his wrath, but, it may be, a generation of them as of Israel; and, for the rest, who will not yield to his glorious government, or bow the knee to his most honourable law, and acknowledge him as the WORD OF GOD, he shall rule them with a rod of iron, as he hath ruled the Jews, since their dispersion: so that THE WORLD shall then be the houseless, homeless pilgrim, and THE CHURCH, the possessors of the earth, when the government shall be upon his shoulders, and he shall be called the Prince of Peace, —until, after a long season of blessedness, when Satan shall tempt the nations once more to take arms against the Lord and his anointed, they shall be consumed with fire; and sin, and death, and Satan, utterly made an end of, in the lake that burneth.*** There can be no doubt, that the second coming of Christ is attended with the resurrection of them who sleep in him, who are thereafter to inherit the earth, and reign with him on the earth as kings and priests. ***After the battle of Armageddon hath broken the captivity of the church, and she is at liberty to enter into her rest under her Divine Conductor, it may be found necessary that the carcasses of that generation, from the exceeding hardness of their heart, should fall in the wilderness, and not they, but their children, be permitted to enter in. And the years which occur, between the event of Christ's coming in the battle Armageddon, and the commencement of blessedness, may be occupied in raising up a generation of believers,—believers by faith, not believers by intellect, as the main body of the Church at present is, alas! found to be.***It is to be observed, in reference to the captivity of Satan in the bottomless pit, that he is to come forth from it at the end of the thousand years, for a little season to be loosed out of his prison, in order to tempt the nations which dwell in the four corners of the earth. Whereby we are taught, that there will still be a remnant and residue of unbelieving people dwelling in the corners of the earth; of whose condition of contempt and calamity, we may, perhaps, have some notion, by the condition in which the Jews have abidden since the day that Christ came to their nation in judgment. With this difference, that the ruling nations, who have scourged the latter with their oppression, shall not scourge, with exaction and tyranny, those hewers of wood, and drawers of water, who survive the Gentile judgment, and prefer wickedness to righteousness, and trouble to peace: who shall be self-condemned, and self-tortured, by the sight of that beauty and harmony whereof they have cast away the love, and will look upon it, much as our master-poet hath represented Satan looking upon our first parents in the garden of Eden, while yet they abode in blessedness. But, forasmuch as the *infallible* condition of the saints doth not come till after the second death, when this dispensation is wholly accomplished, and the kingdom of redemption, administered by the Son during the millennium, is given up to the Father, it is manifest, that there must be a possibility of sinning and declining away from the allegiance of the truth and blessedness, which some will embrace, and dwell upon the earth in the most miserable condition of seeing holiness every where triumphant, and feeling themselves impotent to mar it, being unhelped of the master-spirit of deceivableness, and divested of all his masterly inventions. But the Almighty God, weary at length, even of this partial rebellion against his Son, and desiring wholly to accomplish the death and destruction of iniquity, and to translate the saints to infallible blessedness, yet willing, as always, before bringing terrible judgment upon the heads, even of the most wicked, to

make it manifest unto all who reverently observe his works, that both Satan, and the rebel nations, are worthy of the greater wrath, and more complete degradation, which is reserved for them,—doth loose Satan from his chains; who, nothing taught, and nothing changed, goes forth to confront with the saints and their King, those outcast nations of men, called Gog and Magog; who, nothing instructed by their present misery, but rather instigated thereby to the greater fury, trust to the wicked inspirations of Satan, and come up with the purpose of destroying that harmony and blessedness in which the earth had long lived, and to bring the chaos from which it had been redeemed. When, lo! the wrath of the Lord is kindled, and the hand which boldeth the thunderbolt is armed once more with fire, and these conspiring nations are consumed, and Satan, their instigator, who had inflamed them against the holy ones of God, is cast into the lake of fire and brimstone, where the beast and the false prophet already are, and shall be tormented day and night, forever and ever. Then cometh the last final act of God".

It is well known, that during the session of the General Assembly of the Church of Scotland, in 1828, Mr. Irving delivered a series of twelve lectures, as explanatory of his views. The following summary of his doctrines at that time, is taken from a paper in the Edinburgh Christian Instructor. In some respects it differs from the quotations now made; but there is no reason to doubt its accuracy.

"At Christ's advent, we are told, that all the enemies of God shall be destroyed, and all the saints shall rise in glory and incorruptibility, and all the faithful living shall be changed. Original sin is to be no more, and the tempter is to be bound during the whole period. But sin is to exist, notwithstanding, though we are not told how it is to originate, and it is difficult to conceive this, when there is to be no original evil propensity, and no tempter to evil. Now if any one be liable to sin, then all may be so liable, even those who, in the days of their earthly pilgrimage, fought the good fight and kept the faith. The Lord of Life is among them, as witness and judge, and sentence is immediately to be executed upon every sin. Of course there can be no escape, and no room for repentance; let there be but a single sin, and eternal death is the consequence. In such a state there must evidently be still a want of assurance of final perseverance and deliverance from sin and its consequences, and a constant dread of falling away. These certainly are circumstances, taking them all in all, which do not render the millennial much more desirable than the present state of the church.***The wide earth, and perhaps the whole solar system is to be replenished with those who reign with him in power and glory—they are to be clothed in spiritual bodies that resemble those of the angels in power and dignity, and to possess minds that resemble them in wisdom and knowledge—they are to be all one family, united together in their visible Lord and King—and this reign of triumph and peace is to continue for a thousand years".

In the "Dialogues on Prophecy", which is considered the master performance of the new prophetic school, the doctrines which seem most prominently to be brought forward differ in some respects from those stated by Mr. Irving. I regret that at present I have not a copy of this work before me. The following quotation, however, which is taken from a respectable periodical, refers to the subjects treated in it.

"Be it observed then, that one of the main points contended for in these conversations is this—that the *second* coming of Christ, or his *personal* appearance in our world, is *immediately* to take place—that 'this second coming in the flesh will be to the Jewish nation alone, and for the purpose of leading them in person into their own land', p. 103—that then will be (literally) fulfilled the promise which God made to David, 2 Sam. vii. 12, 13, that he would raise up Christ to sit on his throne—that the kingdom thus to be established is that which was foretold by the prophet Daniel, ii. 44, which is to break in pieces all the kingdoms of the earth—that the throne of this kingdom will be at Jerusalem, 'where the Lord shall reign over them in Mount Zion from henceforth and forever', Micah, iv. 7, and Psalm, cxxii. 2, 5. (p. 153)—that the Jews, thus restored, 'are not only a type of the New Jerusalem, but they are *the* New Jerusalem itself mentioned in the Apocalypse', (p. 167)—that when this event takes place 'the times of the Gentiles will be fulfilled', and an end, consequently, put to the present dispensation, which is that of the Spirit. Thus, 'as the casting off the Jews, and calling in of the Gentiles, was an offensive mystery to the former, so is the calling back of the Jews, and casting off the Gentiles, an offensive mystery to the latter, and this is the mystery which is declared as finished in Rev. x. 7, at the sounding of the seventh angel', p. 19".

In conclusion I may mention, that Mr. Simeon, of Cambridge, is of opinion that Christ will only occasionally appear to his saints during the millennium, in the manner in which he did on the mount of transfiguration. In my next letter, I shall proceed to the examination of the testimony afforded by Scripture respecting the opinions now brought

before your notice; and in support of the Spiritual Reign of the Saviour during the millennium. I remain, &c. J. W.

EXTRACT FROM A REVIEW OF BAYSSIERE'S LETTER TO HIS CHILDREN.

A little pamphlet has recently been produced in France, by an obscure and imperfectly educated mechanic, which has attracted more attention, and is likely to produce more effect in the conversion of Catholics to the Protestant faith, than many of those elaborate and learned dissertations in which it was the fashion of former times to engage. A saddler, of the name of Bayssiere, is its author; a member of the Romish Church by birth, who had received no religious education, and continued till his thirty-second year in profession a Catholic, but in reality a Deist. Still he attended the Catholic services; and though he would not communicate, he once consented to make confession, as a necessary preliminary to being married; and he looked upon Protestants as heretics: but he neither read nor believed the Bible. At this time his wife died; and partly from a desire to shew honour to her memory, partly from a suspicion that the prayers of the church might alleviate the sufferings of the dead, he determined to procure nine masses to be said for the repose of her soul. The priest to whom he applied promised, but failed, to perform them. Month after month he repeated his application, but in vain, the priest complaining that he had not time; and his tenderness for his wife made him very indignant at this supposed protraction of her sufferings in purgatory. At length it was suggested to him, that if he paid the priest in advance, he would probably be more successful: he tried the experiment, and it succeeded; the money was accepted, and the masses were said; nay, the good priest, who had no time to perform three, now benevolently wished to perform six, rather than return the change out of a six-franc piece which the poor man had presented.

Such an instance of cupidity startled Bayssiere, and led him to inquire whence the lucrative doctrine of purgatory was derived. He was not himself a believer in the Bible; but as he knew that the priests asserted that all their doctrines and ceremonies were founded on that book, he felt a curiosity to know what the Bible said upon the subject. While these reflections were passing in his mind, he suddenly recollected that he possessed a copy of the New Testament, in which he had learned to read, but which he had never opened after he was ten years of age. He eagerly seized it; and with that vigour and warmth of temperament of which his book furnishes several examples, never stopped, he says, till he had read it from the beginning to the end. His only business was with the doctrine of purgatory; and he disregarded every thing which did not bear upon that single point. He gives, with much artless simplicity, the result of his studies: he found nothing which made for, but much which made against, that doctrine; and he arose convinced, that if the Bible was to be the standard of appeal, there was nothing to be found in it in favour of that fabled intermediate state of departed souls.

It then occurred to him, that the pope must have invented this lucrative doctrine; and he in consequence felt resolved to know who the pope was. He had heard that he was the successor of St. Peter; that St. Peter was the head of the church; and that consequently the rights and prerogatives of St. Peter had devolved upon succeeding pontiffs. This he had heard in conversation, and from the pulpit; but he was now desirous of understanding what the Scriptures said on the subject. With the same ardour, therefore, and the same singleness of purpose as before, he sat down to the perusal of the New Testament; and reading, without intermission, from the first page to the last, he discovered that St. Peter had never preached at Rome; and had never, during his life-time, been recognised as the head of the church;—in short, that the whole system was an artful fiction, invented and maintained to procure gain or power to its authors.

"Thus", he says, "I discovered that these two primary doctrines of the Romish Church —namely, purgatory, and the supremacy of St. Peter and his successors,—had not at any rate been inculcated by the writers of the Gospel. Although, previous to this discovery, I had not been very zealous in the belief of these two points, yet I cannot tell you what interest I felt in the new ideas I had acquired. The New Testament, which I was still far from regarding as a Divine revelation, appeared to me a collection of precious documents, in whose authority I then began to feel some degree of confidence. Though I found this study novel and difficult to a poor uneducated artisan like myself, it was at the same time so attractive to me that I was induced to continue my researches". pp. 25, 26.

His next inquiries were directed to the doctrine of the real presence. His mind had always revolted at that essential article of Catholic belief: of all the tenets of Popery this had tended the most to alienate him from the Christian religion, of which he had been taught to consider it an inseparable part, and to force him into infidelity. Occupied exclusively with this subject, he again read through the New Testament. For some time he saw nothing that seemed to countenance the doctrine; but at length, meeting with the passage in St. John, chap. vi., on which the Catholics lay so much stress; "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you"; he thought the proof decisive, and was on the point of abandoning with disgust the record in which so palpable an absurdity seemed to

be promulgated. Further search, however, threw light upon the passage; and in the sixty-third verse, he discovered what he calls the key of the chapter. He saw that the expressions eating and drinking were used figuratively; and that they really signified nothing but "knowing Christ, coming to him, and believing in him".

Having thus disposed of the three capital peculiarities of the Catholic faith; and having ascertained that whatever might be their origin, it was not in the Bible; he seems for a considerable time to have remained satisfied with his discoveries, and to have pursued the subject no further. Two years passed, in which he devoted himself to his usual occupation; maintaining his family by manual toil, without ever thinking of consulting the Scriptures. But his mind had undergone a change: he had read the Bible, in order to gratify his curiosity; but unconsciously he had imbibed some of the impressions which the word of God is calculated to produce. After saying that he was not now without some idea of religion, and some little measure of its secret influence, he thus describes the doubts and the darkness which overshadowed his mind:—

"I am bound to tell you, my children, what was the real state of my soul at that time. I was in so deplorable a condition of blindness and ignorance, that sometimes I thought there was no God, but that he was an imaginary being; and sometimes confounding him with the works of his Almighty hands, I attributed divinity to the material world. 'The fool hath said in his heart, There is no God'; and I dare not deny that these words of David were for a long time, and even perhaps at the period of which I am speaking, applicable to me. But while I acknowledge that the natural corruption of my heart, and the bad books I had read, were in part the causes of the sad state I have described; I cannot help also attributing the greatest part of them to the abuses, the superstition, and the errors which disfigure Christianity in the Romish Church; and which had so disgusted me, that they had driven me into total infidelity.

"Such, then, being in fact my religious state, you may well believe, my children, that I was not happy; for it is impossible to be so without trusting in God, who is the Source of supreme good and true peace. I was assiduous in my occupation; I frequented the society of my friends; but my heart, empty, and incessantly craving after something which I could not obtain, was never content. My mind, restless and agitated, could no where find an object to fix and satisfy it. Listlessness followed me every where, and seemed to increase upon me. Oh how unhappy, and how much to be pitied are those who are, as I then was, 'without God, without Christ, without hope in the world'!" pp. 38—40.

From this state of dejection it pleased God to raise him. Wandering about one starlight night, the reflection burst upon him, that behind that scene of beauty, that work of harmony and magnificence, the great Architect of nature must reside. "My reason, and my feeling", he says, "combine to convince me of his existence". He adds,

"Some days after this, the examination of a watch, its springs, its various wheels, and its motions, brought me afresh to the same conclusion; and for ever confirmed me in the belief of a God, the Creator of all things. 'If this watch', I argued, 'could not make itself, and necessarily leads us to suppose an artist, who made each part, and so arranged the whole as to produce this movement, how much stronger reason have we for concluding, that the universe has a Contriver and Maker'." p. 41.

Convinced of the being of a God, a sense of his own unworthiness and sinfulness now affected him deeply; and these were followed by resolutions of amendment. But here it seems he was embarrassed; he endeavoured to recollect whatever rules of virtue and maxims of wisdom he had heard; at length the thought occurred to him, that he might find something to the purpose in the New Testament; and for the fourth time he commenced its perusal. The following is his own animated language on the occasion.

"I wish it were in my power to recount to you, my dear children, all the effects that the eternal word of God produced upon my heart, for from that time I recognised it to be the revelation of Sovereign Wisdom; in the genuine expression of the Divine will, the message of a tender and compassionate Father, addressed to his ungrateful and rebellious children, soliciting them to return and find happiness in him. I wish I could retrace the impressions that this Divine message produced on my mind, the vivid emotions I experienced, and the thoughts and feelings (never, I trust, to be forgotten) excited by that reading.

"I was like a man born blind, and suddenly recovering his sight, in a magnificent room, lighted up by a splendid lustre, and by a number of bright lamps hung around. My feelings at least corresponded with those of a man under such circumstances, were they possible. *How glorious was the light of the Gospel to me!* I sought for morality, and I found *there* the most simple, clear, complete, and perfect system of morality that could be conceived for conduct, and *there* I found precepts suited to every circumstance that could present itself in life, as a son, a brother, a father, a friend, a subject, a servant, a labourer, a man, a reasonable creature. My duty in every relation of life I there found inculcated in the most admirable manner. I could not imagine one moral duty for which I did not there find a precept: not one precept, unaccompanied by a motive; and no motive that did not appear to me to be either dictated by reason, or enforced by an authority against which I felt conscious that I had nothing to object". pp. 42—44.

Penetrated with this deep sense of the

perfect morality of the Gospel, he was led by that Divine Teacher, who we cannot doubt secretly guided his mind, to ascend to another question: "Was that code of moral doctrine dictated and inspired of God"? "Who", said he, in the workings of his vigorous mind, "were the writers of this book"? "And when", adds he, "I reflected that they were poor uneducated mechanics, like myself, the question immediately presented itself, How could fishermen, tax-gatherers, and tent-makers acquire such extraordinary sagacity, penetration, wisdom, and knowledge. Ah, I exclaimed, this is indeed a problem which can only be solved by admitting their own assertion, that the Spirit of God directed their pens, and that as they were inspired, so they wrote".

From the inspired morality of the Scriptures he proceeded to reason onward, to the inspiration of the doctrines.

"If God inspired the Apostles, and enabled them to give to the world the purest and most perfect system of morality that can be conceived, is it to be supposed that in the remainder of their writings, he would leave them to their unassisted reason, and permit imposture to be confounded with truth? No: from the same source cannot proceed sweet waters and bitter. As the moral precepts of the Gospel are Divinely inspired, so likewise *must* be its doctrines". pp. 45, 46.

Thus ends the process by which this simple mechanic, under the unseen influences of that Divine Enlightener who has promised to instruct every sincere inquirer, was conducted to the full conviction that the whole contents of the New Testament were dictated by the Spirit of truth. If the subject were one of mere scientific discovery, Bayssiere's history would furnish a curious illustration of a mind, unaided by human learning, and unacquainted with the reasoning of others, working out, by its own vigour, a very remote and mighty truth. We are told that Pascal's father, accidentally examining some figures which his son had drawn, found that he had proved the celebrated proposition, that the three angles of every triangle are equal to two right-angles, and it has been remarked, that nothing was achieved in the after-life of that extraordinary man which might not have been expected from a child who, thus following truth, step by step, had picked out his unassisted way to so noble a discovery. Scarcely less wonderful is it, that a man, living by the labour of his hands, and absolutely untaught in the science of divinity, should have groped his way from darkness to perfect light, from error to perfect truth, by the simple process we have described. The distance is vast, from the point at which he started, to the goal at which he arrived. He emerged from a system half infidel and half superstitious: he first grappled with the doctrine of purgatory; then with the infallibility of the pope; then with the assertion of the real presence in the sacrament; and *he proved*, to the most perfect satisfaction of his mind, that none of these, whatever might have been their origin, were derived from the Bible. The works of the Creator were his next instructor: the heavens declared to him at once the glory of God and God himself. He saw the wonders of creation, and inferred a Creator. Paley's illustration, drawn from the mechanism of a watch, presented itself to his mind. He had never heard the name of Paley, but the philosopher and the mechanic seized the same premises, and arrived at the same conclusion. By a process of reasoning equally right, the first fruit which he gathered from the discovery of a God was a sense of his own unworthiness. He argued with the Psalmist of old, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast made, what is man, that thou art mindful of him"? This humility of spirit prepared him for the reception of revealed truth; according to the inspired promise, "The meek shall he guide in judgment, the meek shall he teach his way": "If any man will do the will of God, he shall know of the doctrine"; so that when the light of the Gospel burst in upon him,

"It seemed no less than God in every line".

But, after all, mere knowledge is not religion; nor would it have been of much spiritual value to this poor man that he had rejected a few errors of Popery, if he had gained nothing better in their place. But to the illumination of his understanding it pleased God to add the conversion of his heart. By the Bible, and the Bible alone, he became—not merely a nominal Protestant, but a Christian. He felt, he says, "the suitability between the wants of his soul, sinful and destitute of all peace and comfort, and the work which the Saviour had accomplished by his death upon the cross": he viewed the promises of God as suited to his own case; he regarded Jesus Christ as a sacrifice offered for his sins; he trusted in him by faith for the expiation of them, and for reconciliation with God; and thus simply depending upon his Saviour, he obtained peace of soul, a peace which was able to support and strengthen him amidst all the afflictions of life. He thus feelingly sums up the dealings of God with him.

"In this manner you see how, a sinner and a prodigal as I was, my heavenly Father met me, and received me to the arms of his mercy! how he made known to me his free grace and heavenly gift, of which I was utterly unworthy. It is his grace which has accomplished all in me! He it was who began, who carried on, and who, I trust, will perfect this work of salvation. Without his Spirit operating on my heart, it never could have experienced a *real* conversion". p. 47.

Bayssiere now began to feel desirous of intercourse with persons entertaining the same views and feelings with himself—with those whom he calls "Gospel Christians";

but where to find them was the difficulty. The thought glanced across his mind, that the Protestants might be the people of whom he was in search. "But instantly," he says, "I repelled an idea which early prejudice had rendered revolting to me. I had been brought up in the conviction that the term Protestant was synonymous with heretic, blasphemer, and reprobate". Soon, however, the thought returned, and reflecting on the declaration of St. Paul, "All that will live godly in Christ Jesus shall suffer persecution",—possibly, said he, these Protestants may be calumniated, because their religion is in accordance with the Gospel, and he resolved to clear up his doubts upon this point; but there were no Protestants in the neighbourhood.

"I waited patiently," he says, "for some time, and applied myself diligently to reading and meditating on the word of God, which had become like necessary food to my soul. In all my prayers I entreated the Lord that he would condescend to direct me to those true Christians of whom his church was composed, and permit me to become one of their number: I felt a confidence, from all that I had experienced, that my Divine Benefactor would grant my request whenever he saw it good for me: this confidence quieted me, but could not remove my desire to ascertain what the Protestant religion really was".

It happened, however, that his wife in early life had known something of Protestants, and those whom she had known evidently appear to have been persons of elevated piety. Her he consulted, and a very curious dialogue is given between the parties. He questions her, as to their character, their treatment of servants, strangers, and the poor; as to their conduct as parents, children, and brethren; as to the education they received, their morals, and the degree of harmony and affection which prevailed among them. Happily she was able to give satisfactory answers upon each of these points, and at each disclosure she made, he said to himself, "This is the morality of the Gospel".

From their moral conduct he proceeded with his inquiries on other subjects: How do the Protestants spend their Sabbaths and festivals? Do they ever assemble for prayer, or do they live without worship? What do they do at church? Tell me about their religious ceremonies: of these I most wish to hear. What does the minister say when he ascends the pulpit? We must refer our readers to the passage itself, and we are sure they will agree with us in thinking that we are much indebted to the wife of the saddler of Montaigut, for a very lively as well as favourable picture of Protestant worship. We give the result of her discourse on the mind of Bayssiere, in his own words:—

"In this description of the Protestant worship, imperfect as it was, I thought I could recognise those traits of simplicity that characterised the worship of the primitive Christians: and when your mother had finished, I said to myself, 'This is indeed like the worship recorded in the Acts of the Apostles' ."

"Did you ever see them receive the sacrament?" was his next question: and her answers led him to exclaim, "This is indeed the Supper of the Lord".—A little work written by a Protestant minister then fell into his hands; and "it was", he says, "the very thing I wanted".

On Christmas-day, (we believe in 1826), he was admitted at Nove into the bosom of the Protestant church; and we have the satisfaction of learning that he has remained a stedfast and worthy disciple of that church. He has learnt experimentally, and in his own person, the truth of that passage, "All that will live godly in Christ Jesus shall suffer persecution"; but this has tended only to give greater notoriety to the fact, and greater circulation to the history of his conversion. His little book has excited much attention in the south of France: a very considerable number of Catholics have embraced the Protestant faith; and there are some symptoms (and symptoms of a nature to inspire very joyful confidence), that pure and undefiled religion is gaining ground in that quarter. We do not despair of seeing, within our days, true Christianity spreading very widely amongst those who have so long been the professors and the victims of infidelity: and we think that no help could have been more opportune than this work, which gives so clear, and (if we may, on so serious a subject, use the word) so entertaining a history of the conversion of its author, from scepticism to natural religion, from natural religion to revealed; and to that form of revealed religion which we have the happiness to possess, and all this accomplished by the Bible; and moreover, as we have had the satisfaction to see, not a mere conviction of the understanding, but also a true conversion of heart to the faith of Christ, and the service of God. *Chris. Obs.*

Intelligence.

ASIA.—India.

ABOLITION OF SUTTEES IN THE BOMBAY PRESIDENCY.

We have the happiness to live in an age fraught with peculiar interest. The mind of man, from the commencement of the present century, seems to have awakened from a stupor,—the strong holds of superstition have been shaken,—and the powers of darkness tremble before the unfurled banner of the Lord. The arm of Providence, which has been silently working, and concealed in mystery, is now conspicuous in the events passing a-

round us; and blind and thoughtless must he be, indeed, who does not perceive the rough places being made smooth, and the gates of brass and bars of iron, in the falling of the long cherished superstitions of the nations, broken and cut asunder, that a highway may be prepared for our God. Let him only reflect upon the missionary spirit that has, since the period above mentioned, gone forth into the darkest recesses of the earth,—let him see the efforts of that spirit no longer opposed, but, in many instances, supported by the arm of secular authority; and while, with a heart beaming with hope and joy at the gratifying sight, he gives due praise to the powers entrusted with the reins of government, for every exertion to promote the well-being and prosperity of the people committed to their rule, let him not forget to lift up the prayer of gratitude to HIM who sitteth in the heavens, and in whose "hand is the king's heart, and he turneth it whithersoever he will".

These things are particularly pressed upon our minds, now that we are enabled to announce the total suppression of that horrid rite of SUTTEE throughout the *whole* of British India. It were vain and idle at this moment to enter into a discussion of the practicability, or otherwise, of an earlier abolition, or to infer from what has now been done, that it might have been effected with equal security and facility many years back. It is rather for the Christian to rejoice that he lives in an age when the work of the Lord is going on; and if in the act under consideration, he can trace a successful invasion of the kingdom of Satan, and a despoliation of the Ruler of darkness of some small portion of his revenue of blood, let it serve to remind him, that his warfare is, as that between the Israelites and the devoted nations of Canaan, one wherein neither parley nor treaty can be admitted. Let the present victory, then, serve to strengthen and encourage him, in the strength of the Lord, to the perfecting of that which remains to be accomplished. Many strong holds of superstition have still to be assaulted, and it is the duty of every believer, as he daily becomes more enlightened, and is brought to a steady, abiding sense of the value of the soul,—contemplated through the sufferings of the Redeemer,—to be earnest and constant in pouring out his petitions at the throne of grace, that the work which is now begun, may go on and prosper, till "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever".

We know not that we can conclude this subject better, and at the same time summarily record the various stages of the abolition of this horrid rite at the different presidencies, than by subjoining the remarks upon it from the Bombay Gazette of the 5th ult.

"In a former number of our paper we noticed the abolition of Suttees by an enactment of the Bengal Government, which passed the Council on the 4th of December, 1829. A similar enactment passed Council at Madras, under date the 2d February, 1830.

"Our contemporary, in his last number, has alluded to the abolition of Suttees under this Presidency, in a manner which differs from the one adopted at the other Presidencies; but which will be equally efficacious.

"The Southern Konkun is, we believe, the only province under this Presidency where the practice of Suttee is frequent. On examining the printed papers laid before Parliament, on the subject of Suttees, it appears that three-fourths of all the Suttees which take place under the Bombay Presidency occur in the Southern Konkun. In the period of four years, 1824 *a* 1827 inclusive, the total number of Suttees in the returns, is stated at 158; 114 of which number occurred in the Southern Konkun alone; being about 28 annually for that province, and 11 annually for the rest of the Bombay territories.

"Respecting the Southern Konkun, there is a striking fact recorded among the printed papers of 1821, p. 258; and printed papers of 1823, p. 152, namely, 'that when the Southern Konkun in the dominions of the Peishwa, late head of the Murat,hee State, came into our possession, the inhabitants voluntarily discontinued the practice of Suttee, in consequence of understanding that it was repugnant to the British laws, and only resumed it on finding that it was tolerated by the British Government'.

"In a DISSENT, signed by John Huddleston and William Taylor Money, Esq. from the Court's Resolution in March, 1824, referring to the Committee of Correspondence, paragraphs for Bengal, on the subject of Suttee in India, the before mentioned circumstance, as regards the Southern Konkun, is adduced, as a 'striking fact in proof of there being nothing like religious enthusiasm in the reverence for the practice of Suttee'. See printed papers of 1827, pp. 32—34.

"With the exception of this one province, under this Presidency, Suttees have been of

rare occurrence. For the four years above mentioned, no Suttee had occurred in the Zillahs of Broach or Ahmedabad, and only one is recorded for the Zillah of Surat, and one for the Zillah of Kaira, within the same period.

"The Calcutta Division of the Bengal territories, has ever exhibited the most striking exemplification of the horrid practice of Suttee: the total return of Suttees, under Bengal for 1823, is 575; 340 of which occurred in the Calcutta Division alone! In 1826, the return gives 518; 324 of which occurred in the same Division.

"With the foregoing picture before our eyes, we have only to offer our sincere thanks to the present Rulers of India, for having abolished so unnatural a rite, and not to cavil at the means by which a hitherto foul stain on British legislation has been removed.—The historian of India will record the names of BENTINCK, LUSHINGTON, and MALCOLM in imperishable letters, and future generations will be taught to revere their memory".

PUBLIC DISCUSSIONS ON THE CHRISTIAN AND HINDOO RELIGIONS.

First day.

In our number for February, an account is given of the conversion of a bramhun named Ramu Chundru, in connexion with the Scottish Mission. This individual having lately visited Bombay, embraced several opportunities of stating to the bramhuns his reasons for abandoning Hindooism. In general he met with little opposition in his reasonings; but on one occasion, Lukshumunu Shastree, Pundit of the Rev. C. Stone, of the American Mission, disputed at great length his arguments connected with the Hindoo Uwutars, and in the heat of controversy, proposed that the point in dispute should be referred to the decision of five or six bramhuns. Ramu Chundru, with the advice of the missionaries, proposed that the discussion should be public and general. His opponent shewed great reluctance to this measure; but at length, after repeated solicitations, was induced to comply, and composed an advertisement which was extensively circulated, announcing that there would be a discussion upon the evidences of the Hindoo and Christian religion, at the house of Mr. Wilson, at four o'clock, on Friday, the 21st May; that Ramu Chundru, who was formerly a Pooraneek, would espouse the side of the Christian religion; and that Lukshumunu, a Pooraneek, would, as he felt disposed, take up the side of the Hindoo religion.

At the hour appointed, a large concourse of people assembled amongst whom were upwards of 100 bramhuns. The members of the American and the Scottish Missions, and a few other Europeans were also present. R. T. Webb, Esq. was requested to preserve order.

The Rev. John Wilson commenced by stating the advantages of religious discussion, exhorting the parties to preserve temper, and observe decorum, and calling upon the audience to view the statements which might be made, without prejudice, and embrace the truth which might be presented them. He also protested against the opinion prevalent in this country, that God had established several religions, by remarking that as God is the Father of all mankind, he will not appoint opposing laws for the regulation of his family.

Ramu Chundru then stood up, and declared that he had abandoned the Hindoo religion, because the accounts contained in the Shastrus were inconsistent with truth.

He stated, that God made man; that there was but one God, the Creator and the Preserver; and that all men should obey him; and called in question the statements made respecting Brumha, Vishnoo, and Shivu, and their various Uwutars, and asked his opponent what appearance of the divinity was manifested in them.

The following is an outline of the subsequent discussion:—

Ramu Chun. [to Lukshumunu.] Do you admit that there is one God?

Lukshumunu. Proceed, and I will answer you afterwards.

R. C. I assume then, that it is admitted that there is one God.

Nirbhuyu Ramu Shastree. How do you know there is one God? Did you ever see God? There are atheists present, who deny that there is a God.

R. C. I know, from his works, that there is one God; and in the Hindoo Shastrus, which I have come here to oppose, it is admitted that there is but one God. In support of this I repeat a Shlok from the Bhaguwut—

॥ जन्माद्यस्यतोन्वयादितरतःश्चार्थे ॥ ष्वभिज्ञास्व॥ राट्तेनेब्रह्महृदय

॥ आदिकवयेमूह्यंतियत्सुरयः॥ त
॥ जोवारीमृदांयथाविनिमयोयत्र
॥ त्रिसर्गोमृषाधाम्नास्वेनसदानिरस्त
॥ कुहकंसत्यपरंधीमहि॥ १

In this it is written that there is one Supreme Being, the author of birth, life, and death,——

N. R. Shas. Give us the proof that there is one God.

Mr. Wilson. It is a FACT that there is one God, and it is admitted that there is great ignorance prevalent respecting him; we are here met to consider the claims of the Shastrus professing to explain his perfections and government. Listen with attention to Ram Chundru whilst he declares his reasons for abandoning Hindooism, and afterwards make your own observations in reply.

R. C. In the Hindoo Shastrus it is written that God was at first destitute of qualities, and that afterwards he became possessed of sutwu, ruju, and tumu. In this statement three difficulties present themselves to my mind. The declaration that God was destitute of qualities tends highly to his dishonour; and I am unable to understand, if he was destitute of power, how he could become possessed of it. I cannot admit that such qualities as ruju, and tumu, are to be applied to the Divinity*. The Uwutars of Vishnoo have taken human life and committed other bad actions; on this account I put no faith in them; but not so with the Uwutar of Christ; he has obeyed God in all things, and given his life for man. As then the onion and the musk are known by their odour, and the tree is known by its fruits, so are the Uwutars to be known by their works. Their works are evil, and therefore I renounce them.

Lukshumunu. I ask a question,—if a subject commits a crime, is the king to be blamed for punishing him? Is God to be blamed for taking an Uwutar to punish the Rakshusas.

R. C. Amongst men a king must punish an offender according to his crime; but God has established principles from which men, by their own wickedness, come to evil, and go to hell, therefore, there was no occasion for an Uwutar to come into the world for that purpose.

N. R. Shas. God was not wholly included in the Uwutar, and therefore the sins of the Uwutars are not to be laid to God.

R. C. Suppose them to be so far disconnected with God, as to be only his messengers—if they are true, they will act rightly.

Kissundass. Yes! the Uwutars were God's Sepoys.

R. C. If God's Sepoys, why did they not act according to his will? If they commit sin, how are they to be known as his Sepoys.

K. They are known by their badge, and not by their conduct.

R. C. Where is the badge? Nirbhuyu Ramu says they are only parts of God; but if parts, they will be like himself in substance: but God has no parts; he is every where present.

K. God is in every existing thing.

R. C. God is omnipresent.

Krishnu Joshee. Your remarks are the same.

* When Brumhu resolved to create, according to the pooranus, he looked upon that which is denominated by the Hindoo philosophers delusion, or inanimate energy†, (Maya) and became subject to the three qualities (goonus) of which it is composed—that which leads to truth, and is called suttu; that which excites desires, (ruju); and that which leads to sensuality, (tumu). He now created time, nature, and future conseqences; the primary elements; the organs of sense, of action, and of intellect: he next became the first form, or pattern, or the aggregate, of life, and individuated himself into separate portions of animal life; and then, under the name of Vishnoo, he created the universe from the waters, and entered it as the soul of the world.

While Vishnoo lay asleep on the waters, a lotus ascended from his navel, from which sprung Brumha, the Creator. Shivu, Vishnoo, and Brumha, are considered as the representations of the three goonus: Vishnoo of the suttu goonu, Brumha of the ruju, and Shivu of the tumu. We have no regular account of the creation of Vishnoo and Shivu. Almost all the other Hindoo deities are found to be derived from the three principal gods:—Indru, Kamu-devu, Doorga, Sooryu, Ugnee, Puvunu, Vuroonu, Gurooru, Vishwu-kurma, Suruswutee, Yumu, &c. are the descendants of *Brumha*;—Guneshu, Jugunnat,hu, Buluramu, Ramu, Krishnu, Gopalu, Gopee-nat,hu, Valu-Gopalu, Choitunyu, Sutyu-Narayunu, Lukshmee, &c. are forms of *Vishnoo*;—Kartikeyu, Punchanunu, Roodru, Kalu-Bhoiruvu, &c. are forms of *Shivu*. 'Thus', as Sir W. Jones has observed, 'we must not be surprised, at finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two'. *Ward's View, &c.*

† *It is called delusion, or appearance, to shew, that it is something assumed for an occasion, and which, when that occasion is served, will be destroyed: hence they say, that matter is from everlasting, but is subject to destruction. It is called inanimate energy, as it supplies the forms of things, though the vivifying principle is God.*

R. C. Not so: Hindoos say that God is in wood, fire, stone, water, and air —but I say he is every where present.

—— *Shas.* If they are not from God, from whence are they?

R. C. They may have been men, and therefore they are not to be worshipped.

K. But if they are great and powerful, and are sent in the place of God, with power to punish the Rakshusas, they are as kings, who are not to be blamed for punishing offenders.

R. C. Are we then to bow down to all who do any wonderful acts? Their works prove that they are not part of God. If I have a piece of gold, and break it into many pieces, the qualities in each will still remain the same.

K. In the God you worship you admit three persons: and why then do you reject ten Uwutars?

R. C. Not so: in the Deity there are three persons, but one God; as in the sun,—there is the sun, the light, and the heat; but all included in one sun. I utterly reject the Uwutars. Why did they take place? The object of the Fish Uwutar was the discovery of the stolen Vedus. The object of the Tortoise was the placing the newly created earth upon his back, to keep it firm. The object of the Boar Uwutar was to draw up the earth from the waters, after it was sunken by the Deituyu. The object of the Man-lion Uwutar, was to destroy the rebellious giants, Hirunuyakshu and Hirunyukushipoo. The object of the Dwarf Uwutar, was the destruction of the religious Bulee. The object of the Purushoo Ramu Uwutar, was the destruction of the Kshutriyus. The object of the Ramu Uwutar, was the destruction of Ravunu. The object of the Krishnu Uwutar, was to destroy the giant Kungshu. These are the Uwutars which you say have already taken place. Is there any appearance of God in such acts? Could he not have accomplished these objects without assuming an Uwutar? Did his taking a form make the work easier? I maintain, then, the reason for such Uwutars is absurd. This is not the case with Christ: he came that the punishment of sin might be endured, and God's hatred of sin manifested.

Mr. W. The sum of our declarations respecting your accounts of the Uwutars is, that they ought to be rejected on account of their absurdity, and on account of their sinfulness. They are absurd. Consider for example the account of the Fish Uwutar. It represents God as asleep, when Shunk Asoor stole the Vedus: this statement dishonours God. It represents God, when he became awake, as ignorant of the place where the Vedus were taken; and thus dishonours God. It represents God as unable to recover the Vedus by his powerful word; and thus dishonours God. It represents God as searching for the Vedus in a ridiculous manner; and thus dishonours God. Your Uwutars committed sin. Krishnu, of whom we have conversed, murdered his own children, murdered a washerman, committed fornication with 16,000 milkmaids, was guilty of theft, and lying. In attempting to justify him, you give us opposing statements. Some of you say that he was only a part of God. If I take a part of this paper, it still remains paper; and if God be holy, his Uwutar must be holy, though you may say that it is only a part of him—

Shukhuramu Shastree. Cannot a king do what he pleases? Cannot he go into the bazar, and carry off what he pleases? who can call in question his doings?

Mr. W. This is one of your other modes of explaining the actions of Krishnu. A king, by his power, may prevent inquiry into his conduct; but he assuredly can sin. If the greatness of Krishnu is to be considered, it must be viewed as an aggravation of his faults.

Utterly opposed to these Uwutars is that of Christ, in whom we wish you to trust. He came into the world to save sinners. By his miracles he proved his divine mission. His doctrines were holy; and his works were holy. He voluntarily gave his life a ransom for us. He illustrated the divine mercy, and the divine holiness. He procured a righteousness for man. He prays for man in heaven. He is able to save man. The books which contain his history are true. They are not like the Hindoo Shastrus. In them we find no foolish stories, no errors, and no utter want of evidence. Read them. Search and pray for wisdom. Embrace the truth.

Second day.

Lukshumunu Shastree. Tell me what sin the Uwutar of the fish committed.

R. C. Why inquire about sin? Your Shastrus say God was asleep, and lost the Vedus. The whole story is absurd, and dishonours God.

L. Was the fish guilty of theft or murder?

R. C. If there is hatred in the mind, there is the root of murder.

L. Did not the Rakshusu commit sin, and therefore ought he not to have been punished?

R. C. There was no occasion for an Uwutar to come down to do that: God can destroy without becoming incarnate.

L. Why is it then said that God will punish evil?

R. C. There is no occasion for God to come on earth for that purpose. He has appointed hell as a place of punishment for sin, and he can cast into it.

L. If the king gives an order to a sepoy to kill an offender, and he obeys, will either the king or the sepoy go to hell for it?

R. C. Neither of them, if the offender deserved punishment; but the way of God and a king are not the same.

L. Then the Sirkar is not to give an order for a man to be put to death.

R. C. The way of man and God is different. God has appointed a way for all such to be punished by hell. The king has no power but on earth; but it is not so with God. His power is not confined; and therefore there is no occasion for him to come on earth to inflict punishment. It is the will of God that all sin should be abandoned; but the mind of man is evil, and therefore it was necessary that an Uwutar should be sent to redeem man, and point out the way to God. Christ procured merit; but if you do not go to him, you will not profit by it. For example—there is a rich man, who has every inclination to be charitable, and to help the afflicted; and there is a poor man in want,—but, instead of going to the rich man, he remains quietly at home, and complains of his poverty: will he then be relieved? No: he must go to the rich man's house.

L. What! then is God without *power*?

R. C. God has appointed a way; but it is very difficult, and men need an example; so Christ became Uwutar, and pointed out the way in which they were to walk.

L. Then God has only power without an Uwutar to destroy, but not to save?

R. C. If men break the commands of God, they will go to hell,—

—— *Shastree.* And if the people are delivered by the Uwutar, they may do what they like.

Mr. W. God's power is unlimited: but consider the situation of man and the attributes of God. Men are altogether evil, and speak evil, and do evil. God hates sin, does not sin, cannot sin; but punishes sin. God is full of mercy, it is true; but since he is holy, and cannot bear sin, how can sinful man be saved? If God acts only according to his mercy and his power, how will it be known that he is holy? If he inconsiderately grants pardon, how will it appear that he is holy, and that he hates sin? In the right scheme of saving man, the mercy and holiness of God must be *both* displayed. In the Christian system this appears. God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and God so hated sin, and manifested holiness, as to lay on Jesus, a voluntary sufferer, the punishment of the iniquity of us all.

L. Then without an Uwutar there could be no redemption!

Mr. W. True; because without the Uwutar the holiness of God could not be known. If men go unpunished, would not sin appear a light thing before the angels in heaven? They might begin to say—Man sinned: God inconsiderately pardoned him. If we sin, God will inconsiderately pardon us.

L. God sufficiently declares his holiness by telling us that he is holy.

Mr. W. But what will we think of God if his works do not accord with his word?

L. According to your scheme of salvation, God is destitute of power.

Mr. W. God is omnipotent; but he cannot act contrary to his nature. His holiness must be vindicated.

L. Has he not power?—and if he says, Do well and you will be saved, will not this be sufficient?

Mr. W. You say that we ought to do well in the time to come: but what is well-doing? We must love God with our whole hearts, and serve him with our full power, at all times. We can never exceed our ability. Suppose then we walk uprightly for the future—how can the sin which was formerly committed be removed?

—— *Shas.* Well! do you follow your own

way, and we will follow ours. What is the use of this discussion?

Mr. W. God is the Father of all mankind; and no father gives opposite laws for the government of his children. There is, therefore, only one true religion.

L. Were the true Shastrus given when the world was created, or not?

Mr. W. The promise of a Saviour was given to the first man and woman?

L. But your plan of salvation was not known to us: why then should we receive it?

Mr. W. Do you reason thus with regard to the cure of bodily diseases? When an English physician comes to you, do you say to him, your remedy cannot be true; for neither we nor our ancestors knew it. When men began to worship images, God left them in darkness, and took Abraham, a true worshipper, into his peculiar favour.

L. Do you mean then, to say that God hated us?

Mr. W. No; God does not hate you, but he hates your sins.

—— *Bramhun.* You said that God was the Father of all, and does not give different rules; but a father does give different rules to his children.

Mr. W. He may in some respects prescribe different occupations; but if he acts properly, he will not prescribe different principles of government. God prescribes different occupations to men; but he does not give them opposite laws. He does not say to one man, steal; and to another, do not steal.

L. If your religion is good, why did God not give it to us?

Mr. W. All mankind are sinners; and none of them *deserve* a discovery of the way of salvation. God did give at first to mankind a promise of a Redeemer; but they forgot it. God again repeats his message.

—— *Bramhun.* Why did not God give us this message before?

Mr. W. Christ chose twelve disciples; and commanded them to publish his word throughout the whole world. Thomas, one of these, came to India; and in Travancore and Malabar, many persons believed in his word. In Goojurat, likewise, the religion of Christ began to spread. In that province, in the town of Diu, was born Theophilus, a great Padree much mentioned in our histories. The bramhuns, seeing that the word of God prevailed, probably invented the stories of the Uwutars, and particularly that of Krishnu, whose name is similar to that of Christ. That the Krishnu Uwutar is not so ancient as you suppose, I will prove from a shlok in this book* written concerning your astronomy. I also say that Capt. Wilford, a great Sungscrit scholar, declares that the figure of the cross is used among the Jainus. Here are the representations of it as found among them. You should, however, principally inquire about the goodness and truth of our way of salvation, and not about the reasons of its not being sooner pointed out to you.

L. If you give such long answers to our questions, we shall never get on. I have three kos to walk to night. I leave the controversy.

Trimbuk Punt. Are not we particularly directed to adhere to our own religion, and on no account to forsake it?

R. C. What is dhurmu? It is said in the Bhuguwut Geeta, a bramhun is born possessed of the following twelve good qualities;

॥ शमोदमःक्षपःशौचंक्षांतिरार्जवमेव
॥ च ॥ ज्ञानविज्ञानमास्तिक्यंब्रह्मकर्म
॥ स्वभावजं ॥ १ ॥ भगवतगीता ॥
॥ अ. १८

But it is also said, notwithstanding this, if he serve not God, a base-born fellow is better than he.

भागवतिस्कंदसातवा ॥
॥ विप्रात्तादिषट्गुणयुतादरविंदना
॥ भपादारविंदंविमुखात्स्वपचंवरिष्ठं
॥ मन्येतदर्पितमनोवचनेहितार्थप्राणं
॥ पुनातिसकलंनतुभूरिमानः ॥ १ ॥

Trim. Why, then, don't you throw aside your clothes, and leave your house and family, and go and live in the jungle?

R. C. There is no order to that effect. The body, and family, and worldly affairs must be taken care of, and the mind must be devoted to God.

* Bentley on the Hindoo Astronomy.

भागवतिस्कंदशातवा ॥
॥ मान्येधनाभिजनरूपतपःसुतौजते
॥ जःप्रभाववलपौरुषबुध्धियोगः ॥
॥ नाराधनायहिभवंतिपरस्यपुंसोभ
॥ कृत्यातुतोषभगवान्गजयूथपाय ॥

Trim. True; that shlok is in the Bhaguwut; but it is not fit to be spoken.

Third day.

A notice was circulated intimating that the discussion would be resumed at the same hour, on the following Tuesday, and in the interim a bramhun, Jugunnath Dhondowu Wok, gave in a paper, respecting three questions to which he proposed to give answers in writing to be read at the next meeting. 1st, To shew that the acts of Krishnu were not to be called sin. 2d, That idols were to be worshipped. And 3d, that snan, jupu, tupu, and other austerities ought to be followed as meritorious works. His answer to the first point was the following: "God is without form, and not an object of sense; and from his own energy he became possessed of the three sources of all qualities, (Trigoonatma). Krishnu became Uwutar, and made much sport, but it must not be said that he committed sin; for his acts were only in the same manner as a father punishes his children for their benefit. Therefore he can only be answerable to God for his having overthrown the Deityu; and if man calls his acts in question, he will receive punishment from Yumujee Punt (or Yumu); for Chitru-gooptu is at hand, taking notice of all who are guilty of disrespect".

R. C. What you have said respecting God being without form, I admit; but I cannot assent to your description of the trigoonatma.

Shukhuramu Shastree. God took Maya to himself, and through the help of Maya, the world was created. Maya is like a seed of a Wud tree, which, when sown, springs up and becomes a great tree: so from Maya, Brumha, Vishnoo and Shivu, and the whole creation sprung. If you say that God is without form, and that nothing proceeds from him, I ask how was the world made?

R. C. You say, though the seed is small, it grows up to a great tree; but if it is a wud seed, it will not come up a cocoanut tree. You say God took to himself Maya, which is the seed; if so, the tree is produced by the destruction of the seed, and in saying this God is dishonoured.

——. Not so: all are from Maya, the Trigoonatma the Punch-bhoot, and all the creation. How do you say they are produced?

R. C. It is said God is without form—this is true; but how is God to be known? God is good, powerful, righteous, merciful. Now if a man is sitting in a house, and I can't see him from the outside, but stones or other things are constantly thrown out, I should conclude that some human being was inside. In the same manner God may be known by his works.

Kissundass. All his works declare him, but we cannot discover him by the senses; therefore how were the trigoonatma produced? We have received our religion from our birth; how then can you expect to come and turn our minds, and set up your own faith? This may do for a discussion, but cannot produce conviction. If you wish your faith to be established, call all the Shastrees, and let the ancient Vedus be examined, and a consultation be held.

Mr. W. Inquiry is proper, and the evil is that people generally make no inquiry. In reply to my question—why do you approve of the sinful Krishnu, it is stated that he only performed a few tricks. *Is* the murder of the washerman a trick? Is the murder of one's own offspring a trick? Is the defilement of the 16,000 milk-maids a trick? &c. The greatness of Krishnu cannot excuse him on your own principles; and even if you should say that he was acting merely under the direction of God, remember you own saying—

शिष्यापराधेगुरोर्दंडः

A master is responsible for his pupils, and should be punished for their faults.

K. Men will speak according to their minds; but it does not follow that all they say is right.

Mr. W. Am I to conclude, then, that you reject the answer of this bramhun?

K. Yes.

Mr. W. The second question to which a reply was to be given is—Why do you wor-

ship idols? The answer to this has not been received; but I will state my opinion. You admit that God is without form; why then do you ascribe to him a form? He is infinitely glorious, he is self-existent, indestructible and imperishable,—his knowledge, his wisdom, his power, his holiness, his goodness, are unlimited; but you say that you cannot find him, and therefore you make an idol. Having set it up, you say, O God, we now understand how great, how beautiful, how glorious thou art! Do you not thus dishonour God? I maintain that the worshipping of idols is contrary to the command of God.

K. If from the first, idols were not made, why should God give a command not to set them up?

Mr. W. God knew the evil heart of man.

K. If God knew that it was wrong, and he has power over the hearts of men, why did he not prevent it?

Mr. W. How does any evil come to exist?

K. Without idols how will ignorant people ever be freed from sin? Idols are as steps to bring their minds to God.

Shuk. There was no occasion for God to give an order not to worship idols; that order came from men.

Mr. W. What! if a father gives an order to his son which he does not obey, will you then infer that the order is not given?

K. This illustration does not apply; for as God's power is unlimited, why did he not prevent idols?

Mr. W. God has power to prevent sin; but for reasons known to himself he has placed man in a state of trial, given him a will, and resolved to punish the sins he wilfully commits.

Shuk. How can you shew that God has forbidden the worship of idols! for where there is one who does not, there are an hundred who do worship idols.

R. C. All men are sinners and are inclined to depart from God.

Mr. W. Are the idols like God?

Shuk. Not so: but if obeisance is made to the shoe of a king in the presence of his servants, and they bear the intelligence to the king that such-a-one has great respect for him, for he every day comes and makes obeisance before his shoe, would you not consider this as paying respect to the king—so is it, in worshipping the Deity by the idol.

Mr. W. By this reasoning you make God at a distance; and we say that he is every where present, and that he is every where propitious. Is God then in the idol?

Shuk. Yes, in every thing.

Mr. W. You say that God is in a particular manner in the idol, and that he is brought in by the Muntrus; but if a Moossulman touches it he goes out!—Even your old Shastrus say that you are not to worship idols. The Vedantee philosophers near Calcutta assert this, and they have produced many passages in support of their opinion. There is one in the Bhuguwut Geeta which appears to bear upon the subject, and which you may read.

ज्ञानदेवीवोव्याप्राकृत

॥ जेथेमजनावोळखति ॥ नानाआचा
॥ रकरितो ॥ नानादेवतेभजति ॥ ने
॥ णतिमाझेज्ञान ॥ १ ॥ करोनिम्ह
॥ त्तिकेचाआकारू ॥ तेथेकरितीअ
॥ नाचारू ॥ ह्मणतिहाचदेवेंश्वरू ॥
॥ सर्वांघटिंप्रगटला ॥ २ येदृष्टिमा
॥ जिथेरविम्न ॥ देवतेंभूतेदारूण ॥
॥ राजसतामसप्रगटोन ॥ ह्मणतिआ
॥ ह्मोदेव ॥ ३ ॥ मारतिपशुचियादा
॥ वणि ॥ आच्यारशांडिलाब्राह्मणि ॥
॥ तुळसिमाळाघालोनि ॥ करितिप्रद
॥ क्षणा ॥ ४ ॥ करोनिआलेकाम्रि ॥
॥ स्नानकेलेभागिर्थिम्रिं ॥ येउनिया
॥ आम्रिनमाम्रिं ॥ करितिपूजना ॥ ५
॥ विभूतिचर्चिलिललाटिं ॥ रुद्राक्षमा
॥ लाघालोनिकंठि ॥ ह्मातिंघेउनिदिव
॥ टि ॥ जातिमल्हारिदर्शना ॥ ६
॥ ऐसेसर्वजनभूलले ॥ हिंसाकरितांज्ञा
॥ नलोपले ॥ ऐसेमजनावोळखतांगेले

॥ नर्कपुरीप्रि ॥ ७ ॥ येथेअसेसुखव
॥ रवा ॥ तत्रमांडिलिभूतांचिसेवा ॥
॥ आडख्यावरिकरिधांवा ॥ पावदेवा
॥ ह्मणतसे ॥ ८ ॥

R. C. You say that to forsake idolatry is the command of man, and therefore false; but I will shew you that the worship of idols has been spoken against in your own Shastrus—

भागवतिस्कंद १०
॥ नह्मंमयानितीर्थानिनदेवामृत्प्रि
॥ लामया ॥ नपुनंत्यपिकालेनगुरूप्रु
॥ ऋषयाविना ॥ २

In this it is said, God is not in the waters, nor in stones, nor in earth, &c.; therefore, with the worship of these, God is not to be approached.

Luk. It is said that man cannot approach God; therefore he must first propitiate Krishnu. By Krishnu, God may be approached, and in no other way.

R. C. You say, then, that Krishnu is propitiated by idols, and that through him the Deity. But suppose I am hungry, and have a handful of rice; if I throw that direct into the fire, it will be burnt up, and I shall be deprived of my food; but I must have a vessel to put it in, that it may be put on the fire and be cooked: but suppose the vessel I select is a dirty one, or a cracked one; then my rice will be spoiled in cooking, or the water will escape, and it will not be cooked; and in either case I shall remain hungry. I must then be careful that I select a proper vessel. So must it be with your Uwutar—Take care and get a proper one.

K. It is said in the Shastrus, that by Krishnu and the other Uwutars, multitudes have been saved. How, then, do you compare them to a dirty or broken vessel? Those who have been saved, have not been saved by a leap, but by the help of these various steps!

Mr. Webb. How do you prove this to be the case? The evidences of your Shastrus is what we call in question.

R. C. A man professes to be very generous and ready to assist; but he is only a deceiver; and to discover this, what am I to do? Why, examine his works; and though it may be generally reported that this man has done many acts of kindness and liberality, yet, if from watching him I find him to be a bad man, shall I follow him and put my trust in him, because others speak in favour of him?

K. We should only follow him if his works are good, and not otherwise.

R. C. Therefore you must see and get a proper mediator.

Mr. Wilson. I asked a bramhun, one day in the Konkun, why he worshipped idols—and he answered, "Without them I cannot find out God". But I replied, is not God known by his works? He said his works were old, and he wanted new ones. I then said, the works and the mercies of God were not all old, but if this were the case, why do you not make new idols every day? He was silent.

The third question to be answered is, whether the use of snan, jupu, tupu, &c. are meritorious. God is infinite in purity and holiness, and cannot endure sin;—on inquiring how he may be approached, many ways are declared to me by you; but all these are false—

॥ जपतपवनवास दानस्नानवउपास ॥
॥ गंगातीरयात्रातीर्थहेउपायसर्व
॥ व्यर्थ ॥

K. But will any one relinquish them on account of that shlok, which has been made by you or some of your friends?

Mr. W. I quote it merely to express my sentiment. You say perform ablutions. Your proposal is vain Water is good for the body, but not for the mind,—it does not apply to the mind. If a child has committed a fault, and the father begin to punish it, and it cry out, "Do not beat me; I have performed snan": would he listen to it? Or if a thief were taken, and, on being brought before a magistrate, were to declare that he had performed snan, would he be released? How then shall this remedy stand before God? And if God has given one true and efficacious remedy, shall I be blamed for declaring it to you?

Shuk. But I hold, that by the perform-

ance of ablution the mind is washed; for all evil proceeds from evil thoughts, and by the performance of ablution morning and evening, I am brought to think of this, and there by a check is thrown upon evil thoughts, and so the mind is purified.

R. C. In your own Shastrus the inefficiency of these remedies is declared. *

कालमाधव

॥ मीनस्नानरतेफणिपवनभुक्मेषस्तु
॥ पर्णाशनेनिराशाखालुचातकाःप्रति
॥ दिनंशश्वतेविलेमूषकाः ॥ भस्मोध्धूलि
॥ ननत्यरोपिचखरोध्यानैकनिष्ठोव
॥ कोसर्वंतेनहियांतिमोक्षपदविभावः
॥ प्रधानंतपः ॥ * १ ॥

K. I allow, that unless the mind is firm, these austerities are of no avail; but if a Sadhoo performs them it is different; they are then efficacious, in the same manner as by rubbing mud and water upon dirty glass, you clean it.

—— *Bramhun.* What is sin?

Mr. W. The transgression of the law of God.

—— *Bram.* How did sin get into the world?

Mr. W. How shall sin get out of the world?—This should be the great inquiry. When a man is seized with Cholera, he does not distress himself by inquiring about the manner in which it came to him; but earnestly seeks a cure. The grand reason why we object to your remedies is, that they all proceed on the principle that man is saved by his own works. Admit this principle, and you destroy the kingdom of God. The angels will begin to say, that man by his own act sinned, and man by his own act recovered himself;—sin is, therefore, a light matter; we will sin, and we will recover ourselves.

K. What! If I put my foot into a slough, will a man be tempted to put his into the same, because I was able to pull mine out?

Mr. W. Sin is rebellion against God——

Here it was suggested that the discussion should be postponed till a future day, on account of the lateness of the hour. The meeting then broke up.

On the subsequent day about thirty individuals only assembled. They remained for a considerable time, while addressed by the Rev. D. O. Allen, on the pardon of sin and the sanctification of the soul.

We entertain the hope that, by the divine blessing, much good will result from these discussions. It is consistent with our knowledge that they have been the subject of conversation throughout the whole of the native city; that they have given rise to much inquiry; and that they have inspired doubts of the evidence and efficacy of the Hindoo religion in some of the auditors. Several persons who attended them have expressed a wish to be instructed in the doctrines and claims of Christianity.

The preceding report is composed from the notes of two gentlemen who were present. It is not so full as we could have wished; but we believe that it conveys an accurate outline of the proceedings, and that it may prove interesting to our readers. The ignorance of some of the natives of the first principles of debate, and their general impetuosity will sufficiently account for the abruptness, which is in some instances apparent. It was gratifying to observe, that on the third day an improvement was visible in the decorum of the meeting. This circumstance was to be ascribed in a considerable degree to the consideration of one of the Hindoos, who principally engaged in the argument in behalf of his countrymen. We hope that the discussion will be followed up by an extensive declaration of the truth, and by a liberal circulation of bibles and tracts in different parts of the city; and we

* This shlok exposes, with an emphasis peculiarly happy, the folly of austerities, as will appear in the following free exposition of it

Will water absolve from sin?—what, then, are there no fishes in the river? Will fasting absolve from sin?—does not the snake feed on air when he can get nothing else? Will living upon raw fruits and herbs absolve from sin?—what! do not the goat and other animals feed on them daily? Will abstinence from drink absolve from sin?—does the Chatuk bird ever drink? Will living in a hole under ground absolve from sin?—what! are there no rats in the holes in the jungle? Will covering the body with ashes absolve from sin?—does not the donkey roll in the dust all day long? Will sitting in a state of absorption absolve from sin?—does not the Bugla bird sit all day long on the banks of a river? Therefore none of these austerities can be of any avail unless the mind is upright.

invite the prayers of the Lord's people, that here "the word of the Lord may have free course and be glorified".

ANNUAL MEETING OF THE BOMBAY EDUCATION SOCIETY.

On Tuesday the 13th ult. was held the Annual General Meeting of the Bombay Education Society in the Girls' School Room, Byculla; the Hon'ble the Governor in the Chair, supported by Mr. Romer, Mr. Newnham, and a large party of Ladies and Gentlemen.

The meeting commenced with the classes going through with their lessons; after which Prizes, Medals and books, were presented to those who had made the greatest proficiency during the year,—to the boys by the Hon'ble the Governor, to the girls by Mrs. Barr.

The Report of the Committee was then read by the Secretary, from which it appeared that the number of scholars in the Boys' School was one hundred and forty-three whole boarders and fifty-one day scholars. Twenty-four whole boarders have been admitted, and twenty-four have left the school during the year. Most of these boys have been apprenticed in situations in which they are likely to earn a respectable livelihood—four in the Medical Department, six in the Dock Yard as joiners, and three to learn the fitting up and working of steam engines; six have been placed under the East India Amelioration Fund, in their Establishment at Phoolshair, to learn the business of Farmers and Bricklayers. The Committee are anxious that the boys should be instructed in trades by which they may earn an honest livelihood, and in which their abilities are likely to be called more into exercise than in the Public Service, as they will feel that their present and future success must depend more entirely upon their own particular exertion than in situations in which they receive a fixed salary, and after a certain period are entitled to support for life.

In the Girls' School there have been nine admissions during the year, and three have left the School. At the end of the year there were ninety-eight girls in the School.

The improvement of the children in the Schools, as shewn by the late examination, is very satisfactory; and the very great improvement in the health of the children, since their removal to Byculla, has fully justified the expectations which were raised on that head.

The funds of the Society have experienced some improvement during the year. The income of the Society for the last year amounted to Rs 37,521 0 2—The expenditure to Rs 37,191 0 48; but of this amount Rs 6,708 0 34, was in part payment of the debt due by the Institution, which has been reduced to Rs 2,703 2 97. The very liberal manner in which the Society has been assisted by the Public, has been of great service; and the Committee trust, that by a continuance of this support, they will at the close of the present year, be enabled to state that all their embarrassments have been removed.

The Hon'ble the Governor, in proposing that the report be printed, expressed the gratification he felt in common with all the friends of the Institution, on the improvement of the finances of the Society;—and in noticing the liberal manner in which many persons had come forward to assist the Society, particularly mentioned the very liberal donation from a very respectable native gentleman, Jumsetjee Jejeebhoy, and his son Cursetjee Jumsetjee. He also expressed the gratification he felt in seeing respectable native gentlemen meet on these occasions with the European society, as such intercourse was calculated to be highly beneficial to all. In proposing thanks to the Directresses for their kind attention to the Female branch of the Institution, he particularly adverted to the importance of encouraging education in sound principles among females in India, as calculated to have a very great effect upon the families of the rising generation.

Acknowledgments were then made to the office bearers, and those for the present year appointed; after which Mr. Newnham, in a short speech, in which he alluded to this being the last meeting at which the Hon'ble the Governor was likely to preside, proposed thanks to the Chairman for his attendance and able conduct in the Chair; the motion was carried with much cordiality by those present, and the meeting broke up. On going into the dining rooms, the children were found partaking of a repast provided for them at the expense of the Committee.

Bombay Courier, May 1.

REGULATIONS OF AN INSTITUTION FOR THE SUPPORT OF A PROPOSED ASYLUM FOR THE DESTITUTE NATIVES IN BOMBAY.

In our number for April, we alluded to the desirableness and necessity of such an Institution; and we have great pleasure in laying before our readers the following rules. They are framed on liberal Christian principles; and, as long as the affairs of the proposed Asylum are guided by them, we feel assured that it will not fail to receive the support of the benevolent public.

I.—The Institution shall be denominated, THE ASYLUM FOR THE SUPPORT OF THE DESTITUTE NATIVES.

II.—All Subscribers of Rs 15 ℔ annum shall be Members.

III.—No Native shall be received into the Institution who is able otherwise to obtain support without begging; who does not consent regularly to receive Christian instruction; and who does not promise to comply with the regulations which may be framed for its government.

IV.—That the affairs of the Institution shall be conducted by the Ministers, and Office-Bearers of Churches, who are Members; and a Committee of gentlemen elected from the Subscribers.

V.—That the formation and execution of arrangements for the instruction of the objects of the charity shall be left to the Missionaries, and other Ministers, who are Members of the Institution, and who are capable of addressing the natives.

VI.—That individual natives, who may wish to enter into any of the Christian Churches, shall, on making a declaration to this effect, be left to their own choice.

VII.—That a School shall be formed for the benefit of those Paupers, and their Children, connected with the Institution, who may be able to profit by it; and that the Scriptures, and books approved by the Committee, shall be used in it.

BAPTISM OF A BRAMHUN IN THE SOUTHERN KONKUN.

"About nine months ago, I met Keshuwu in the village of Khiergaum, and declared to him the way of salvation through Christ. He said that his faith sat upon my word. I asked him whither he was going; and he informed me that he was on his way to Benares as a pilgrim. I said that his labour would be in vain; and more fully spoke to him about the way of salvation. He accompanied me to Poona, where I instructed him, and taught him to read.

"He afterwards went, as a servant, with me to Bankot, where he was instructed by Messrs. Mitchell and Stevenson; and at Nehur, on the 22d April last, he was baptized. He is very humble; but not very clever. He is now able to teach a school. His age is 25 years".

The preceding statement is a translation of an account furnished to us by Ramu Chundru. In connection with it, we are sorry to state that Appa, the first Hindoo baptized by the Scottish Mission, has, on account of grossly immoral conduct, been excommunicated from the Church. May he speedily be brought to true repentance!

ACCOUNT OF SCHOOLS IN CONNECTION WITH THE GOOJURAT AUXILIARY MISSIONARY SOCIETY.

To the Editor of the Oriental Christian Spectator.

DEAR SIR,—Having on a former occasion had the pleasure of forwarding to you a brief account of the proceedings of the Goojurat Auxiliary Missionary Society, as it respected the Tract department of its operations, I now beg to send you the following statement of its labours in regard to Schools, and hope it will prove interesting to the numerous readers of the Oriental Christian Spectator.

The establishment and superintendence of Native Free Schools for the Christian instruction of the rising generation, have always been regarded by the Surat Missionaries as forming a part of that great moral system of means which Christ has appointed for the universal diffusion of divine truth among all the nations of the earth; and they have many reasons for inducing them to believe that their labours in this department have been instrumental in diffusing a considerable degree of scriptural information, of removing many prejudices, and of affording very frequent and favourable opportunities of explaining and enforcing the doctrines and duties of Christianity, both by conversation and by preaching, among several interesting classes of the community, to which, in all probability, they could not otherwise have obtained either access or a patient hearing. During the first years of the mission, the schools established by its members were few in number, and, from a want of suitable school books, and an imperfect acquaintance with the language and customs of the people, and their strong aversion to the interference of foreigners, their progress was comparatively small. During the past ten years, however, they have been much more efficient, and are at present in a tolerable state of prosperity. The missionaries have not hitherto endeavoured to increase the number of their schools beyond ten, as they have always thought that a few schools, *well* superintended, on Christian principles, are calculated to be much more useful than a larger number only occasionally visited. At present they have only six schools under their care—five chiefly for boys, and one for girls, located in different parts of the city and suburbs, containing on an average the following number of children:—

First School	.....	80
Second do.	.....	80
Third do.	.....	60
Fourth do.	.....	70
Fifth do.	.....	50
Sixth do.	(girls).....	20
	TOTAL....	360

In all the schools the scholars are divided into five classes, according to their various attainments. In the first class they learn

the letters; in the second class they write them from printed cards; in the third class they are exercised in writing the consonants and vowels combined; and in the fourth class they read and write short and easy sentences in rhyme, formed on the letters of the Goojuratee alphabet, which contain much scriptural truth, and also the ten commands in metre and several hymns. Having fully attained a knowledge of these minor lessons they are raised to the fifth class, in which they write and read out of religious tracts and the scriptures. From these they have a regular lesson assigned them for each week, which they are expected to be able to read correctly by the end of that period. The afternoon of every sabbath is devoted to this exercise, which, it is pleasing to observe, becomes increasingly interesting. A part of the afternoon of each week day is employed by the scholars in the acquisition of arithmetic. On an average each school is visited by one of the members of the mission three times every week, besides their meetings with the greater part of the scholars and teachers every Sabbath day. The teachers have been selected by them with as much care as possible from those who have at various times offered their services, and are paid, according to the number and progress of the scholars. The school for girls has been established only a few months; and has as yet made little progress, either in numbers or regular attendants. The prejudices of the people against female education are very great; but the missionaries trust that the exercise of prudence, perseverance, faith and prayer will finally overcome all opposing obstacles, and enable them soon to establish several other schools for this interesting, though at present degraded, class of the community. It is pleasing to observe that all these schools have been entirely supported by the friends of religion in this country since the establishment of the Goojurat Auxiliary Missionary Society in 1822.

Expecting to be able to send you soon a statement of the proceedings of the mission as it respects the preaching of the gospel, and wishing that all your endeavours in the cause of Christ may be abundantly blessed,

I remain, Dear Sir,
Yours truly, A. FYVIE,
Sec. Gooj. Aux. Miss. Soc'y.

Surat, 20th April, 1830.

JUNE, 1830.

BAPTISM OF NATIVES AND DISPENSATION OF THE LORD'S SUPPER AT BELGAUM.

"The people", says the Rev. Joseph Taylor, in a letter dated the 13th ult., "are beginning to know something of Jesus, and the way of salvation through him. Oh! may they not only read and hear and know the truth of Christianity, but also feel the power of the same in their hearts, leading them to renounce their idols and caste, openly to profess their faith in the Gospel, as also to adorn the doctrine of God their Saviour, by their holy, happy, and useful lives. With three children belonging to ———, members of my congregation here, (I trust also members of Christ,) I had the gratification of baptizing an adult last Sabbath. He is a gentleman's servant, and has for a considerable time been attending on religious instruction as a candidate for baptism; affording satisfactory evidence of sincerity, I was induced to comply with his earnest and repeated solicitations for baptism. The replies he gave to questions proposed to him at the public service, introductory to the administering of the ordinance were very satisfactory. He afterwards partook of the other ordinance which our Saviour instituted to commemorate his death, with fourteen other natives. The father of one of the children, who was formerly a Moossulman, and was baptized by me about two years ago, has suffered much, and maintained a consistent course".

CIRCULAR RESPECTING THE SANCTIFICATION OF THE SABBATH.

We the undersigned, being desirous to express our conviction, that it is our duty as Christians, and will be for our advantage as Members of the Community, to promote a more exact observance of the Lord's Day, amongst the Inhabitants of Calcutta and its neighbourhood,

Do hereby declare—

1. That we will personally in our families, and to the utmost limit of our influence, adopt, and encourage others to adopt, such measures as may tend to establish a decent and orderly observance of the Lord's Day.

2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, Native workmen and artisans in the exercise of their ordinary calling on the Sabbath Day.

3. And further, we will give a preference to those Master Tradesmen, who are willing to adopt this Regulation, and to act upon it constantly and unreservedly, in the management of their business.

4. We will be ready, when it may be deemed expedient, to join in presenting an Address to the Right Honorable the Governor General in Council, praying that orders may be issued to suspend all labour on public works upon the Lord's Day, as well as all such business in the Government Offices, as can, without embarrassment to the Service, be dispensed with.

Published in April last.

We are delighted to see the Bishop commencing his duties in the East by so desirable and faithful an exertion of his influence as is exhibited in this Circular. The friends of true religion will hail such a proceeding with joy;—and we press the adoption of the measures recommended above on the attention of every professing believer. The benefits are so obvious, and the necessity of carrying them into effect is so binding on every Christian as to render further remarks useless. We pray that the blessing of God may attend this and all similar efforts in the cause of true religion.

EUROPE.—British Isles.

EPISCOPAL CHURCH REFORM.

We intimated in our last number our intention of laying before our readers some account of the discussions which have lately taken place in Ireland and England respecting Church Reform. We shall now endeavour to fulfil our promise, with as much brevity as the importance of the subject will permit.

The following account of a meeting held at Cork is taken from a Cork Advertiser.

About half-past one o'clock on Thursday, 17th Sept., the Earl of MOUNTCASHEL was moved to the Chair by Mr. Sheriff CUMMINS, on which his Lordship rose, and addressed the Meeting with considerable effect nearly as follows:—

Gentlemen,—I have much satisfaction in calling your attention to a subject of great importance to the United Kingdom—the Church Establishment. I firmly believe that there is not a purer form of faith or doctrine in Christendom, than that of the Protestant Church,* but I grieve to say that some abuses have crept into her Church Government—perhaps from three causes. First—from the fault of the Government of the country Secondly, from the neglect of the performance of their duty by many of the clergy; and thirdly, from the supineness of the laity up to the present day. (Hear.) The church, as to its articles, liturgy, and homilies, is pure, and that purity cannot be destroyed by the errors or vices of her individual members. It is time for the laity to speak out, not as enemies but as friends; to examine what it is that is hurtful, and what would prove advantageous to her interests; to speak plainly and petition the Legislature on the subject. (Hear and applause.) I have been told that this proceeding will give a triumph to Radicals, Liberals, and the numerous other enemies of our Church; but we claim no infallibility; for by removing the beam from our own eye, we only are the better prepared to remove what we consider a mote from the eyes of our adversaries; and shew that before we attempt to improve them, we are ready also to improve ourselves. The Church in England also requires improvement, as I am sure many who hear me will be surprised when they learn, that there is not a single resident Protestant clergyman in a large town, I believe Sunderland, and but two or three in some populous manufacturing towns; a number totally insufficient for Gospel purposes, while the number of churches is totally insufficient, and not capable of containing one-sixth of the population. (Hear, hear.) Another abuse is the union of parishes (hear), from whatever cause of personal aggrandizement or otherwise created. I myself know of seven being united, and of some parishioners being ten miles distant from their parish church, (hear, hear), and thus they are thrown into the hands of Jesuits, who are always ready with craft and wile, to take every means to increase their numbers, and seduce Protestants from their faith, who sometimes, by this great distance, are as it were compelled to attend at their chapels, and thus afford them an opportunity of tainting their minds with their destructive and pernicious doctrines. (Hear, hear.) Another evil is the inadequate salaries of curates; another, the way in which bishops are frequently appointed, from interested motives and family influence; another, the carelessness of the rectors or rulers, as they are now called—pastors or shepherds, as formerly. Thank God, there are many who are an ornament to their profession, but it cannot be denied that there are others who are not. Another evil is, the growing pride and covetousness of some of the clergy, who undertake secular pursuits, such as land agencies, &c., in the teeth of an Act of Parliament, intended, but like some others without effect, to suppress such practices. (Applause.) I am prepared to go at great length into the subject, but am unwilling to occupy your time. Our object is to point out the abuses of the Church Establishment, and to rectify them, as true friends are bound to do; and to endeavour to point out such measures as may serve to give it strength and stability. (Hear.) These are my views—my wish is to support the Protestant Church, of which I am a warm and true friend, and shall continue, with God's blessing, so to remain until the end of my life. But, before I sit down, there is one other point which I wish particularly to notice; I mean the general error which prevails as to the extent of Church property—it is greatly over-rated, so that an idea has been afloat of taking some portion of the surplus property of the clergy, and applying it to other purposes. Now

* Why does the noble Lord confine the term "Protestant Church" to his own *communion*? *Edit*

nothing can be more erroneous than this; the fact is, in place of a surplus there would be scarcely sufficient to pay the requisite clergy, even on a very moderate scale. We want a greater number of clergymen—the extent of population requires an increase of pastors—a rector and curate will not do for a large and populous parish—we want more, and we wish them to be adequately paid; and I assure you that for this purpose the Church property will be found even too small. (Loud applause.)

Mr. Sheriff CUMMINS.—I should not have presumed thus early to occupy the attention of the Meeting, were it not, that with the assistance of your Lordship, and some other valued and highly influential friends, I have prepared a series of Resolutions which I shall conclude by submitting to the Meeting, and shall read them seriatim, but as they are connected and consecutive, I should deem it better, that, if they are considered worthy of attention, some gentleman may move that they be adopted as the sense of this Meeting, than that they should be placed in various hands to propose. (Hear, hear.) Important, my Lord, as this subject unquestionably is, and true as our statement of the evils we deplore may be, yet I am aware that a question will arise in many minds—why move in the matter *now*? Is not the Church surrounded by adversaries; is she not weakened as a national establishment, by the late measures of Government; why then should her friends commence the attack? Why should they lead the van?—I answer, because *we are her friends*—because we are ready to shed our blood in her defence, and to stand or fall with her existence. (Applause.) But, my Lord, we can never dare to justify that which our consciences condemn; we cannot stand forward and defend what we believe to be indefensible. We are her friends, and we desire to be able at all times to meet her adversaries and put them to silence. *** When they turn their weapons against Ecclesiastical abuses, we shrink back, and leave them in possession of victory. I am asked again, were not these things always equally indefensible, and you did not seek to remedy them. Why NOW? My Lord, neglect of any duty, however long it may have continued, should never be urged as an objection against an attempt to perform that duty, however late—but I freely confess that at no period of my life was I so much alive to the evils, or to the increased dangers with which they threaten us, as I am at this moment. (Hear, hear.) With respect to the evils, they are as nothing in comparison to the general state of Protestantism in this country a few years back, although, in truth, they were the hidden causes of the lamentable condition into which we had fallen. What, my Lord, was that condition? Our Clergy of all ranks were secularised; the doctrines of the Reformation were forgotten, the public services of the Church were conducted in so cold and heartless a manner, that they were almost neglected; Protestants of the higher ranks thought little of the education of their tenantry and dependents, and instead of setting them an example of religion and morality, their influence was of a most pernicious kind—swearing, drunkenness, sabbath-breaking, and profaneness, could plead high authority, and point to powerful example (hear, hear); the consequence was, that Protestants of the lower classes, neglected, disheartened, and demoralised, became an easy prey to our adversaries—and it was only wonderful that a Protestant remained in the country. It was through the good hand of our God upon us that a remnant was left—it was through the divine favour that the commandment went forth, "destroy it not, for a blessing is in it". But, thank God, we have a brighter scene before us now; men of genuine piety have been raised up in the Established Church in every part of Ireland, the clergy—and more especially the young clergy—are now devoting themselves very generally to their sacred duties, almost every pulpit echoes the glad sound of the Gospel: the old are admonished, the young are sought out, as the tender lambs of the flock; they are protected, educated, and catechised; thus our churches are again becoming crowded, the moral cloud is almost dissipated, and prospects cheering and encouraging are presented before us. (Applause.) But in this brighter day the dark spots become more visible, they are made manifest by the light, they stand out in striking opposition. I will even dare to say that there is a march of mind which must detect every hidden ambuscade of evil, and which will no longer endure what a short time since was altogether overlooked; thus are we more alive to the evil. I have alluded also to increased dangers; these I find in the altered state of the law as regards the Established Church; but a short time since our Church was the only recognised church in these realms, connected with the Government of the country—the Legislature was confined to her members, and the Executive Power was committed exclusively into their hands: now all these barriers are removed; the protection of human laws is gone; and our Church is left to her own intrinsic purity and excellence for her support. (Hear.) The advocates of the measures I allude to, boasted indeed, that our Church stood on such a "firm basis that she needed not such human aid". This, my Lord, we, who opposed their views, knew to be perfectly true, with respect to her principles and doctrines, but for her temporal establishment, we did deem that means, though human, were not to be disregarded. (Hear.) Now, however, that the outward bulwarks are removed, we examine the building, and finding some imperfections, we call on these despisers of human means, to aid in removing such human imperfections to restore that purity to the external concerns of our Church, which will make them suitable to her internal excellence, and enable her to withstand every storm that

may be raised against her. (Loud and repeated applause.) We fear not for her as an Episcopal Protestant Church, but we dread that as an Establishment, the ornament and blessing of our country, imperfections, if suffered to exist, will give power to her enemies to work her overthrow—that deprived of the cordial support of her best friends, and assailed by the discontented, the revolutionary, the infidel, and the Roman Catholic, *as a national establishment* she may fall—and therefore, my Lord, it is that we feel bound by every tie of affection to our Church, and every duty of loyalty to our King and Country, to seek her safety in her external, as we know it exists in her internal purity. (Hear.) But if we can thus justify the present proceeding, there are many other motives and considerations which influence and encourage us therein. It is reported, and perhaps with truth, that a Royal Commission is about to issue for some important purposes connected with the Church Establishment. (Hear.) Now if this should prove correct, the character of the Commissioners and their feelings towards the Church, have a great and manifest importance attached to them, it is a lamentable truth that amongst the public men who lead the Councils and Government of our nation, at the present day, there are not to be found many who exhibit in their public acts any real regard to the interests of true religion, or who by their example and influence promote genuine piety and strict morality. (Hear.) If we have Commissioners regardless of the glory of God—tinctured with infidelity and influenced by no friendly feelings towards our Church to regulate its concerns, how lamentable may the consequences be? Over this, however, we have no control—but it is in our power to give expression, with moderation and firmness, to our own feelings, and while we point out the evils, which we know to exist, let us enter our solemn protest against any invasion of the rights of property, or any alienation of the church revenues. (Hear, hear.) Let us warn them in their efforts at reform, not to be unmindful of justice, or to give encouragement to revolutionary schemes and objects. (Hear, hear.) Again, we are all anxious to promote the reformation in this country; but in our attempts to effect this, we are frequently met with that pointed rebuke from holy writ, which has been so well alluded to by your Lordship—"pull out first the beam out of thine own eye, and then shalt thou see clearly to pluck the mote out of thy brother's eye". My Lord, we feel the force and keenness of this reply, for truly those things which would have been but motes in Papal darkness become absolute beams when found floating amidst the bright rays of the reformation; besides as we are desirous that our fellow-countrymen should partake of the blessings of true religion, which we enjoy, it is our duty not only to take the stumbling-blocks out of their way, but to set them an example of what we would have them to do: example is better than precept, and it is the glory of our Church, as distinguished from that of Rome, that it has within it a self-redeeming principle, it is not fettered by any pretence of infallibility. (Applause.) Now if we call on them to abandon the errors, superstitions, and corruptions into which the Church of Rome has fallen, and to protest against them, let us also protest against the pluralities, the unions, and abuses which disfigure our own establishment. (Hear.) Thus, my Lord, shall we render her beauty attractive, not only to these kingdoms but throughout the whole world, where now her missionary labours extend; thus shall we give effect to the efforts and teaching of her clergy, thus shall we hasten the time, when those who now wander from her shall be carried into her fold, and partake of her blessings, and thus shall we prove ourselves the genuine friends and supporters of the Protestant Established Church of these realms. (Loud and long-continued applause.) I now, with your Lordship's permission, will read the Resolutions prepared.

As the substance of the Resolutions appears in the Petition to Parliament, they are here omitted.

It was proposed by General BARRY, of Ballyclough-house, and seconded by JOHN TRAVERS, Esq., of Garrycloyne Castle—

"Resolved, That the Resolutions read be adopted as the sense of this Meeting, and that the following gentlemen be appointed a Committee to prepare Petitions accordingly—to be left at the Club Houses, and at the Religious Society House, for signature:—Jas. Cummins, Esq; John Lewis, Esq.; Robert Berkeley, Esq".

Proposed by J. C. FITZGERALD, of Cloghroe, Esq., seconded by J. LEWIS, of Garrycloyne Cottage, Esq.:—

"Resolved, That the Petition to the King be transmitted to the Right Hon. Mr. Peel, for presentation to His Majesty; that to the House of Peers be intrusted to the Right Hon. the Earl of Mountcashel, and that to the House of Commons to the Hon. Mr. King, with a request to our other County and City Members to support the same".

Mr. JOHN BENNETT and JOSEPH CAPEL FITZGERALD, of Cloghroe, Esq., addressed the Meeting.

JOHN LEWIS, of Garrycloyne Cottage, Esq., said, Now my Lord, while I most entirely agree with every remark which fell from your Lordship with respect to the neglect, disregard of duty, and utter incompetency of a great many of that body; I am also bold to affirm, that amongst them, (and particularly amongst the younger members) are to be found men of zeal, talent, erudition, and judgment, not to be exceeded by any body of Clergy in Christendom. (Cheers.) I am myself aware of their unceasing efforts in the cause of religion, and that some of them are at this very time engaged in reading and expounding the Scriptures to the peasantry in their native tongue;

whilst many are actively employed, by exhorting, teaching, and catechising the young, to fulfil the high duties of their calling, and to endeavour to rescue many from the snares of death and ignorance—(hear)—and to turn them from darkness to light, and from the power of Satan unto God. (Hear, hear.) It has, my Lord, been asserted that the Church of England is at present attacked by many foes—I for one grieve not at it. (Hear.) In his inscrutable dealings with his creatures, it often pleases the Sovereign Disposer of events to produce good out of evil, and from the supposed evil of those attacks, I anticipate much and substantial good. (Hear, and applause.) In the first place, those attacks, together with the Bill passed in the last Session of Parliament, which weakens the legal hold of the Protestant Establishment, and deprives it of a secular prop, may have indirectly a tendency to increase the numbers, and consequent strength of Protestantism, by rendering it absolutely necessary for the Clergy in their own defence to have recourse to an increased exertion in the discharge of their spiritual duties. (Hear, hear.) I am well aware that ministerial duty discharged from so worldly a motive is not likely to be very effectual, and that unless the heart be with the lips, preaching will be of small effect. But let it be remembered that this will be only the commencement of the New Reformation, which I anticipate; many who may commence their necessary labours with distaste, and want of zeal, may, and probably will, become warmed as they progress; they will feel the power of the truths they must enforce. Their mode of living will be changed. They will feel the blessed effects of this change imperceptibly take possession of their minds, and they will become in time, what they ought always to have been, watchmen indeed. (Loud cheering.) As the present generation of the elder clergy pass away, I confidently look forward to having their places supplied in the several dioceses, by men of talents and piety. This I think will flow from the very necessity of the case, as the bishops will be very well aware, that the actual existence of the Church of England must depend upon the people, and they will bestow their preferments for this (if for no better reason) upon persons capable of supporting and adorning their several stations; while the Government of the country, who are yet Protestants, and at all events profess anxiety for the support of her establishment, will feel the danger and difficulty in which they have been compelled by expediency to place her, and will easily perceive that the best security she can have will be in the probity and single-mindedness of her rulers, and will bestow her vacant mitres, if they are serious in their anxieties for her welfare, without any view to party connexion, but solely with reference to the fitness of the candidate for so awfully responsible a situation, as a head of the Irish Church; and thus by degrees and by consequences all naturally flowing from each other, the Church may be purified, and sure I am that if she be not, short will be her duration as a legal establishment in this country. (Hear and continued cheering.) The dissevering of all unions and plurality of preferments, in every possible way, is another measure which I look forward to with expectation and hope. (Hear.) This would create a number of new clergy in the country. It would increase the number of Protestants; it would prevent any from lapsing or being perverted to the errors of the Romish Church; it would, by decreasing the individual wealth of the clergy, cause a fresh and improved body to spring up, and tend to prevent orders being sought, for the same reason that the gift of the Holy Spirit was sought to be procured by the sorcerer Simon. (Cheers.) Let me not here be taunted with the fact, that in many parishes, clergy are not wanted, because there are few or perhaps no Protestant parishioners. The argument is subtle, but altogether fallacious. You may have preachers without congregations—you never can have congregations without preachers. (Hear.) Build churches on a small, decent scale in those parishes, without going to unnecessary architectural expenses. (Hear.) Place pious pastors in their cure, and the leaven will work. Do you expect to collect Protestants by magic? The argument is used only by those who do not wish to try it, and are careless of the consequences that would inevitably spring from its being put in practice. If the Apostles did not preach themselves and ordain others to the ministry, before they had got Christian congregations, where would now be the Christian religion? If the Reformers did not preach in places where there were no Protestants, where would now be the Reformed religion? If preaching be vain for a harvest, unless the ground be previously sown with hearers, where is the use of the missionary system, so extensively supported in this Christian country. (Great cheering.) Mr. Bennett conceives our Resolutions were not strong enough with respect to Church property, and he was of opinion that tithes should be abolished. In this I differ from him *toto cælo*. I should be the last person to wish or to encourage the slightest encroachment upon Church property, which I conceive by no means too great if fairly divided, and amongst an increased body of clergy, of which, I conceive, my Lord, we are in much need. (Cheers.) Here I may be told, if you attempt a division of Church property, why not at once propose an Agrarian law. The cases of lay and Church property are not by any means, my Lord, as I conceive parallel: lay property descends to us from our ancestors, who have procured it by their exertions, or it is the result of our successful industry, and is emphatically our own; and as long as we infringe no law, we are utterly irresponsible for the use we make of it. Church property was originally bestowed to enable

the clergy, by being relieved from the necessity of secular employment, to devote their time to the advantage of religion and the improvement of their flocks, and at any time it may be divided in such manner, as may appear best calculated to effect the objects which it was originally intended to promote.

The Noble CHAIRMAN here took the opportunity of stating that he expected the Hons. Robert and James King would have attended the Meeting, but the weather must have been the cause, for the latter had promised. This, however, he (the Noble Chairman) could say, that his entire feeling was with them, and he would give the subject his best assistance.

Mr. Sheriff CUMMINS was sure the Meeting would be glad to learn that in the diocese of Cork, in which some short time since there were twenty-one pluralities, seventeen had been divided, and arrangements were made for the extinction of this evil; this he had from unquestionable authority: so much for reform commenced. He wished also to state, in reference to the want of churches, that permission was given to the clergy to preach, lecture, and catechise in school-houses and other buildings, where the parishioners were too remote from the parish church, and that in consequence throughout the entire county a great revival of religion and Protestantism was actually taking place. (Hear.)

HORACE TOWNSEND, of Belgrove, Esq., heartily and warmly concurred in the objects and intentions of the Meeting.***

Major WESCOTT and ROBT. BERKELEY, Esq., shortly spoke; and the Noble LORD returned thanks in eloquent terms for the honour conferred on him in presiding over so respectable a Meeting; and the Meeting separated.

On the proceedings of this meeting having been made public, the Bishop of Ferns addressed a letter to the Earl of Mountcashel, in which he disputed some of the most important positions of his Lordship's speech; and reprobated the mode of interference with the church which had been commenced. Of this epistle, a long correspondence, which we cannot insert, and a general awakening of attention to the subject, have been the consequence.

The meeting which was held at Cork, in pursuance of their resolutions, prepared the following petition to Parliament.

"The humble Petition of the undersigned Lay Members of the United Church of England and Ireland, inhabitants of the city and county of Cork, humbly showeth,

"That your petitioners regard the United Church of England and Ireland as the chosen instrument of Almighty God to preserve a[illegible] the light of Christian truth, and [illegible]ster the civil and religious liberties of the nation. They are firmly convinced of the scriptural purity of her doctrines, and of the excellence of her episcopal form of government, and they desire by every means in their power to support her privileges and to extend her influence.

"That although your petitioners are thus fully sensible of the blessing which the Established Church has been to the country, they yet deeply deplore that evils arise from the present distribution of her revenues, and that abuses exist in the administration of her secular affairs; and your petitioners are convinced that a period has arrived, when the security of the Church requires the reformation of defects which operate so strongly to impede her influence in the promotion of religion, to weaken her hold upon the affections of the people, and to endanger her existence as a national establishment.

"Your petitioners would humbly call the attention of your Hon. House, in the first place, to the evils arising from the present distribution of Church property. Your petitioners conceive that the revenues of a national religious establishment should be applied to providing, as far as possible, for the suitable maintenance of all classes of the clergy, and for the religious instruction of the people. And yet, by the present division of the property of the Church, some of the clergy are possessed of revenues far beyond what the most liberal estimate could deem necessary, while others of the body (to whom frequently the most important cures are entrusted) receive pittances wholly insufficient for their support, and no adequate provision is made for supplying the religious wants of the increased population of the country. While, therefore, your petitioners fully admit that the diversity of orders, in an episcopal form of Church government, requires a diversity of incomes, and they pray for the preservation of all vested rights of property, they at the same time humbly submit that (at the termination of existing interests) funds might be derived from the superabundance of the wealthier preferments, which would supply the necessities of the curates and poorer beneficed clergy, and would provide for the support of additional ministers of the Established Church, where the growth of population and other causes render them necessary.

"The want of a sufficient number of churches to accommodate the increase of inhabitants in populous districts is also a subject to which your petitioners would humbly pray the consideration of your Honourable House. It appears to your petitioners to be absolutely necessary that some means should be provided for the erection and endowment of new churches to supply the wants of the country more adequately than is effected by the provisions for this purpose already in existence.

"Of the abuses which exist in the administration of the secular affairs of the Church, the first to which your petitioners would humbly direct the attention of your Honourable House, is the custom of presenting the

same incumbent to a plurality of benefices, having cure of souls frequently in different dioceses, and in parts of the country remote from each other. This practice, which is unfortunately so prevalent, your petitioners conceive to be fraught with the most injurious consequences to religion and to the Established Church. It involves the necessity of non-residence—it is a union of the most indefensible description, and it is an evident misapplication of Church property, as it accumulates upon an individual what was originally intended to afford a competence to several. And your petitioners humbly submit, that if a more equitable distribution of Church property should take place, which would provide for the increase of the incomes of the poorer beneficed clergy, patrons would no longer be enabled to urge the plea of necessity, the only ground on which the custom of pluralities ever has been or can be supported.

"The abuse of non-residence is, however, not confined to parishes held in plurality: your petitioners complain, that either from a deficiency in the laws intended to enforce residence, or from a laxity of Church discipline, or from a combination of both these causes, many of the beneficed clergy absent themselves either wholly or partially from their cures without any sufficient reason. The bonds of affection which intercourse would produce between the pastor and his flock are thus rent asunder, the spiritual concerns of the people are neglected, the influence of the Established Church declines, and facilities are afforded for the encroachments of Popery and dissent. Even if the sacred obligation of religion did not operate, the residence of a beneficed clergyman within his parish is imperatively demanded on the plain principles of common honesty.

"The next subject to which your Petitioners would advert is the unions which exist of parishes sufficient in value to support separate clergymen, and requiring them from their extent and population. Your petitioners humbly submit that provision should be made for the dissolution of unions of this nature at the earliest opportunity.

"Your petitioners also feel it to be their duty to address your Honourable House on a subject of peculiar delicacy, which they approach with considerable reluctance. They advert to the almost insurmountable expenses and delays which attend the deprivation of immoral clergymen of their benefices. To the spiritual well-being of a Church, nothing is more absolutely essential than that her rulers should possess a power of easily ejecting corrupt and profligate ministers. And yet such difficulties attend the prosecution of suits for deprivation, that abandoned characters have been sometimes found in defiance of public odium and private exertion, continuing to receive the revenues of a church which they injure by the disgrace and scandal attending their conduct. Your petitioners therefore humbly pray that the episcopal powers may be increased and supported by such legal enactments as will enable the Bishops to effect this most essential object.

"These various evils and abuses your petitioners humbly submit require an immediate remedy, convinced that their existence has mainly retarded the progress of the glorious truths of the Reformation, has confirmed and increased dissent from our national Church, and furnishes to the enemies of the Establishment a powerful engine with which they hope to effect its overthrow.

"In conclusion, your petitioners do most distinctly acknowledge the right of the clergy, as a body, to their property, and the necessity of guarding vested interests. They earnestly pray that the possessions of the Established Church may be preserved undiminished, convinced that they are by no means superabundant, if more equitably distributed, and that the attempt to alienate any part of them to secular purposes would violate the first principles of justice, endanger the security of all property, and lead to revolution and national ruin.

"Your petitioners do, therefore, humbly pray your Honourable House, speedily to take into consideration the entire state of the Establishment of the United Church of England and Ireland, and of the ecclesiastical law connected therewith, with a view to the correction of the abuses which exist in the administration of her secular affairs (more especially those of which your petitioners have herein humbly complained), and to the adoption of such measures in the distribution of her property, as will ensure the suitable maintenance of all classes of the clergy, and provide for the religious instruction of the people.

"And your petitioners will ever pray", &c.

When the proceedings which we have now noticed are taken into consideration, it will not appear wonderful, that the attention of the public has been directed to many topics connected with the United Church which were not adverted to at the commencement of the discussion. In the public papers we consequently find many communications referring to the discipline and government of the church, its connexion with the state, its liturgy and services, the character of its ministers, the state of its universities, and other subjects of a similar nature.

The consideration of his Majesty's Government, it appears, has been directed to the affairs of the Church. In the Record we find an intimation given that a commission was to be appointed for an examination into the Ecclesiastical law: and in the Morning Chronicle we find the following intelligence:—

"The Duke of Wellington's frequent visits to his Majesty, at the Cottage, in addi-

tion to other important matters, have related to a change in the Liturgy, which is said to have been originally suggested by the King himself. In the intervals between these visits, conferences have taken place on these matters between the Noble Duke and the great rulers of the Church. Nothing has thus far been definitively arranged, although the parties most deeply interested in the question are said to have given in their adhesion to the indispensable change".

We are sure that our readers will, in general, unite in the prayer that those movements may be productive of extensive benefit; and that the time may soon come when the Church throughout the world shall "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners".

Poetry.

JASHER'S REFLECTIONS ON THE ISRAELITES CROSSING JORDAN.

Canaan is fair, to teach, if we would scan,
How far God's way transcendeth that of man;
Wants such land aught, save, that as part of earth,
It lost the Eden-beauty at sin's birth!
How goodly still!—Ah that its rebel race
Paus'd ere they scorn Jehovah's suffering grace!

Why bend ye down in faintness, kings, who smil'd
To think that God could punish!—terror wild
Sits on your battlements,—pale, pale and lone
The bride doth drop her marriage-song, to moan;
Men mournful meet in silence; fled the might
And shrunk the arm of manhood with affright.
Aye, shake, ye mighty ones,—hark! hark! that cry!
They come, they come, and Jordan's bed is dry;—
The river flies before them—rank on rank
Below their household banners reach the bank!
But not the warrior-shout, or warrior's eye
Are theirs who know their strength, and look on high,
But crowding thoughts....The desert's toil is o'er;
Behold the lands where Abr'ham walk'd of yore!
These are our heritage, where God hath said,
I'll place my glorious name, I'll be obey'd!

Ah! musings will come o'er me while I gaze
Thro' time, with wonder big to later days!—
I see thee, lovely land, in summer dress,
Throw forth thy clusters, and thy oil, to bless;
Thy milk, and honey; and thy yellow fields,
The heartfelt laugh which God's own favour yields:
These see I while with love thy bosom glows
To own him Lord from whom such plenty flows.

But dimmer days steal on—Ah! Israel, shame
And blight pass o'er thee—call upon his name!
He hears thee!—they who wasted, tremble—and again,
Though leprous sin confound thee with its stain,
Even, still, he hears thee—Can the mother's breast
Forget the babe, her tenderness caress!—
Yea this may be, but me'er will he forget
The sorrowing heart that trusteth him, though late!

Dark come the times remote,—on my ear
Bursts the impassion'd voice of many a seer,
In fondness wailing o'er thee with a cry
Wilder than widow's heart-rent agony.

Ah! Zion, shake thee! wake! my bowels weep
In very anguish o'er thy senseless sleep!—
Now, now, all fitful, like some noble song,
The mournful note is hush'd,—glad, deep, and strong
Come the bold numbers—Shout! be joyful! sing!
Lift up the voice to hail thy coming King!
How beautiful upon the mountains seem
The feet of them who love Jerusalem!
Who publish peace—who cry to thee—Arouse,
Oh Zion's daughter,—meet thy God, thy spouse!

'Tis o'er—the dream hath flitted, as the bell
That breaks upon the fountain doth not dwell.
The lofty strain that fell in melting mood,
Warm o'er the spirit like a lava-flood,
Now speaks in plaintiveness that sad, sad theme,
How much Messiah suffered to redeem—
The man of sorrows, weigh'd with anguish down,
Nail'd to the cross—a King—Ah, see his crown!
His fleeting breath lost in a prayer for them,
Who mock'd his agony, who curs'd his name,
The God of all things, a despised slave,
Hath shed his blood, is buried in the grave!
For whom?—All ye who will, tho' foul with sin,
Ye loathe your very selves, ye may be clean!
Come, ye who labour, weary-worn, and sad,
Take his yoke,—learn of him, be meek, be glad.

Woe 's me! Man's heart is madness, bend the free
That spreads o'er Lebanon; 'twill yield to thee;
The rock of Horeb squeeze and mould at will,
But man, the worm, is proud and stiff-necked still!
Seek him in pray'r, he waiteth to be kind,
O ye, who, cruel to yourselves, are blind!
Trust ye the morrow?—O, be wise to-day,
And cry, great Father, teach our hearts to pray!

MALLIGAUM BOOK CLUB,
1st March, 1830.

SUGGESTED BY MATTHEW VIII.

When o'er the sea, from Galilee's fair strand,
Sail'd our lov'd Saviour, and his holy band,
Hush'd were the winds and waves—Lo! Jesus sleeps—
When straight a whirlwind harrows up the deeps.
Peaceful he slept: but with one wild accord
The trembling crew awake their slumb'ring Lord—
To him they cry, whose mighty pow'r alone,
The tempest's horrors all submissive own—
Rising, he smil'd to see them terror-chill'd,
And with that smile the angry waters still'd.

NEON.

NOTES TO CORRESPONDENTS.

The first part of a Review of Mr. Irving's "Last Days" has been received. Before we can form an opinion of it, it will be necessary for us to see the whole article.

The Daily Texts for June, we regret to state, have not reached us.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

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Communications,

ORIGINAL AND SELECTED.

THOUGHTS ON READING THE MEMOIRS OF ISABELLA CAMPBELL.

For the Oriental Christian Spectator.

Why is it that many men on all subjects, but that of Religion, most liberal in their views, should, when they verge to it, show evident signs of aversion and contempt?—There is something so wonderfully wrong in the human heart in such instances, that we startle at the fact. Men who glory in their knowledge of past history, of astronomy, or any of the sciences, of languages,—even in their knowledge of the world, turn aside from the very idea of being conversant with the acts of Providence; of being learned in the history of the dealings of the Creator of the universe with his own people and their fellow-beings. Talk to any of these persons on the classical events of the Roman rule, trace through the highly interesting and powerful descriptions of Gibbon any grand national revolutions of that time, search for their accompanying details in the page of some master spirit of the age, and you create an intense feeling in their hearts, which many hours of cool reflection cannot allay.—Some kindred chord of ambition, or restless love of novelty and pride has been struck, as if the echoes of a thousand years were still sounding, which these mighty and overpowering designs had awakened, while unfolding each event. They realize the praise of a grateful people, the praise of poets and historians, and the praise of a wondering after-world. From the false immortality of a fretful imagination—yea even from the sacred fount of all wisdom, will they draw some pleasant draughts of thought and meditation. They will look at the past, as at a distant vessel, carrying her pomp silently along the waters, like some pure and lovely thing; but they find nothing in her, worth their attention when they tread her deck, and mingle with her throng. They can see a beauty in the poetry of life, and not in its reality. They will give Cain his shadowy mark, and dwell with some pleasure on the most miraculous occurrences of that olden time—the thunders of Sinai, the Prophets' fiery flight into the visions of eternity, the discomfiture of the Assyrian host, the mysterious warning of Babylon's doom, and the heavenly form of one who, like the Son of Man, walked the ten times heated furnace with the faithful children of Israel. These they will array with all their naturally dark and wonderful colours, and even give them the sublimity of truth. But bring them to the Saviour's feet, and they see no beauty in him that they should admire—the beauty of holiness they cannot love—there is an original hatred in the human heart against a familiar intercourse with the spirit of purity. —No family vengeance is so strong, or national wrath so deep. Hannibal never bound himself so violently on the household altar, to bear eternal enmity against his paternal foes, as we have, when by the influence of a mighty agent we have sworn in the depth of our aversion to wage incessant war against godli-

ness of life. How far this hatred goes, we can well see in the character of the deist and free-thinker—the disciples of Hume and Voltaire—men who have little gentleness of manners, or sincerity of heart, to win the love of others, and are consequently so wretchedly off as to live without the friendship of God, and know nothing even of the sweets of human affection.

To the characters to whom we have now alluded, the book now before us will be but a compendium of folly, madness, or enthusiasm. To others, and to many others, it is to be hoped it will present one of the loveliest pictures of the peace and joy of religion that they have ever looked upon. Not from among the rich or noble was this child of God chosen, to show forth the power of his wisdom, but a lamb from a mountain flock—a lowly cottager, was the object of his care; and the blessed means of conveying, by her life and conversation, the most mysterious lessons of the love of God. We have here no exciting scenes,—"no moving accidents to freeze the blood"; but the history of a single soul journeying on her way to Zion. We have never seen, in the life of one so young, such experiences of the power of religion. After much affliction and sorrow, and bowing down of the spirit, even to the wasting away of the flesh, travelling through the darkness of doubt, encircled by the terrors of conscience, grieving unto death, and about to become a tenant of his gloomy abode, she suddenly flung off the pressure and load of agony that had burdened her soul, and in the might of that grace that had visited her mourning heart, shone as if she had clothed herself in the whole armour of light, triumphant over the dominion of sin, a child of God, and an inheritor of glory. Oh, blessed change! It irradiated even her countenance,—a heart full of the sweetest impressions of mercy, full of unbounded love and admiration, absorbed in the glorious prospect of an early immortality, could not fail to brighten and kindle all her warmest affections and holiest thoughts. She knew nothing but Jesus. The Man of sorrows and the enthroned King of Heaven were the objects of her adoration, and her soul's worship. Her history became a history, as her biographer says, of "holy living and triumphant dying". Her heaven had commenced on earth. The Supreme Being, according to his blessed promise, had manifested himself to her, and had come down and dwelt within her heart.—It was a temple for the living God to abide in. All who saw her wondered—all who came nigh her, never left her without a deep impression of the truth of that assertion, that godliness is profitable unto all things. Under acute bodily sufferings, she was quite happy; even at times so full of peace that she scarcely knew she was on earth; and her passing away from this scene of things to the kingdom of glory was full of brightness and bliss. We might imagine that in her last hours she had evident communion with the spirits of light, and was encircled by the ministering angels of her Lord. Oh, that we could so lift up our voice, that the careless might listen and be arrested in their mad career! "A vast eternity is nigh, and every soul is on the brink"! What a plunge will it be to the thoughtless and impenitent! Will nothing rouse them but the last trumpet sound of the archangel, and the thunders of the dissolving world? Then they will find too late that they have been born to a lot immortally blest, and have forever lost its unperishable privileges—That their incorruptible bodies will be capable of enduring the most exquisite agony, as they might have endured the most exquisite bliss. And for what have they given up such a glorious prospect? For a few years of forgetfulness! And will any single individual affirm that he has, during those years of criminal negligence, experienced one hour of solid happiness. The greatest lovers of pleasure, will tell you that they care not when they quit the scene—yet one enemy they dread—Death! And why, if as some affirm, that they have no fear of death, has the universal consent of mankind given him the title of the King of Terrors? As a great man observed, "Cowards only tell you they fear not death". In the still hour of midnight would they not fear death? Why then that chill and trembling, when smote to the heart by some sudden pang that cuts the thread of life; and why that constant desire to avoid danger and linger out existence? In thinking of death, where go the thoughts?—not to heaven, nor even to the abode of the

wicked—they hover over the cold and unsightly corpse, the nailed coffin, the weeping bearers, the gloomy train, and the still more dismal cell where he is to be locked up forever from the light, the charnel house of death,—will man give nothing to be freed from these dispiriting and woful forethoughts? If in the very height of such dark imaginations a light were to beam, a light from beyond the moon and sun, from beyond the light of either, were to beam on his pallid face, his heart would bound with joy. These phantom scenes of corruption would flit away, chased by that joyous ray. And he need not wait and weary after it, as they who long for the morning dawn. The word that will flash with unutterable light is nigh unto him, even in his heart, and by searching must be found—like the murdered monarch's ring that shed such a dazzling lustre over his own dishonoured body and the noisome cave he lay in, will this greater gem brighten and betray the deadness and iniquity of the human heart it has been suffered to lie unheeded and forgotten in. Then will flow that peace and joy beyond compare. Do any wish for a testimony to the truth of this assertion? Let them read, in the history of this young saint, how light the burden and easy the yoke of her Redeemer was. Who can tell the joy—Eye hath not seen, nor hath ear heard, nor has it entered into the mind of man to conceive the things laid up for them that love him?—How then can the tongue find language to describe them—the unredeemed tongue?—But though it cannot do this, it can exhort, it can petition, it can pray.—And the time will soon come when it can utter heavenly praise. Does any soul who is now reading this, feel a longing to be indeed a child of God? Let him lift up the voice of supplication, "Lord save or I perish". It is the will of God that you so pray—and his will is that none should perish. Only look on him, not into yourself—in yourself all is fluctuating, in him all is fixed and unchangeable—unchangeable love. Will not the thought of his love affect you, smite at the rocky heart and let its deepest affections gush out? Remember too that lukewarmness God abhors—a half heart he abominates—half with the world, and half in heaven, it cannot be. There may be customs and rules of society which the timid think they are bound to obey; but these are of men, not of God. Your conscience will tell you where lies the limit—and to him that ordereth his conversation aright will the Lord show his salvation, a road that the wayfaring man, though a fool, shall not err in. Trust not, in any doubt, to your own understanding; the throne of mercy is open to all access—and wisdom will be given to them that lack and want it. One hour in prayer, and the blessed feeling of having had communion with the Father of Spirits, surpasses all time of any possible worldly enjoyment. If it were not so, what profit would it be for a man to tell you so? What does he gain? The hypocrite is a term often affixed to the Christian's name. Why will you believe what he may tell you of his experience in earthly joys and pleasures; the pleasures of hope, imagination and memory, of intercourse with friends, communion with the intellectual, and with the great and noble dead? All this you would believe; but you disbelieve him when he tells you that he loves purity, loves the Bible, loves his Saviour, and loves the thought of heaven. Is this rational? But my remarks, which I intended to be but a few, have swelled so largely that I fear to proceed. The book which produced them, I hope will fall into the hands of many of my readers and prove a blessing to them; and may they experience the same blessedness as did that now departed child of God, Isabella Campbell.

I may be forgiven for adding a few lines to her memory.

She lived, from childhood's orphan hour,
A lone and saintly thing:
A blight was on that mountain flow'r
E'er it had known a spring.

And early, too, corruption stole
Each earthly gift away;
But left the brightness of the soul
Untroubled by decay.

Her gentle spirit lovelier grew,
As starlights when they fall,
Or fountain waters, sparkling thro'
Some lone, deserted hall.

With high desires, and holy thought,
Life's thorny path she trod,
And prov'd from what pure source she brought
That sovereign love of God.

The all absorbing theme would lend
Such music to her tongue,
To listen, was to love that friend,
From whom her mercies sprung.

Her's was a darkly glorious doom,
A heritage of love:
The way is oft through fire and gloom,
That leads the soul above.

Grief, tho' from God it has its birth,
Unwillingly is giv'n,
And he, who is not griev'd on earth,
Can never reign in heav'n.

REVIEW OF DR. CHALMERS' ESSAY ON THE REIGN OF GRACE.*

We have been delighted at seeing a reprint of this Essay. The name of Dr. Chalmers would introduce any thing that he wrote to the serious attention of every person—but independently of his great eloquence, and overpowering language, the subject itself is one of deep concern. This extract unfolds the mighty doctrine of salvation forcibly and clearly. Who would not wish to have his doubts cleared up on such an important point? There are many Christians, and particularly young persons, as remarked by Dr. C. "who are yet wrapt in a kind of general mistiness, have never seen the certainty of that track which they have to pursue, and never felt the solidity of that ground which they have to walk upon—who sigh, and expatiate, and spend their earnestness among fruitless generalities—who still feel themselves bewildered in the haze of undefined speculation—and have neither the confident look, nor yet the confirmed footstep of him who knows his calling, and who has actually taken hold of a sure and a well-ordered covenant.

"We apprehend that there is an actual, and a highly interesting class, who exemplify the very condition of mind which we now attempt to characterize. The truth is, it marks a sort of transitive state in the progress from nature to grace, which the great generality of inquirers have to undergo. There is such a thing, as a longing desire to be *right*, but without any clear or steady perception of the avenue that leads to it—an honest, but yet an undirected inclination of the mind towards God—a heart under the visitation of strong concern, that its possessor should be what he ought, and do what he ought, but still labouring in the midst of many fears and many fluctuations and that just because he looks with a still clouded eye, on the field of spiritual contemplation that lies before him. This is a state, which reminds us somewhat of the exercise of the Psalmist, when he says, 'My soul breaketh for the longing that it hath unto thy judgments at all times', and that, shortly after he had said, in the perplexity of his felt darkness, 'Open thou mine eyes, that I may behold wondrous things out of thy law'. Now we would pronounce of him, who is in this state, that his face is towards Zion. He is seeking the Lord, if haply he may feel after him and find him; and labouring to enter upon a rest which he hath not yet attained to—familiar with all the sounds and all the doctrines of orthodoxy, but without being conscious as yet, of having taken up that position which orthodoxy would assign individually to him—rather trying to put himself into the attitude of readiness for the Lord, than actually waiting in that attitude for the coming of the Lord—thoroughly aware that there is a posture of preparation, but utterly in the dark whether it is a posture that he has personally assumed—and in the face of a covenant offered from heaven for his acceptance, with all its articles penned under the dictates of clear and unerring wisdom, still 'running as uncertainly, still fighting even as one that beateth the air'."

We are told by some that the doctrine of salvation is so plain, that an inquiry into its depths, but darkens the understanding, and leads us off into the cloudiness of philosophy or the dimness of vanity; but although we believe the foundation to be simple, yea even the superstructure of faith to be simple too, yet there is a length and breadth which very few seem to wish to comprehend, and many think it vain to desire after. Why are we told to grow "rich in the knowledge of the Lord Jesus Christ"—were not that richness to be something more than the poverty of belief which many are content to rest in? If there is a depth in human science which requires years of study to reach, and a beauty in all earthly knowledge, which, by its harmony and separateness, tells us that a guiding hand is as palpable in the more abstruse and obscure departments of learning and wisdom, as in

* This Essay has been reprinted, and may be procured at the American Mission Press.

the simplest ways and works of providence, we may well imagine, without being taxed with fancy, that the sublimest objects of thought and reflection, the interests of the immortal soul, should require the greatest portion of our time and meditation, and should, like the visionary waters of the prophet of Israel, have depths beyond the reach of the wayfarer's foot. "What"! a reflecting mind will say, "I have an immortal soul which will endure through all eternity, with a body, which in its risen form will be capable of enjoying the most exquisite bliss, or of suffering the most exquisite pain. I am told that this life is a state of trial, on which hangs its future joy or agony—that the eternal God has irrevocably fixed one only way of escape, and that the choice of life or death is given to me. I am to decide upon the choice—it is left to me—but with this choice there are certain provisions—there is a covenant to be entered into. I have certain conditions offered to me—and what is the result?—eternal life. And what are the conditions?—obedience and love. Will a reasonable soul hesitate?—Blessed Redeemer! How light is thy burden, and how easy is thy yoke"! Yet present scenes and things, the inborn corruption of the heart, and the invisible agency of a dark and powerful opponent, the spirit of evil, are all combined to lead the soul away. How do pleasure and lust deaden and destroy the affections! how do vanity and ambition ruin the holiness of thought! and lastly, how does fear, with its pallid train of imaginary evils, bring a kind of consumptive weakness over the whole profession of a faithless Christian! It behoves us then to see how we stand. Alas, should we be among the number of those who will have preached and prophecied in the streets, and yet be eventually shut out,—what will our agony be! Who can tell the joys of heaven, which no man hath heard or conceived of! and so the pains of hell are beyond the possibility of thought, or the wildest flights of imagination. A few years, yea an hour or two after the reader of this hath rested, he may be no longer a resident on earth! Death's dark plumed feet may have swept his threshold, and the silent grave be ready to receive him! Turn ye, turn ye, why will you love death rather than life? Examine yourself, whether you have seriously entered into this covenant of grace. You may never have given it a thought, and yet as sure as there is a God in heaven, so sure it is, unless you have taken hold of this great salvation in the mode he has prescribed, you have hitherto laboured in vain; and your religion will be but the hope of the hypocrite.—We could wish that this most admirable Essay were in the hands of all our friends; and we commend it to the devout attention of every thinking Christian.

ON PRAYER FOR THE SPREAD OF THE GOSPEL.

To the Editor of the Oriental Christian Spectator.

SIR,—No doubt most of your readers, like myself, feel gratified by the pleasing accounts, with which you from time to time favour us, of the progress of the Redeemer's kingdom in the earth; and are more than ever convinced that Missionaries are conferring a mighty benefit on the world, by their disinterested and persevering labours. But I fear that few of us are fully aware how much the success of the work depends on ourselves—how much we have it in our power to enable you to present us with still more cheering intelligence.

It is a fact that the cause of Missions is far behind, and very languishing in this Presidency. You generally cheer us with news from a distance—We hear of numerous converts to the faith of the gospel in Bengal and on the Coromandel Coast; but it is rare to hear of a heathen near us renouncing his idols, and with purpose of heart cleaving to the Lord. To what is this circumstance to be ascribed? I cannot think it arises from the indolence, or incapacity of our Missionaries. No: some of them I have the pleasure to know, and can testify, that they are respectable for their gifts, acquirements, and piety, and that they labour in season and out of season.

Neither are we to ascribe it to the shortness of time that they have laboured. In Bombay the gospel has been preached, in the native language, at least for ten years past, and at other stations for a considerable period. Now, when we call to mind the power of divine grace, the history of the

apostolic age, and also of some modern Missions, we cannot think this time insufficient for the production of wonderful effects. In as short a time, flourishing churches have been founded in as unpropitious soils, and probably with as little labour.

Neither again are we to say, that the religious community of our Presidency are backward in affording their countenance and support to Missionary undertakings. I rejoice that this is far from being the case, and I hope that they will still abound more and more in this good work.

I fear however, that, on examining ourselves, we shall find that prayer for Missionaries has been very much restrained. Now we are expressly told that the effectual fervent prayers of a righteous man are of much avail;—in fact, in promoting the best interests of mankind, they are of more value than ten thousands of silver and gold. How often did even Apostles ask the prayers of the church, that the word of the Lord might have free course and be glorified; and how often are we told that it is in answer to prayer, that God will bless his Church and people; "For this", says he, "I will be inquired of by the house of Israel to do it for them". "When the Lord shall build up Zion—he will regard the prayer of the destitute, and not despise their prayer". We have also the command of the Saviour to pray, that labourers may be sent into his vineyard; and in that prayer which should be regarded as a model of all our addresses to God, we pray, that his kingdom may come. Further, to shew us the importance of this duty, we have the example of our Saviour in his intercessory prayer; and of the primitive Christians in various parts of the New Testament.

An inattentive and partial performance of this duty is, I fear, no inconsiderable barrier to our seeing the wilderness around us rejoicing abundantly and blossoming as the rose. I would then caution each of your readers to beware, lest, through his neglect, he be bringing the blood of souls on his head. Surely if the Church amongst us (I mean by the term here, the pious of all denominations) were to set themselves in good earnest to pray in behalf of Zion in this quarter, the Lord would not long permit them to do so in vain;—if two agreeing to ask any thing, shall be heard, in as far as is according to the divine will, a general agreement amongst us to pray for Missions at large, and those in the same country with ourselves in particular, will not be in vain. When we ask of God the salvation of the Heathen, we know that we ask what he has promised to give, and may then use the greatest boldness and importunity. That I may not leave the subject altogether in generals, permit me to propose, on the strength of the principles laid down, to my Christian brethren at the various stations of this Presidency, a plan of united prayer. Whilst as usual, we should continue to remember Missions in all our usual seasons of devotion, let us have at least one or two special seasons in the month for more fully giving ourselves to this exercise. When there are two or more individuals at a station so disposed, let them spend the seasons specified together: let them correspond with their friends at other stations on the subject, and let them endeavour as much as possible to have the meetings at the various stations on the same day, and at the same hour.* I would further remark, that it seems very agreeable to scripture examples, that now and then the associations proposed should add fasting to their prayers. Daniel did so when he prayed and was heard for Jerusalem. The Apostles and primitive churches, as appears from the Acts, were in the habit of so doing; and who, let me ask, has exempted the church of the present day from it? especially, when we consider the need she has to humble herself in the dust, on account of the low state of religion amongst those who are her professed members, and the small triumphs of the truth that have accompanied her exertions. Nothing would give greater joy to my heart, nor give me greater assurance of the speedy coming of

* We understand that most of the Missionaries, in this Presidency, hold regular prayer meetings, of the kind recommended, on the Wednesday evenings of every week; and that they also observe the first Monday of every month, as a season of special fasting and supplication for the effusions of the Holy Spirit. Part of the day to which we have last alluded is also devoted by many Christians in Europe and America, to united prayer for the success of the Gospel in every part of the world. *Edit.*

the Lord Jesus Christ in his glory, than to see many voluntary associations of the kind I have now proposed, and to hear of the churches, in all their worshipping assemblies, performing to a world that lieth in wickedness, this part of their duty.

Sir, I feel persuaded, that the exercises above recommended will approve themselves to all the truly pious portion of your readers, and I hope soon, through the medium of your very useful publication, to hear that the hints I have ventured to throw out have been extensively carried into effect.

O let us seek the good of Jerusalem above our chiefest joy, and let us remember the assurance, that those that love her peace shall have prosperity.—I am Sir, &c.

B. M. J.

OUTLINE OF A MISSIONARY SERMON AND ADDRESS, BY DR. CHALMERS.

Mr. Alexander Duff was, upon the 12th of October, solemnly ordained a minister of the gospel, and set apart for the office of missionary and head-master of the proposed institution in India, in connection with the General Assembly's Committee for the Propagation of the Gospel in Foreign Parts. The Rev. Dr. Chalmers presided upon this occasion, and preached from 2 Corin. iv. 2. "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God". The subject of the discourse was the power of the gospel to promote the work of conversion both at home and abroad. After a few prefatory remarks on the objection to missions which is drawn from the cessation of miraculous interposition,—an objection which he shewed to be utterly groundless, in as much as the gospel contains within itself, the very power which gave efficacy to all the miracles of former ages, and was capable of producing as powerful an impression on the mind when accompanied by an outpouring of the Spirit, as these miracles, though continued to the present day, ever could do,—Dr. C. proceeded to divide his discourse into three parts:—

I. To illustrate the nature of the evidence stated in the text.

II. To assert and establish the fact, that the manifestation of the truth to the conscience, is the main and the *only* instrument for Christianizing mankind, both in and out of Christendom.

III. To confirm this by illustrations from the history of the success which had already attended missionary exertions.

I. The first of these points he illustrated by reference to the facts, that in the breast of every individual, whether he be savage or civilized, there is a perception of right and wrong,—a recognition of a superior power corresponding to this perception, or a *faith* in something *without*, corresponding to the *feeling* of something *within*, and a regulation of the whole moral conduct by this standard. The Bible addressed itself to this feeling, and to this faith, and in its exact description of both these, lies, what is termed, its self evidencing power, that power, namely, which both develops the human character with all its wants and wishes, and proposes a remedy adequate for them. The spirit of revelation, which employs neither visions nor voice, operates upon these universal feelings, and shedding a light upon the Bible so as to make manifest the exact accordance of its truths with the principles of human nature, proves its Divine origin to the consciences of all men; and thus it is, that as there is a power for the discernment of right and wrong, and the idea of a superior influence implanted universally, so the Bible, which every where recognised these principles, enabled the minister and the missionary to address themselves to every creature, whether he be a Greek or Barbarian, and to set before him the only right mode of regulating his conduct.

II. In establishing the fact of the power of the truth for conversion, he appealed to ministers of the gospel at home, as to the source whence they traced all their success, whether it was by discourses on the being and attributes of God, and dissertations on the evidences of the Christian religion, by unfolding the arguments of Butler, or Leslie, or Paley, or whether it was not solely, by the simple preaching of Christ crucified, by the declaration of the doctrine *in* the book, more than by the history *of* the book, unless when they planted the historic ladder to reach back to days of the apostles, to obtain the knowledge of their doctrines. He appealed to the fact, that in the humble dwellings of our Scottish peasantry, among the few but well selected books which lay upon their shelves, as constituting their little library, whether the works which were there to be found, were those on the Atheistical or the Deistical controversies; or if they were not rather the Flavels, the Guthries, and the Richard Baxters of other days; works by which it was, that in the good olden days of Presbytery, a leaven of piety was spread, the remains of which yet formed the salt of our earth, and was the safety and brightest glory of our Scottish nation. It was, therefore, by the simple manifestation of the truth at home, that the work of conversion had been promoted; and it could only be by the same means, that the same end could be attained abroad.

III. This appeared from considering the history of the success which had attended missionary enterprizes. Here he referred to the case of Greenland, where it was at first proposed to effect the object, by giving the natives some ideas of natural religion, but without success; and therefore, at last, the system was changed, and the doctrine of the gospel were taught, and the natives

were told of sin, and a Saviour; and from that moment, success began to dawn upon the efforts of the missionaries. In this way, the Moravians had been very successful, both in the West Indies, and elsewhere. They had, however, by the extent to which they had carried their labours, given rise most innocently to the idea, that civilization should precede Christianization. This idea originated in the fact, that where civilization took precedence, there was more to attract the notice of the traveller; who therefore concluded, that because it was first in engaging his attention, it should ever be deemed first in all attempts at improvement. There was, however, many a village where the work of conversion was rapidly advancing, although the progress of civilization was not so openly manifested to the traveller, as in other villages, where the honeysuckle had been trained around the cottage doors, and the experiment which had been made on the the Island of Otaheite, was a complete refutation to all arguments for civilization before Christianization; for there, where not many years ago, all was dreariness and desolation, there were now to be seen the neat cottages, and village schools, and the well regulated families; and what poetry, would perhaps most rapturously seize upon of all, there was now to be heard the sound of the Sabbath bell, summoning to the house of God, and breaking upon the ear of the astonished mariner, as he passes by this distant island. The want of immediate success is no answer to all the deductions from such facts as these; for this was but a mean to animate to renewed prayer and exertion, as was evinced by the untoward events which befel the first missionary ship which sailed from this country, and by the remarkable success with which the efforts of the missionaries had since been crowned. Those therefore, who still pretended scepticism on the subject of missions, could not support themselves longer by such arguments, and no other reason could be assigned for their conduct, than that they were careless of the souls of others, because they were still careless of their own. To such, therefore, in conclusion, Dr. C. addressed himself, entreating them to come to Christ for themselves, and to do so without delay, as death was at their doors, and judgment before their eyes.

Dr. Chalmers then proposed the usual solemn questions to Mr. Duff, and Dr. C. having offered up the ordination prayer, Mr. Duff was, by the imposition of the hands of the Presbytery, set apart to the work of the ministry.

Dr. Chalmers then delivered the charge to Mr. Duff, and exhorted him—

1. That in the situation to which he was about to proceed as the head of an institution, he should endeavour, in as far as he could, to preserve a regular record of the progress of conversion among those to whom he was sent. This he considered a very great desideratum, which few individuals, with the exception of President Edwards, in his masterly analytical treatises, had ever attempted.

2. To be watchful in prayer,—an advice which, though placed second in point of time, he deemed first in point of magnitude; and the more necessary to be inculcated, as in the present day it was too much neglected;—the one great difference betwixt this age and that of the Puritans, (that Augustan age of British piety) being, that *they* were men of prayer, though not of performance; while now there were many men of missionary performance, but few men of prayer,—too few who united diligence with devotion.

3. To be careful not to traverse the light of Scripture; and though in his labours as a translator, he had the assistance of the Careys, and Marshmans, and Morrisons, who had gone before him, yet these were not to be implicitly depended upon, but only to be followed in as far as he saw them to be consistent with Scripture.

4. Not to despise the aid which he might receive from experience—imitating in this, as in all other respects, the great apostle of the Gentiles.

5. Not to meddle with the politics of India, that is with the petty warfare of partizanship.

In conclusion, Dr. C. admonished him, that though he would often, in the country to which he was about to proceed, think of the employments of his early years,—at the same time to think on the far nobler employment of his honourable vocation—though he would often revisit in thought, the scenes and pleasures of his evanescent British home, to think at the same time of the sins and sorrows of a still more evanescent world,—though he would often recal to mind the friends whom he must now leave behind, to think at the same time of the period when the friends in Jesus would be again united, never more to separate; and though he would often reflect on the hopes and prospects which he was now about to forego in this world, to think at the same time of the far more glorious hopes and prospects which lay before him in a blessed eternity.

Dr. C. Next addressed a few words in conclusion, to the congregation, urging them to support the society as one which was not intended to supersede any others which had been formed, but which was rather meant to help on the same end: There was, he said, ample room for all,—there was, he was satisfied, in the bosoms of every Christian present, and of thousands more, a heart for all,—and notwithstanding of the cries of the distress and depression of the times, when he looked to the numerous articles of untouched luxury, he felt persuaded that there were *means* for all.

The service, which took place in George's Church, was a highly interesting one, and it is hoped that the impression which seemed to pervade the congregation may be lasting. There was a full attendance of the

of the Presbytery,, and the congregation was large. Upwards of £80 were received in aid of the Institution.

MODE OF ADMISSION INTO THE PRIMITIVE CHURCH.

In 1791, was published in London "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. By an Impartial Hand". This "impartial hand" is known to have been the hand of Sir Peter King, afterwards Lord Chancellor of England.

The terms of admission to the communion of the ancient churches are thus described:

"Those persons who designed to leave heathenism and idolatry, and desired to be members of a Christian church, were not presently advanced to that degree, but were first continued a certain space of time in the rank of the Catechumens, or the catechised ones. These were candidates of Christianity, who were to stay sometime in that order for these two reasons: The one was, that they might be catechised and instructed in the articles of the Christian faith; and the other was, that they might give demonstrations of the reality of their intentions, *by the change of their lives*, and *the holiness of their conversation*". "When they had changed their manners, and rectified their irregular carriages, then they were washed with the water of baptism, and not before; for as Tertullian saith, 'We are not baptized that we may cease to sin, but because we have already ceased'." pp. 100—103. "The person to be baptized was first asked several *questions*, by him that officiated, unto which he was to give his answers".* "Now these questions and answers were two-fold: First, of abjuration of the devil and all his works; and secondly, of a *firm assent to the articles of the Christian faith*". "Cyprian writes that, at baptism, they asked the baptized person's assent to this creed, 'Whether he believed in *God the Father, Son and Holy Ghost, remission of sins*, and *eternal life through the Church*'? "For in the days of the Apostles, as well as afterwards, it was the practice at baptism, to demand the baptized person's assent to the fundamental articles of the Christian faith; among which fundamentals, we may be *certain* they reckoned the DOCTRINE OF THE TRINITY, and that of the *unity of the Godhead*, and that of the *resurrection of the body*, and *life everlasting*".

"The water being consecrated, the person was then baptized in the name of the Father, of the Son, and of the Holy Ghost. So, writes Justin Martyr, 'They are baptized in name of God the Father, Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost.' This baptizing in the name of the Trinity, Origen terms, 'The invocation of the adorable Trinity'," pp. 24—72. part ii. "As soon as they were baptized, they commenced members of the church universal, and of that particular church wherein they were so baptized, and became actual sharers and exerters of all the privileges and powers of the faithful". p. 103.

* Here was a formal *examination* previous to admission.—Justin Martyr, in his second apology, says, "They *examine* such as are admitted to their communion, whether they be able in all thing. to conform themselves to the will of God".

ACCOUNT OF THE RELIGION OF BURMAH.

"The Burmans are idolaters, of the sect of Booddh. This religion is spread over the Burman empire, Siam, Ceylon, Japan, Cochin-China, and the greater part of China Proper. It has been contended, that it was also the ancient religion of India itself, and that the prevailing bramhunical superstitions were the invention of later times. It is indeed probable, that all the idolatrous systems of religion, which have ever existed in the world, have had a common origin, and have been modified by the different fancies and corruptions of different nations.

"It is asserted by Mr. Ward, that two of the six schools of philosophy which once flourished among the Hindoos, taught the same atheistical principles as the disciples of Booddh now maintain; and it is indisputable, that these two sects were numerous before the appearance of Booddh. This personage is said, in Burman books, to have been a son of the king of Benares, and to have been born about the year 600 before Christ. He is supposed to have adopted the athoistical system of these sects, and his principles were espoused and maintained by the successive monarchs of his family, who are charged by the Bramhuns with the crime of destroying their religion, and substituting atheism. At length, however, the Bramhuns obtained the ascendency, and arming themselves with the civil power, they so effectually purified Hindoostan from the offensive heresy, that scarcely a vestige of the Booddhist superstition is now to be traced in that country.

"The Booddhists believe, that, like the Hindoo Vishnoo, Guadama has had ten incarnations, which are described in the Jatus, amounting, it is said, to five hundred and fifty books. The following summary statement of the principles of Boodhism is copied from the valuable work of Mr. Ward on the History, Literature, and Religion of the Hindoos:

"The Booddhists do not believe in a First Cause; they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit; that works of merit not only raise individuals to happiness, but as they prevail, raise the

world itself to prosperity, while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kulpu, they assign five deities, four of whom have already appeared, including Guadama, or Booddh, whose exaltation continues five thousand years, two thousand three hundred and fifty-six of which had expired, A. D. 1814. After the expiration of the five thousand years, another saint will obtain the ascendency, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Booddh took only twenty-four thousand devotees to heaven with him.

"The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

"The Booddhists are taught, that there are four superior heavens, which are not destroyed at the end of a kulpu; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth, then the world of snakes, and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments.

"The highest state of glory is absorption. The person who is unchangeable in his resolution, who has obtained a knowledge of things past, present, and to come through one kulpu, who can make himself invisible, go where he pleases, and who has obtained to complete abstraction, will enjoy absorption.

"Those who perform works of merit are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

"The Booddhists believe, that at the end of a kulpu the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: if a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kulpu".

REMARKS ON IDOLATRY BY A HINDOO.

It is a bitter reflection to the friends of human improvement, that any radical error should prevail in a community. We have before us a very sad prospect; we are sorry that our countrymen are misled by a meteor; but we are glad that it is beginning to be extinguished; and we rejoice that knowledge, the great reformer of all errors, is beginning to dawn.

Religious adoration cannot but be accompanied by a conception of the *Being* we adore; but as we can have no knowledge either of his size or shape, most men must, like poets, supply this deficiency by the power of imagination. They must draw such pictures or cut such statues as may best please the imaginative power. This is one way in which we may account for the introduction of idols. But it may be affirmed by some, that the introduction of idolatry was owing to a bad feeling of monopolizing knowledge, to debar certain classes from the acquirement of that which they knew would give them power. They wanted to tyrannize over their fellow-creatures; and as the efforts of a limited number could not overcome or counteract those of an extensive number, they created forms, and presumed to state to mankind the feelings and intentions of their deities. This softened the rude, while it domineered over the compliant. A third speculation to explain the origin of idolatry may be thus advanced. As our minds admire the industry of a philosopher and the achievements of a hero, men in the early stages of society, to keep up this admiration, even after their deaths, erected monuments, temples, and statues to their memory, so that the perception of this may bring them to their minds; and this by the ignorant is turned into a religious veneration, which is sanctioned by time. We have several facts to support this argument, such as the deifying of Hercules, Æneas, and the Scandinavian gods, Thor and Odin.

Imitation, we know, is the most active power in a rude state of society; but we know too that it is often misdirected. By misdirection I mean, that the feeling or faculty has a tendency to make the individual unhappy.

Will any one refuse to admit that the characters of most gods are, as represented, bad? Is not one lewd, while another is a bacchanal, and a third a murderer? Can these qualities be considered good ones? Are not these gods like false lights to lead mankind astray? Do not the ignorant justify their actions by the example of those whom they are taught (as religious men) to imitate? Does not the history of man develop the various and enormous evils, to which imitation has a tendency to lead? Is not the principle of imitation often detrimental to the happiness of the individuals in a society? From imitating one object, we are led to imitate others: thus gradually giving up individuality of character, man ceases to act from the impulse of personal conviction. But alas! what is a general imitator, but a machine? He is led by authority, and not by reason. He resigns his right of thought, and is swept

along, he knows not whither, by the stream of popular opinion.

Besides the dreadful effects of the principle of imitation, there is evil attending *forms*. Forms, when enforced with authority, shackle the mind and prevent its powers from enjoying a free scope. Most persons undergo such forms, not from a conviction of their value or utility, but from prejudice or fear. But we should not forsake our principles for any temptation: because if we forsake one principle for a certain temptation, we cannot have any assurance for the others, we cannot trust ourselves, nor shall we then have any hopes of being trusted by any man.

If a plurality of gods is believed, and consequently worshipped; if immorality be venerated (although no man that looks below the surface of things will allow it to pass uncensured), we must confess, though it may be unpleasant to most of our readers, that the forms of worship, and the number of immoral deities adored by the Hindoos, are not at all favourable to the practice of virtue. At least we rely upon this, that the unpolluted temple of the mind should be the place of worship, and be occupied by that Being, to whom man, for his own interest, must bow. *Cal. Mis. Herald.*

NOTICE OF A NATIVE TAMUL BOOK.

In these days I got hold of a Native Tamul Book, containing the secret doctrines of the Vedanta Men. It is a curious production, said to have been made by some wise men among the Bramhuns. They kept it a secret, because it contains their wisdom; but I believe the reason is, because it condemns all Idolatry, and even a desire after their heavens, Keilasam and Vygoondam. It contains also a prophecy concerning the end of the world by fire; and a description of a great Teacher or Priest, which indeed can only be applied to man such as was our Lord Jesus Christ; in fact, it ascribes all Divinity to that Great Teacher. To Him, and to the Vedam, and to God, every person is directed diligently to apply, who will attain heavenly bliss. Its first part contains a system of Ethics for such persons; some parts of which are perfectly Scriptural; others shew that the writer groped in the dark. The whole strengthens me in the opinion, which I have long cherished, that the Ancients in India knew something of the New Testament as well as the Old. I intend to translate it. An old "wise man", who has been often with me, brought it to me, as a book that perfectly coincides with our religious books; and who is so enamoured with it, that, notwithstanding most glaring evidence to the contrary, I cannot bring him off from this idea. He intends to live and die with this book, although it tells him nothing of a Saviour from his sins. Oh how much darkness and light are mixed together in their heads and in their books!

Extract of letter from the Rev. Mr. Rhenius.

INSTANCES OF THE FOLLY AND DELUSIONS OF HEATHENISM.

While speaking with some of the people near the river Cavery, two men came, carrying on a board a Pullaiyar, or household-god made of cow-dung! They turned the board, and dropped their vile god into the river. I made some remarks to the people: they admitted that a great part of their religious ceremonies were much like the little children's play; and seemed to hear attentively what I said to them of the True God. One of them, a Bramhun, of surprising ignorance, appeared to dislike seeing the people so attentively listening to my words; and came forward, saying, that whatever I had said and still might say, it was certain enough that the Pullaiyar was a god. I asked him, whether he was convinced that the Pullaiyar, which he said was a deity, was made of cow-dung. "Yes", he said, "I am: and what has this to do with the matter"? "Nothing more", I replied, "than that you will easily find out that this heap of cow-dung, however sacred it may appear to you, cannot hear nor see, nor feel nor move; but a dog and an ox may do all *this*, being at least a living creature, and therefore far superior to the Pullaiyar". "Yes", he answered, "the Pullaiyar, I cannot deny, is inferior, but still a deity". "By this", I rejoined, "you are inclined to allow that the dog and the ox are superior deities". The burst of laughter which issued from the crowd prevented the Bramhun from saying any more in defence of the Pullaiyar, which in the mean time had been dissolved in the water; and one of the heathens, who had heard me with attention, turning toward it, said to the Bramhun, "Here you see what your Pullaiyar is"! This will shew the gross darkness in which the people are sitting. If the idols were all required to be of gold, or silver, or even of brass, many would be without them, as they could not afford it; but even the poorest may furnish his house with a cow-dung idol!

We drew near to a village, where a great feast was about to be held, as the pagoda car was to pass through the street: we found it very noisy as we approached the town, which is large: the pagoda is very rich, having considerable funds. On entering the place, every one appeared taken up with the festivity of the day. On all these occasions, there is such a wild and horrible noise, and their features bespeak so much of the physiognomy of the Prince of Darkness, that a Christian never can witness it without being shocked: several times, when I have made an attempt to speak to them on such occasions, and when they did even attend to what I said, they appeared as if intoxicated. Thirty-three children rose in their classes for examination; and, as soon as the car had finished its course through the town, many of the returning people came to the school and were present at the examination: after the examination, I spoke affectionately but seriously to the children

on the lamentable state of heathenism: some felt the truth, and told me that it was all sin. When I spoke to the adult heathens, they accorded with the children, and said, "Sir, it is now the Kalee Yug [Earthen, Age]; we must still remain in our ignorance and the manners of our forefathers; but our children will come to the true knowledge, and be happier than we".

An Old Man came, who is keeper of the cattle of a pagoda. He was above 90 years of age, and was clothed in a few rags; and was to appearance most miserable, and his countenance seemed to bear witness of a discontented heart within; so much so, that I wished to become acquainted with the mind of this man, to render him some help by the consolations of the word of God. Quite surprised was I to understand, if I may trust his own words, that he was one of the most contented men on earth: he wanted nothing: in every thing, he said, his Swamee took care of him, and never did him any wrong. I observed, that he certainly wanted clothes, and seemed not to be taken care of in this respect. "Ah", he replied, "that is not the fault of my Swamee: he would give me more than I want; but the Inspector of the pagoda is a bad man: he does not do what the Swamee bids, else he would have given me a cloth: my Swamee is good, but men are bad". I asked him whether he was conscious of being a sinner: "No", he replied, "I am no sinner: I have never married, nor have I ever been drunk: I do not know what that is: if I had been a sinner, the Swamee would not have been so good to me". I asked him whether he had any notion of what would become of him after death: he replied, "I leave that to my Swamee, and do not trouble myself about it; but my father told me that the foxes would devour me after death". Speaking to him of the happiness of another world, I wished to know whether he felt any desire for it: he answered, that he had all he wished for in this world, and therefore he had not a particular desire for another. Miserable ignorance! Can this be called contentment? But I believed the man's countenance more than his words; and if that spoke the truth, he was more wretched within, than he was miserable without. Oh for a heart to feel for the miseries of our fellow-creatures!

There has been a Heathen attending Divine Service on Sundays, and our Services in the week-days, who appears an extraordinary man: he has now (March 11, 1829) been here some months. His name is Sibadumnaben. He was born in the Malayalim country: he is a worshipper of Vishnoo, and of the King's or Rajah's caste. He left his native country in the year 1811, and went to Chingleput, with the Native Rajah. Becoming acquainted there with a learned native, Lalidas, he read with him the Vedas, and accompanied him toward the north as far as Thibet; where they visited the saints of the mountains, and got acquainted with the different "Igochums", or penances, and practised them, undergoing many hardships —living for days without any food, except a little milk or herbs—practising or attempting the eight following Igochams. 1. "Keendalee"—sitting, for a day or two or a week, with the knees up to the shoulders, shutting the eyes, and drawing no breath for an hour. 2. "Tarana"—fixed in a position with the head on the ground and the feet lifted up to heaven, drawing breath in very small quantities for two or three days. 3. "Adan"—sitting on the ground from five to ten days, with the feet tied to the back with red tape; drawing no breath, for the first stage, from 16 to 32 minutes; in the second, from 32 to 48; and in the third stage, from 48 to 64 minutes: several are killed in this Igocham, by restraining their breath too long. 4. "Lambadi"—turning the tongue to the roof of the mouth, and keeping it fixed there for half an hour or an hour without respiration. 5. "Navarkanda"—stopping up the eyes, ears, mouth, &c., and sitting thus for an hour. 6. "Salestambana"—keeping the body one or two hours under water; or, if possible, by much practice, for a day. 7. "Vaju-stambana", or Wind Igocham—raising the body in a sitting position, one, two, and sometimes five feet from the ground, by suppressing respiration. 8. "Irajah"—in a sitting posture, crossing the legs, and bending with the hands till they come almost back, and sitting without respiration for an hour. Sibadumnaben went through them all, to a certain degree; entirely, as he confesses, with the sincere desire to receive, by these means, an internal revelation of the deity: but, being frequently in danger of killing himself, he at last retreated from his retired habitation, and traversed the country; till, travelling down the coast, most likely considered by many Natives as a great saint, he came to Tanjore, and got acquaintance with the Christian poet Vedanayachen Shastree, who introduced him to Mr. Kolhoff. He stayed a short time at Tanjore, and went to Madras, where he made his appearance just on my arrival in the country. He came to the Mission House, and Mr. Rhenius spoke several times with him; but he then had not become tired of heathenism. After a short stay, he returned toward the south, and roved about for upward of nine years longer, and, as he says, "Sometimes I was dressed in silk, and received adoration from the people: at other times I was poor and miserable, for the blessing was not with me: but I should not have got tired by this: it was the distress of my mind that pursued me, and drove me from place to place. I could not forgive myself; and felt the displeasure of God so heavily upon me, that at times, I thought I could not live. I heard the Christian Veda, and heard it with pleasure. I read and studied it, and read other books on Christianity, to my satisfaction; but could not get loose from the world, nor could I even think of forsaking heathenism. My friend, Vedanayachen Shastree, said now and then to me—'This will not do, my

friend', referring to the combination of heathenism with Christianity. 'You only trifle with the truth, and provoke the anger of God—turn to God'." Siba lunmaben then came to Mayaveram, and attended our services very regularly; and, for a time, took his meals in John Devasagayam's room, which, being of high caste and a Siva who eats no meat, was certainly a great step for him in the sight of the heathen. "Now", he said, "I have made up my mind to be the Lord's, and will beg you to admit me to baptism as soon as you shall deem it proper. I long now to cast off the heathen yoke, and to serve the Lord".

Extract of a letter from Mr. Barenbruck.

Intelligence.

Asia.—India.

NOTICE RESPECTING THE INSTITUTION FOR THE SUPPORT OF AN ASYLUM FOR THE DESTITUTE NATIVES IN BOMBAY.

The regulations which were inserted in our last number have undergone a revision. While their spirit is preserved, several alterations, which we may perhaps afterwards notice, have been made. In the mean time we may state, that Subscriptions and Donations will be thankfully received by the Secretary and Treasurer, Captain A. Lighton; and that arrangements have been made for the partial relief of the destitute during the monsoon.

PREACHING OF THE GOSPEL IN GOOJURAT.

To the Editor of the Oriental Christian Spectator.

DEAR SIR,—I beg to forward to you the following brief view of our labours in the great work of preaching the gospel of the kingdom to the people among whom we sojourn, and hope it may prove interesting to the numerous readers of your valuable miscellany.

Deeply convinced of the infinite wisdom and benevolence of Him who gave the command—"Preach the gospel to every creature", and also of the sovereign power and authority by which obedience to it is enforced, we endeavour at all times to give to this part of Missionary labour that prominence which the state of the people and our own responsibility as ambassadors of Christ, in this land, so peculiarly demand. Under this division of labour we, however, beg to say that we include all oral communication of the truths of the gospel, whether to one, two, ten, or hundreds. The stated services which we have during each week, are on the Sabbath at 9 o'clock, A. M. worship in Goojuratee with the servants connected with the Mission, and Mission families, and any others who choose to attend. At 11 A. M. we have worship in English; at 4 P. M. we meet the greater part of our children and their teachers. After the examination of the children, favourable opportunities are afforded us of preaching the gospel to them, and also to many of their parents and others who frequently attend on these occasions. In the evening we have worship again in English. On every Monday morning, from 180 to 200 poor people meet at the mission-house to receive alms, and are instructed in the truths of revelation, whilst they receive a small pittance for the supply of their temporal necessities, because they belong to those classes of persons to whom Christ paid particular attention when on earth, the sick, the blind, the lame, the poor. Every Wednesday evening we have public worship in the first school-room. The regular attendants on this service appear to increase. All our school teachers regularly attend this service. In the afternoon of every other week-day we have worship also in one or other of the school-rooms. The attendants at each place vary from 10 to 100. Besides these regular services, we endeavour to "make known the unsearchable riches of Christ" to the heathen, by calling occasionally at the houses of individuals, and by talking with those we meet by "the way side", or find standing idle in the markets, at temples, and other places of public resort, and by seeking out the people in the lanes of the city, and pressing the truths of the gospel on their attention. We endeavour to be prepared to address the heathen at all times and under all circumstances; and to watch for opportunities "in the house and by the way", and to lift up our voice in the name of Jehovah in the places of public concourse and in the opening of the gates, being fully convinced that a Missionary in a heathen land has only fulfilled the least difficult part of his office when

he has made and delivered a certain number of sermons or discourses at stated places and at regular intervals. In our visits to the schools, in forenoons, we have also frequent opportunities of communicating instruction to numbers, which we always rejoice to embrace.

For many years past we have been in the habit of travelling into the villages around Surat to distribute tracts and preach the gospel. These journeys have in general been very interesting. In the course of the last four years three extensive journeys into the interior of Goojurat have been accomplished, and it is hoped that much scriptural truth has been diffused through the land by these means. One of our number lately returned from one of these tours, and the report he is able to give is very pleasing. It is our wish to follow up these important beginnings, in labouring more abundantly in preaching the gospel to all who may come under the sound of our voice; and it is hoped that the people of God will more and more pray for the pouring out of the Holy Spirit on our humble endeavours to make known the true God and eternal life.

As to what has hitherto been accomplished by all these long continued labours, we wish to speak with the greatest caution; lest we should be thought to impose on ourselves, or to manifest any wish to deceive those who countenance and encourage us in our labours. Because all has not been accomplished, some may be disposed to say that nothing has been effected; and others, not knowing the scriptures, nor the power of God, nor the gradual and silent manner in which he in general carries on his great work of mercy, may think and say that nothing can be done. But such sentiments savour more of the wisdom of this world, which is foolishness with God, than of that wisdom which is from above. The kingdom of God cometh not with observation. Though some who once heard the Gospel with apparent docility, have, through the depravity of their hearts, the influence of the world, and the temptations of Satan, become more attached to their sins; others, and it is pleasing to observe that the number of such increases, continue to hear the word with much attention, to increase in divine knowledge, and to see more of the folly of idolatry in all its parts, and the suitableness of the gospel scheme of salvation; and it is hoped that they may yet be brought to feel their sinful state by nature and practice, and to receive the Lord Jesus Christ as all their salvation and all their desire. The Lord has hitherto helped us, and from present appearances, and especially from the promises of God respecting the convers ion of all nations to the faith of the gospel, we have the greatest encouragement to persevere in making known the truths of the gospel to all classes. The seed of the kingdom of heaven cannot be sown in vain, nor the faithful, though feeble proclamations of divine mercy through the Redeemer, be long continued without some measure of success, for the mouth of the Lord hath spoken it.

Earnestly entreating a continued interest in the prayers and sympathies of all the people of God, I remain, &c.

A. FYVIE.

Sec. Gooj. Aux. Miss. Society.

CANNANORE POOR'S FUND.

To the Editor of the Oriental Christian Spectator.

SIR,—The account of the Belgaum Poor House in your number for April, has doubtless been perused by many with interest and delight, and since you justly ask, why an Institution of a similar nature might not be formed at your Presidency, I am induced to forward to you the Prospectus and Regulations of the Poor's Fund of Cannanore, in the hope that they may be useful as hints to those who may desire the formation of similar laudable Institutions—not only at Bombay, but at very many other stations. The Prospectus and Regulations were originally drawn up some years ago by the Chaplain at Quilon, in Travancore, which was the first outstation, that I know of, where a Poor's Fund was established.

The Cannanore Poor's Fund was formed in January last, by *monthly* subscriptions, and it was so liberally and kindly patronized by nearly every one at the station, as to be immediately brought into operation: and although the subscriptions generally do not exceed two Rupees, they are sufficient for the relief of every *real* object of distress resident at the station:—there are at present upwards of 120 Registered Paupers, receiving partial or entire support from the Fund.

A tolerably good building, 60 feet by 20, as a Poor House, has been erected, divided into three apartments; one of which is appropriated as an Hospital, and the other two for the Paupers not having a home, and they are pretty well filled, particularly since the setting in of the rains.—A well has also been dug near the Poor House.

Through the kind permission of a medical officer of the station, the daily services of an Apothecary have been obtained, for which he receives the small sum monthly of Rs. 6; and other hospital expenses for medicine, &c. do not exceed 9 or 10 Rupees: thus, the generous supporters of the Cannanore Poor's Fund, have the delightful satisfaction to know that, at the trifling expense of Rs. 16 a month, the sufferings of many of their destitute fellow creatures are under the blessing of God, greatly alleviated; the advantages of this part of the institution are decided, and cannot fail to strike every humane person;—for objects; in the most pitiable state of disease and suffering, are alas! but too common in this, as well as in every part of India.

Rice is distributed every Saturday at the Poor House, in presence of the Treasurer, who also acts as Superintendent,—when new cases are inquired into, admitted, and registered, as far as the funds will permit. Since the formation of the Fund, I have not heard any complaint of mendicants itinerating the cantonment, each having been warned, that any found begging at gentlemen's compounds, will be deprived of their tickets and turned out of the cantonment by the police. The Institution is of too recent a formation, to have presented any very striking instance of benefit arising therefrom; but I select the following.—A cooley from Madras, distant nearly 450 miles, arrived at this place with a load, accompanied by a poor woman, who was taken so ill as to be unable to return with him when he was compelled to go back to Madras. The woman was admitted into the Poor House Hospital, and attended by the Apothecary; all her wants, both as to food and medicine, were liberally supplied; but the malignity of the disease could not be overcome, and after some days she died. I am sure it is not too much for me to say, that, but for this Institution she might have lingered in the streets of the public bazar, without even an effort to assuage her sufferings. Does not this case powerfully appeal in favour of a Poor's Fund?

The desires of several, I am satisfied, do not terminate in that of administering merely to the bodily relief of these our destitute fellow sinners; but they look forward to the time when, under favourable circumstances and the divine blessing, their spiritual wants will be attended to, and they shall be told where, without money and without price, they may find that food which endureth unto everlasting life.

It would be unpardonable did I omit to mention, that several individuals not belonging to this station, have generously sent donations to the Cannanore Poor's Fund.

The Institution is under the management of a Committee, of an Officer from each Corps, and one from the Staff, with the Chaplain of the station as President. A SUBSCRIBER.

Proposals for Establishing a Fund for the relief of the Poor of Cannanore by voluntary subscription.

To alleviate the miseries of the poor, the friendless and infirm, is a duty incumbent on all, disowned by none. This station, as well as other places, has its proportion of those wretched objects of compassion; but few perhaps except those who have collected them together for their relief, are aware of the numbers, who are absolutely incapacitated from obtaining a livelihood, either by old age, blindness, lameness, or some incurable disease.

When these miserable creatures have been brought to the notice of the compassionate, by personal application at their houses, much annoyance has been experienced by their importunity, and the relief of one applicant has soon brought a crowd of others, so as often to render it inconvenient to meet the wants of all.

Besides, it must be evident, that such a mode of relief is not only precarious to the applicants, but also unintentionally injudicious. The worst cases are generally those, whose weakness will not allow them to crawl from place to place *begging*, and even if it does, those whose distress is most calculated to excite compassion, will of course obtain the bounty of a larger number of the benevolent, and thus find mendicity a profitable occupation.—While many others, who are still in a most destitute condition, are scarcely relieved at all—for each cannot give to all, and no one knows to whom or to what extent, his neighbour may have afforded help.

To obviate these evils, and to afford the

utmost possible assistance with the least possible means, it is proposed, and respectfully submitted to the community, that a Fund be formed for the relief of the Poor by voluntary monthly subscription, under the following regulations, subject to such alterations and modifications, as may appear advisable to the subscribers.

1st. That the funds shall be applied to the purchase of rice, to be distributed once or twice a week, as may appear most convenient or judicious, in such proportion to each person, as may be considered sufficient for the bare support of nature.

2d. That each recipient shall be furnished with a ticket, signed by the Superintendent of the charity, descriptive of his name, infirmity, quantity of rice afforded him, the date on which the ticket was given, and number, corresponding with a list of the Paupers.

3d. That an account of the receipts and disbursements shall be kept, and circulated among the subscribers, for their inspection either monthly or quarterly.

4th. That each subscriber shall be entitled to recommend to the Superintendent, objects of compassion, whose case shall be taken into consideration on the day of distribution next ensuing.

5th. That in the admission of applicants, no regard shall be paid to their religious profession or caste, but all who are equally wretched, shall be equally relieved.

6th. That none shall be considered proper objects of relief, but the aged, blind, lame, diseased, widows, and orphans, being destitute of friends and means of subsistence.

7th. That a Superintendent shall be selected from among the subscribers, who shall be assisted by such subscribers as may at any time kindly afford their aid.

8th. That a Committee, consisting of one member from each Corps, and one from the Staff, shall be formed, the Chaplain of the station being requested to accept the office of President of the Committee, and Col. C. that of Patron to the Institution.

Those, who are disposed to patronize and support this benevolent object are respectfully solicited to subscribe their names, and affix the amount of their monthly subscription to the accompanying paper.

Tanjore.—INTERESTING INTELLIGENCE.

Extract of a letter from Rev. M. Winslow, to a friend in Bombay, dated Jaffna, Ceylon, 21st May, 1830.

"We hear from Tanjore, that a large number of Catholics have gone over to that Mission. One account is, that 4000 men, women and children have seceded from the Romish Church. Mr. Haubroe, one of the missionaries, says, that '200 families are under our instruction by their own request, and that five of the best catechists among the Catholics have come over with them'."

RELIGIOUS SOCIETIES AMONGST THE HINDOOS AT CALCUTTA.

There is a movement among the Native population, particularly of Calcutta and its environs, which will be productive of consequences it is difficult to calculate. We refer in particular to those societies recently formed, and which are likely to exert an extensive influence; and though the progress of true religion is no wise connected with either as an object avowed or desired, yet we feel confident that it will be accelerated by them; and hence, setting aside the other advantages which we think will accrue to our Indian fellow subjects from the operation of at least one of them, we rejoice in their formation. The *first* of the Societies referred to, (the *Dhurmu Subha,*) is intended for the protection of the Hindoo faith, by the translation and printing of religious works, and by excluding from society all who do not act up to the precepts of their religion. The *second* is a Society formed for the translation from English, of approved historical and other works into the vernacular languages of this country; and by the *third* (the *Brumhu Subha*) a kind of Chapel has been erected for the worship of the Great Supreme without images of any kind, but at the same time without any injurious reflections on any existing form of worship. The *second* and *third* of these Societies indicate some progress made towards improvement; and we hail them as likely to aid in dispelling error, and weakening the influence of existing customs. To the first, which is composed of a considerable number of native gentlemen, we have before alluded, on account of the support it has given, or sought to give to Suttees. Though designed for the support of idolatry, we look on it as one of those instruments by which the interests of Christianity will be, indirectly and unintentionally indeed, but really promoted. The nature and objects of this Society will appear more fully from the following extracts from notices contained in one of the daily papers, and with which we shall close this article, in which we have endeavoured to review some of the events of the past year, and thence to derive lessons of instruction, incentives to gratitude, and encouragements to perseverance. We see that good has been done, progress has been made; that we have been brought nearer to that happy period when the idolatrous system of India, which has lived through so many ages, shall fall before the Cross, and those who have been its willing votaries shall be emancipated from its thraldom, and brought into the glorious liberty of the children of God.

"O haste, victorious Prince,
That happy glorious day,
When souls like drops of dew,
Shall own thy gentle sway;

O may it bless our longing eyes,
And bear our shouts beyond the skies".

Dhurmu Subha, or Religious Society.

To all noble and excellent Hindoos.

Through the absence of all religious authority in this country, religion suffers great detriment.

It has, therefore, become necessary that the excellent and the noble should unite, and continually devise means for protecting our religion and our excellent customs and usages. It is, however, difficult to assemble all men together, for many do not invite to their houses or visit any beside those in their own circle, and there is no place of general resort. Though we are firmly united, therefore; yet, because we do not meet together, we appear disunited; and hence those of an opposite faith are constantly seeking to destroy our religion. This led many of the respectable inhabitants of this city to assemble all men together on the 5th of Magh of the present year, and to establish a Society called the *Dhurmu Subha*, for the meetings of which a building is to be erected in this great city.

According to the orders of the Right Honorable the Governor General, an appeal must be made to His Majesty the King of England relative to the regulation forbidding Suttees.

We shall hereafter inform our readers how, and in what language, and through whom, the Petition is to be sent. If any one has any thing to offer on this subject, let him send it to the Editor of this paper.

In future, whatever may be proposed in reference to our common religion, will be fully discussed and settled.

To meet the expenses which may be incurred for the object above mentioned, money must be collected. Those present at the meeting have settled a plan of general subscription. Any respectable man who may desire to subscribe, will be pleased to send his name and the amount of his donations.

In conformity with the desire of that assembly, a president, a treasurer, and a secretary have been appointed; their names will be found in this paper. According to the rules settled at the meeting of this Society, whatever may be determined upon after mature deliberation, either to be done or to be left undone, will be printed and sent to each subscriber, and to every one who desires the preservation of his own religion.

Dhurmu Subha.—On the 16th Magh, a meeting of the Society was held at Cossipore, at the house of Baboo Pranath Chowdry. At this meeting, a few from Calcutta, and a number of the most respectable inhabitants of Cossipore, Buranagur, Areeadaw, Dukkhunshur, Belghuria, Penhatee, Kumarhatee, and other villages, who had received invitations from Bhobanee-Churn Banoorjee, the Secretary, were present. Having been made acquainted with the objects of the Society, they voluntarily put down donations in the Subscription books, and their names were enrolled in the list of donors. At this meeting, it was also determined that all those who, having been born Hindoos, should oppose Suttees, should be expelled from all Society.—*Calcutta Mis. Her. March*, 1830.

INTELLIGENCE FROM CUTTACK.

**** I know not what to write to you that can gratify you, for we live in a barren part of the world. With you there are signs of cheerful vegetation, and the signs of the times are cheering and conspicuous. There is little of this in Orissa. Here, however, we must have springs rise up and streams in the desert. Nor are we, though far behind you, destitute of encouraging appearances and circumstances. A few of these I shall relate to you. We have been in this province for seven years, or a little more. The prospect, when we arrived, was sad indeed, not in regard to natives only, but to professed Christians of both classes. We have now put the means in operation, and have already received some success, while we hope more from the seed sown, for the husbandman's seed does not immediately break the ground. You know something of our operations, and therefore it would be superfluous to particularize; but we have had some recent success, which, as far as I know, is little known to any besides ourselves. We have not long since received, by baptism, a very respectable man named Ramu Chundru. He is a Murat,ha, and his father was Kiladhar of the fort at Cuttack, under the Murat,hee government, and was greatly respected. This man (Ramu) long attached himself, with a number of other persons, to a religious devotee of a superior order, and with him read the Scriptures and other tracts with which we furnished him. The old man little feared or conceived the result. However, his disciples soon became too wise for their teacher; for in the light of divine revelation they soon discovered the errors and impositions of the old *gooroo*, and soon their attachment to him cooled, till Ramu, with some others, after a long deliberation and strong convictions, embraced the truth. In this instance we see that that which maketh manifest is Truth, and the doctrines of Hindooism, even the best of them, when fairly compared, cannot escape detection by the divine word. Renunciation of cast and credit was a serious obstacle, and for a long time prevented obedience: but all in time gave way; nor did the tears and tender solicitations of friends or children or relatives succeed in preventing his profession. They came with him to our house, and, as a last effort, besought me to wait awhile. I referred them to him, as I wished to act by his own consent, and we had him baptized before a large number of native and professed Christian witnesses. He has since conducted himself so as to give us pleasure, and we are about to employ him

as a native preacher. He preaches with boldness and fluency, and has considerable feeling of the importance of the message he bears. This man's conversion is the result of long conviction and mature deliberation, and we have reason to hope, through grace, that he will be useful to the cause of God here. The sensation produced by Ramu's baptism is very great, and lest the same result should follow the further perusal of our books, a great number of them have been committed to the flames, and ill reports spread to deter people from reading them. Gungadhur, of whom you have doubtless heard, still continues to act consistently, and is useful as a preacher—very useful. We have baptized another native named Kurpa Sindoo; and we have another inquirer of the same name, of whom we have a good opinion, and who I think cannot remain long in his present state. Thus is the divine leaven spreading among the mass of the native population, and is gradually undermining that horrid system of idolatry and superstition which is so firmly established here, and spreads itself all over India.

Orissa's lofty fane, whose tow'ring height
Long bid defiance to Jehovah's might;
Shakes to its solid base, and its proud tower
Acknowledges at length the *Saviour's* power.
His standard in its opening breach erected,
No more, for ever thence shall be rejected.

From a Letter of the Rev. C. Lacey, to a friend in Calcutta, dated Feb. 17, 1830.

AMERICANN MISSIONARY OPERATIONS IN CEYLON.

Would that I could tell of very marked success here. We received to communion last year only ten I think, and we excommunicated three. Our church now consists of a little more than 100 native members. We have received in all about 135. There are now some candidates for admission. For a few weeks there has been a little more attention to the concerns of the soul among the youth of the Seminary and the other schools, and we hope that some lasting good may yet result from it, but we are not blessed with a "revival". Our audiences at the different stations are composed mostly of children, and adults in some way connected with us; but there are always a few others both men and women; and at the schools, where we preach in the afternoons and evenings, more or less in the course of the week, there are more of this class who attend. The children of all the schools usually attend some place of worship on sabbath mornings—and many of them attend in classes before service, after the manner of sabbath schools in America: the schoolmasters attend at the station with which they are connected, once a week, as a Bible class. The number of Schools is about 90, and of children nearly 4000. In the Seminary, Preparatory School, and Free Central School, the are nearly 100 beneficiary children. The Seminary goes on well. We could not, as you probably know, on account of restrictions put upon us, raise it into a college; but with a different name, &c. it is much what we hoped to see it, and we trust it will yet grow. The number of students now in it is about 80. One of the principal studies is English, in which also they pursue arithmetic, geography, astronomy, elements of natural philosophy, &c. The lads do well in mathematics. Two classes have gone nearly through the course of studies contemplated; one of which went out last year, and a part of the other the present, or rather the year now past. Some of the former are now very useful assistants to us in the mission. Of these and others I had a class the last year in theology, 18 in number, of which three are now prepared to receive license: four have received certificates as catechists and as exhorters and readers. We continue to meet with the Church and Wesleyan brethren and sisters for the monthly prayer meeting, and many of the seasons are precious. Our church has a quarterly communion, when the members from the different stations, as far as possible, are collected at one station, and after a sermon and other exercises, all sit down together at the table of our common Lord. If several candidates can conveniently be admitted at once, they usually are admitted at these seasons. We have in turn also, at some station, an evening prayer meeting, when as many of our own number as can come together do so, and spend the evening in prayer and in devising ways and means of carrying forward our work. Thus we have, in this heathen land, privileges which ought to make us wiser and better. Pray for us, my dear brother and sister, that we may improve them as we ought to do, and that the pleasure of the Lord may prosper in our hands. We have, as you are probably aware, a pretty good translation of the Scriptures in Tamul, and we have now a tolerable supply of the sacred Scriptures, or rather portions of them, for distribution. We are also preparing and publishing tracts to a considerable extent, and we have reason to think that much good is done by them. Many who do not leave heathenism are doubting, and some who do not embrace Christianity leave heathenism.

Extract of a Letter from the Rev. M. Winslow, to a friend in Calcutta, dated Jaffna, Jan. 1830.

China.

EXTRACT OF A LETTER FROM THE REV. E. C. BRIDGMAN, TO A FRIEND IN BOMBAY, DATED,

"*Canton, 15th March,* 1830.

"I embarked at New-York, on the 14th of last October. We had a fair and pleasant voyage and arrived here on the 25th of last month. I am accompanied by the Rev. D. Abeel, who is commissioned by the American Seamen's Friend Society. We received a most hearty welcome from our venerable

friend Dr. Morrison. His health is now good and he is carrying forward the work of the mission with a strong hand. He is much respected both by foreigners and the Chinese, and the latter call him 'the expounder of all books'. Neither my time or knowledge will now allow me to be particular. I am busy, and must be, if the Lord spare and preserves me, for a long time, in acquiring the language".

The writer of the letter from which the above extract is taken, is sent out as a Missionary by the American Board, and his labours it is expected will be wholly devoted to the Chinese. The other minister mentioned, is to be stationed permanently at China as a preacher to seamen, of whom more than 3,000 are annually there from England and America. At Canton, Dr. Morrison preaches in English; and at Macao, which is nearly 100 miles below Canton, the Honourable Company have a chaplain. The other place where preaching in English is desirable is Whampoa Anchorage, which is eleven miles below Canton. Most ships trading with China remain at this place a short time, and it is estimated that not less than 200 English and Americans die here every year.

Palestine.—LETTERS FROM THE REV. J. WOLFF.

Two letters have been received from the Rev. J. Wolff. The first is dated Jerusalem, April 28, 1829. We subjoin a few extracts from it:—

We have now taken the whole upper apartment of the Greek convent of Mar Michael, containing nine rooms, at our private expense; and have already appointed a schoolmaster for children who might be disposed to learn the reading of the Gospel. The excommunication of the Jewish High Priests, however, is still felt, and scarcely a Jew comes near me, except one who professes himself to be convinced of the truth of the Gospel of Christ, and three Jewish ladies, who called on Lady Georgiana, and who were very inquisitive respecting our belief. One of the ladies remembered to have seen me in the house of her brother, Rabbi Isaac Abulafia, and all the three ladies lamented that Jerusalem is now deprived of those liberally minded Rabbies, Rabbi Mendel, Rabbi Solomon Spira, Abulafia, Secota, and Meyahez, who flourished six years ago. It is quite an erroneous opinion that the situation of Rabbi is hereditary at Jerusalem; such a thing never has been; the present Rabbi, Rabenu Zuse, is not related at all to Rabbi Yom Tof Danon, and is a very narrow minded man.

I was yesterday introduced by the Mufti, whose name is Taher Effendi, and by Omar Effendi, to the new Governor of Jerusalem. His Excellency received me civilly, but observed that Jews—*especially Jews*, and likewise Greeks and Catholics, had complained of my circulating books printed in England, which he could not allow. I said that these books were the Bible and the Gospel; and I cannot be contented with this decree, but I shall try to get a firman from Constantinople. The Government of Damascus and its territory, Jerusalem, and Sichem, is now in the hands of the Jew Raphael Farkhi, who is Prime Minister to the Pasha of Damascus. It is six years now since I first arrived at Damascus; at that time Raphael Farkhi was just taken to prison and forced to pay a great sum of money; but four months ago he came into favour, and I see Turks lying at the feet of the friends of Raphael Farkhi. The scribe of the Governor here, is a Jew of Damascus, and a relation of Raphael Farkhi, and there is no doubt that that man does all in his power to oppose me, which I observed by his countenance during my visit to the Governor; even Mousa Beg, the chief of the forces, courts that Jew now. Raphael Farkhi himself wrote to me a very polite answer, and thanked me for the New Testament which I sent to him.

Scandar, a Greek of great talents and riches, turned Turk from fear of the Pasha; he came by this act into favour, and was six years ago in Raphael Farkhi's place; he married the daughter of the Mufti of Damascus; but Scandar had no rest; he arose in the night and performed his prayer in the Greek fashion; his wife observed him, and accused him to her father, and Scandar was immediately put to death.

Two French priests from France arrived here lately, who were discovered to be Jesuits; they desired of me French Bibles and and Testaments; I granted their wish: when a friend called on them lately, he found the same New Testament I gave to them torn in pieces.

We have now been four months at Jerusalem, quietly settled in the Convent of Mar Michael, a proof to Missionaries, that one can pursue a Mission in a belligerent country.

Circumstances which are already known, subsequently led Mr. Wolff to determine on leaving Jerusalem. A letter has been received from him, dated Cyprus, July 15. He writes:—

During our stay at Jaffa, Jews from Jerusalem came, among whom was Joseph Shuah Maimoron, who had already professed his belief in Christ, at Jerusalem. I baptized him at Jaffa, in the house of the British Consul, which was, in ancient time, the house of Simon the tanner. Lady Georgiana was the only sponsor; for as there was no other protestant present, I could take none else. He will soon follow us here.

During our stay at Jaffa, a most ex-

traordinary event took place: about one hundred Jews, chiefly old men and women, arrived at Jaffa from Constantinople, for the purpose of dying at Jerusalem. As the British Consul is also the Procurator of Jews they lodge in the lower part of the Consulate. Lady Georgiana and myself went down to see them. A Jew, born at Scio, who spoke fluently Greek, Hebrew, and Turkish, was among them; I entered into conversation with him, he is of a very lively disposition. I asked him whether he knew the New Testament? he answered, "Yes, I have much acquaintance with that book from Jews of Constantinople, who are disciples of Joseph Wolff, whom I am going to find out; and Abraham Pesat, a learned Jew from Constantinople, went to Smyrna to find out Joseph Wolff.

Myself. I am Joseph Wolff.

Yacoob. (This the name of the Jew.) I shall have much to talk with you in secret.

In the evening he called on us in our room; he told us that he was a slave for three years to the Hydriotes, who baptized him by force, without his knowing any thing of the Christian religion; he afterwards escaped, and came to Constantinople, and from that time he had a desire of making my acquaintance. I had a most solemn conversation with him; he went about in despair, and said I had upset his infidel views; he promised to come to us to Alexandria, and then he will be baptized by me, as he cannot consider the violent baptism of the Hydriotes as valid, at a time that he believed nothing.

After our departure from Jerusalem, the Greeks and Jews accused Papas Isa Petrus to the Turkish Government, as one who had become an Englishman. The Governor, in order to press money from him, put him in prison. I heard it eight days after his imprisonment, during my stay at Jaffa. I wrote immediately to the great Omar Effendi, and desired Papas Isa's liberation from prison, and sent the letter with an express. Papas Isa was immediately set free; but as he would have been still in danger after my departure from Jaffa, he came to me to Jaffa with his two sons; and as Mr. Kruse, at Cairo, is greatly in want of a schoolmaster, I sent him to Cairo. I feel nothing more of the poison which was administered unto me.

The account which Mr. Wolff gives in the above extract, of the arrival of about one hundred Jews at Jaffa, on their way to Jerusalem to die there, serves to corroborate reports of a similiar kind which had reached us from other authentic sources. A friend, on whose judgment and veracity equal confidence may be placed, writing from Constantinople more recently, says that when he first arrived, he heard of a great number of ships hired by the Jews to convey them to Jerusalem. He found they were going in expectation of the near coming of their Messiah. He adds, that thousands of families were preparing to embark from all quarters.

Another friend, writing from the South of Europe, Nov. 28, mentions having received very recent intelligence from the same quarter, confirming these statements, and that their expectation of the Messiah is the reason openly given; at all events, it is certain that great numbers have actually embarked, whatever may be the motive which has influenced them.

Without attaching any undue importance to such events as these, it may be observed, that they prove that the attention of the Jews is increasingly turned to their own land; and it is impossible that they can fail of exciting very deep interest in the minds of those Christians who, whilst they are seeking the welfare of the house of Israel, and praying for the peace of Jerusalem, are attentively watching the dealings of God with this wonderful people.

Jewish Expositor, Jan. 1830.

New Zealand.

THE CHURCH [OF ENGLAND] MISSION IN NEW ZEALAND.

The following extracts are addressed to the Rev. SAMUEL LEIGH:—

The happy state of the Church Mission is a truly pleasing circumstance to those who know the state it was once in.

Mr. King and Mr. Shepherd are removing to Tupuna from Rangihoo, as soon as their houses which are begun are finished. I saw them both 4 weeks ago, and they asked very affectionately after you and Mrs. Leigh, and were rather suprised they had not heard from you.

At Kene Kene lives the Rev. W. Yate, a truly godly man, one of great learning also, and profound humility, "an Israelite indeed". He visits Rangihoo about once a fortnight to preach there. He is an elegant preacher, and mighty in the Scriptures. His kindness to Mr. H. and myself has been marked since we had the pleasure of his acquaintance. Messrs. Clarke, Kemp, Baker, and Hamlin, and their families also, live at Kene Kene. My visits there have been too short to allow me to be much judge of what they are doing; but this I know, that they are all getting on well in the language, and seem to live in the spirit of unity and love. I believe they have a good school, and itinerate amongst the natives on week-days, and are engaged also in translating the Scriptures. The outward appearance of the Kene Kene is much altered for the better; you would hardly know it, the gardens are so enlarged. Mr. Baker's house is on the hill where Mr. Butler's flag-staff used to stand, Mr. Hamlin's will soon be there, and the wooden Chapel also. Mr. and Mrs. Kemp always speak most affectionately of you and Mrs. Leigh, and indeed they all do, but these in particular of the Kene Kene friends.

I now turn to Paihia, of which place I can truly say much is doing there. At this station are the Rev. Henry and William Wil-

liams, and their amiable partners and families; Messrs. Davis, Fairbourne, Pucky, and M—, their wives and families. I believe there never were two women more fit for New Zealand than the two Mrs. Williams; they are truly humble; Mrs. Davis and the other sisters are not behind in these stations.

On Sunday morning at Paihia, at 8 o'clock, the bell tolls for Church, when all the families repair to a building one-third as large nearly as Macquarie-street Chapel, wood and plaister built, and very neat, with pulpit and vestry. Near the pulpit assemble all the Europeans, and in front on the aisles all the Natives; more than 100 male and female, all neatly clad in European dress, and many of them far more serious. After singing a native hymn, the liturgy in New Zealand (into which the greater part if not all is now translated) is repeated, and O! Sir, if you could but hear the native responses, your heart would rejoice. After the liturgy, a sermon in English is preached, after which all retire. About 11 in the forenoon, all the brethren but one get their food, and each goes his round of itinerancy, one to Waitangi, another beyond that, one up the Kene Kene, &c. making as large a circuit as they can. Sometimes one goes to the Kororarika, and preaches to the ungodly Europeans, a set of whom now always live there, or else on board some ship that may lie in the Bay of Islands, and preach to the sailors the unsearchable riches of Jesus Christ. At three o'clock in the afternoon they return home. While they are away, the Brother who remains at home instructs all the male domestics of the whole settlement, and the Missionaries' wives and daughters the females. At four the bell tolls for afternoon service, and after singing native and English hymns, repeating English and native prayer, a sermon is preached to the natives from the pulpit; after singing they all disperse. Thus ends my short description of a Paihia Sabbath, which is the best emblem of that eternal Sabbath of any that I know of in the world. Every moment of this hallowed day is devoted to its proper work. I often have thought lately that the "Kingdom of Heaven is surely at hand in this place". The heavenly unction which attends their ordinances, and the benevolence and beneficence which characterize all their conduct, are truly pleasing. Young Puckey is a most promising youth, quite a native orator, and feels zealously disposed, and I trust, when further instructed into the kingdom of God, will be a praise in the Church of which he is a member. His sister Elizabeth, who married Captain Main, is become a very good young woman, and is loved much by all the friends. I have long considered the Rev. H. Williams to be a pillar of the New Zealand Church. He is a faithful follower of his Divine Lord, and his former honourable office in the Navy renders him more peculiarly fitted to engage with seafaring characters, which in the course of a twelvemonth come to New Zealand, and would, if not awed by the presence of human power, spread misery and desolation on all around. Mr. William's brother is a scholar, a man, and a Christian, and carries a most Catholic spirit. His medical advice to us, since we have been here, has been very serviceable.

The European female children are too great a burden to Mrs. H. and Wm. Williams, but they notwithstanding try to surmount it, though I am sorry that Mrs. Williams has been recently so ill that her life was almost despaired of, but the Lord in mercy has again raised her up. I thank him for it, for she has been a warm friend to me. If she had been my own sister she could not have treated me with more kindness than she has.

Our friends here have long expected a helper to the two Mrs. Williams, in teaching the English children; but now, we understand, an old maid is coming out from England; she would be the fittest, being disencumbered with family cares.

The week-days' services are as follows:—At Paihia, at eight o'clock, all the natives of all the houses assemble in the Church for prayer, after which they, the males, are instructed in reading and writing, the females return to their house-work. At the same time, either Mr. Henry Williams, his brother, or Mr. Davis, takes all the white male children under his tuition till ten. One of the Mrs. Williams at nine o'clock takes the European girls under instruction, till twelve o'clock, when dinner bell rings. At half past one the bell rings for English children again, who are instructed till about half past two, when the bell rings for female natives, who are instructed partly by the Missionaries' wives, and partly by the grown up daughters, the smaller children still remaining in school. After the hour's instruction of the male domestics in the forenoon, they go to the various jobs, cutting wood, gardening, gathering shells for lime, &c. till the evening bell rings for prayers.

At ten o'clock in the forenoon, the bell rings for the male Missionaries to meet, for translating the Scriptures, which continues for two hours. The afternoons are spent in looking after public and domestic seculars, such as gardening, surveying, burning lime, &c. &c. On the close of the day, all the natives meet in the Chapel, when they sing and pray, and retire, except three nights in the week, when they are preached to by one of the Brethren alternately. Wednesday and Saturday evenings are always observed as prayer meetings by the Brethren themselves.

I shall just conclude by saying, that I firmly believe that God will bless the Church Mission in New Zealand, because it is formed of men of God, holiness and talents. They have two good Greek and Latin scholars, Messrs. Yate and Williams, jun. and the piety of the least gifted amongst them I do not doubt. They seem like an army marshalled on the plain, all ready to attack

the enemy; we are like two at the entrance of a wood, beginning to clear for the army behind us. They are doing all, we are doing, comparatively speaking, nothing, but I hope for better days.

You will be ready by this time to ask, and what are you doing? to which I would reply, plenty of hard labour of body, and though our souls burn for the poor New Zealanders, our hands are so tied to necessary secular engagements, that except on Sunday, we cannot do much for them. An hour is spent every day teaching our domestics to read and write, and morning and evening prayer and singing are attended to with them; this is all our native religious means on week-days. Our Sabbaths are generally occupied between our own services at home, preaching at the mercantile establishments, and visiting the natives at the villages, and catechising our domestics.—*Sydney Gazette, Oct.* 13, 1829—*quoted in the Calcutta Chris. Intell.*

AFRICA.

PUBLIC DINNER GIVEN BY THE HOTTENTOTS OF BETHELSDORP TO THE REV. DR. PHILIP AND MR. FAIRBAIRN.

On the arrival of the Rev. Dr. Philip at Bethelsdorp, in the district of Uitenhage, on the 12th of February last, the people of that interesting Institution addressed to him, and to Mr. Fairbairn, who happened to be in company with him, a letter in the Dutch language, of which the following is a literal translation:

"*Bethelsdorp, 15th Feb.* 1830.

"SIR—We, the Hottentots of Bethelsdorp, feel ourselves under the greatest obligations of gratitude, in the first place, to Dr. Philip, for the important services he has performed for us with respect to our liberty, and likewise to Mr. Fairbairn, for his service and zeal shown in the public paper, likewise concerning our liberty and welfare; but we wish not to give an expression of gratitude in words only, but in deeds: we have therefore thought proper to invite you both to a common Dinner which we have provided, and hope you will do us the honour of attending it: we likewise wish you to mention the day that will be the most convenient.

"In the name of all,

(Signed) WENSELL HEEMRA,
MOSES CONSTABLE."

Accordingly, on the following Wednesday, about 4 o'clock in the afternoon, the company, who were all admitted by tickets received at the door, assembled in the large School-Room, to the number of about one hundred and sixty. Besides Dr. Philip and Mr. Fairbairn, there were present, the Rev. Messrs. Lemue, Rolland, Read, Robson, Atkinson, and Bailie, missionaries on the station, together with their families. As this was the first public dinner of the kind ever given by the Hottentot nation since they were a free people, we shall go a little into detail in our report of the proceedings.

The manner in which they entered and took their seats, and the scene altogether, furnished an interesting illustration of the progress they had made in civilization since the days of Mr. Barrow.

In their dress they were decent and clean, without the least incongruity. We have seen no assemblage of common people in England more respectably attired, and there is not a village perhaps in the kingdom, of the same population, that could have presented such a proportion of its inhabitants so well clothed. In taking their seats at table there was a bashfulness which deprived them of their natural ease, but there was nothing ridiculous, nothing particularly awkward, or that could create a smile, or even a sneer. The Dinner consisted of roasted and boiled beef, mutton, roasted ducks and fowls, goose, plum puddings, apple and peach, and other fruit pies, tarts, and other pastry in abundance. Every thing had been cooked on the Institution, and all the pastry had been baked by the Hottentots themselves, and it could not have been better done in Paris or London. This may be easily accounted for, as several of the people on the Institution had been employed in the houses of English Officers of the Army, and in English families. During dinner they used their knives and forks like people accustomed to their use, and not one vestige of savage manners remained, no one eat even with the appearance of a voracious appetite, and though the wine was standing beside them it was seldom used, and always with the greatest moderation. During dinner the Girls of Mrs. Bailie's School, to the number of forty, entered very neatly dressed, and were introduced into the desk of the Schoolmaster, which was elevated like a small gallery at one end of the building, and they continued till the dinner was finished, singing the beautiful tunes to which they are accustomed to sing their hymns.

After the dinner was over, the children of the Infant School were introduced by their interesting and accomplished Preceptress. This incident gave rise to a scene which baffles all description. The progress the children had made under Mrs. Atkinson, in the short space of two months from the commencement of the School, is almost incredible. The children had imbibed the system, and they were so much engrossed by it, that after they began their exercise they seemed to forget the eyes of the spectators, the presence of their parents, and all the varied characters of the scene around them.

The children in an English school at home may show equal quickness of apprehension, and they may go through the various evolutions, with their hands and their feet, with as much propriety, but we never saw before the children in any school enter so completely into the spirit of the system; and in singing one of their lessons, the manner they kept time, and the thrilling and melting tones of their infant voices appeared like something supernatural. Had such

music been heard in a solitary place, without knowing whence it issued, one might have fancied that it proceeded from a choir of celestial voices. The effect produced upon the company by this part of the entertainment was one to which no painter could do justice. They could scarcely believe what they heard and saw; wonder and delight instantly marked every countenance. They pressed together at table, they suspended their breathing, they involuntarily rose from their seats; people of seventy and eighty years of age, who recollected their state in infancy, left their seats, and proceeding slowly along, crowded around the juvenile band in amazement. The view of them at the tables, near which the children were placed, being ever obstructed, some mothers might now be seen raising themselves on their knees upon their seats, looking over the heads and shoulders of those who had got between them and the infant band, in the most expressive postures —lost in admiration, with their countenances illuminated with joy mixed with astonishment; and while the silent tears were occasionally starting from their eyes, as they were perhaps gazing upon their own children and listening to them. Old men whose features had been hardened and fixed by the servitude of past years, imbibed the very feelings of the infants, and seemed to renew their age; while the girls in the gallery, who had gained an acquaintance with the system, were beating time with the children, and accompanying them in all their motions, while they were in an undertone muttering over their lessons, without seeming to be aware that they were observed.

It may be matter of surprise that the school, having been two months upon the station, should have made such an impression; but this may be easily accounted for when it is recollected that we had many persons at the institution on the occasion, who usually reside among the farmers, and with their friends, a few miles distant from it, who saw it now for the first time; and others on the institution, who had not probably till now paid much attention to a school for infants, which had been so recently introduced among them in an unobtrusive manner, and that was sprung up silently, without drawing much attention. But no small portion of this interest may be traced to the power of sympathy. Most people, looking at children at play, may feel the greatest indifference to things that are childish, merely because they are connected with childhood, in which a Philosopher may discover with rapture some of the finest principles of our nature. Happily for us, however, in a crowded assembly, our natures are so constituted, that the fine ethereal spirit of principles which are not understood by the multitude, may affect the peasant and the true child of nature, as deeply as it does those who are most intimately acquainted with all the mental abstractions within the reach of the most elevated understanding.

Much of what we see and hear, and learn in early life, stifles the principles of our nature; but there are seasons when Nature true to herself, throws off those incumbrances,—lays aside the artificial man,—asserts her right to reign,—and, returning to ourselves, we return to Nature, and to true Philosophy.

South Afr. Com. Adv. March, 13.

EUROPE.—British Isles.

IRISH ROMAN CATHOLIC PILGRIMAGE.

The following description of a Roman Catholic Pilgrimage to Struel Wells, in Ireland, is taken from the Dublin Christian Examiner. It gives a melancholy picture of the degraded superstition to which popery has reduced its victims in that country; and shews how much we are called upon to make every possible effort in order to enlighten and reform them.

"Struel Wells are situated within a mile and a quarter of Downpatrick. They were originally four in number—each covered with a vault of stone. The water, which was endowed, it is said, by St. Patrick with a power of healing diseases, and purifying from sin, is conveyed to them by pipes from a stream in the neighbourhood. Precisely at 12 o'clock on each Midsummer-eve it was accustomed to rise and overflow in the large well, and all its miraculous powers had then attained their maximum. In the days of Harris, the author of the history of the county of Down (A. D. 1744,) this object was cunningly effected by means of a sluice, which retained or transmitted the water at pleasure. Since the publication of his work, the sluice was withdrawn, and the knaves who made money by fraud, substituted in its place sods, which they removed with their feet at the usual time; and when the expecting devotees saw the water rising in the wells, they attributed the phenomenon to St. Patrick, and crying out, "A miracle! a miracle"! stripped themselves naked, and rushed promiscuously, men, women, and children, into the holy fluid. A few years ago; however, a respectable inhabitant of Belfast perforated a part of the embankment, and let the water escape in another direction, and thus disappointed the miracle-mongers. The wells, of course, remained dry; and in the succeeding year there were but few visitants, comparatively speaking, to those resorts of debauchery and superstition. This season, however, the pilgrims to Struel have again been numerous. The water has been permitted to reach the wells, but the penance-doors did not wait, as formerly, till midnight, for their miraculous rising; but, eager to wash off their crimes and their ailments, that they might be enabled to begin a new score of sin, rushed into the sacred fountain in continued succession. On this subject we have received the following communication from an eye-wit-

ness, on whose veracity the public may implicitly rely:—

"'On leaving Downpatrick, about ten o'clock at night, on my road to the far-famed Struel, I met several groups of well-dressed people, both ladies and gentlemen, coming into town from the wells; and there were many of the lower orders hurrying on to the grand scene of attraction. On arriving at the entrance to the valley, where the wells are situated, I perceived a light on the side of a hill, to the right, and an immense multitude kneeling around some object, which, on a nearer approach, I found to be a young clerical-looking man, dressed in dark-coloured clothes. He was reading from a book, whilst a man of a very forbidding aspect, gloomy as an inquisitor, held a lighted candle to him. The subject he was reading, while I remained near him, was a fabricated account of the crucifixion of our Saviour; an account too painful and disgusting to be copied. He also described the distance at which the two thieves were placed I think he said one was four feet and an inch, and the other three feet two inches; but, while reading, his voice was occasionally drowned by a number of women, in various groups, singing hymns or sacred music. I could not correctly distinguish the words, but I think I heard several times, '*Gloria in excelsis Deo*'. Leaving this congregation, I proceeded to an old building, which I was informed is the ruins of a Romish chapel, in front of which was piled a parcel of loose stones in the form of a parallelogram, which they called an altar. Around the side of that altar a great number of men, women, and children were kneeling, muttering prayers, counting their beads, and occasionally kissing the ground and beating their breasts. —Further from the old building, and ranged directly in front of it, were five or six *cairns* of stones, around which numbers were kneeling, employed in the same manner as those at the rude altar—and as each finished the routine of prayers, they respectively rose and walked barefoot seven times around each of the *cairns*, still muttering prayers, using their beads, and crossing their breasts and forehead. Some, indeed, appeared to have no beads, and as they performed each circuit around the *cairn*, they dropped one of the stones into the left hand until the seven rounds were completed. . . The next object to which they lent their attention was a well, enclosed with stonework, in a circular form Each person descended into this well, and took three drinks or laps of the water, generally from the palms of their hands, and performed the same evolutions around it as around the *cairns*. They then proceeded to another well, enclosed like the former, but square, where the same forms were observed, with this addition that the devotees generally washed their eyes in it. Two other *cairns* were honoured with the same observances, as were the two bathing-houses; after which they made seven circuits round the entire, and then crawled on their bare hands and knees, up the rugged face of a very steep hill, to a spot where a projection in the rock is formed, which is called St. Patrick's chair. With torn flesh and bleeding limbs they approached this chair, where a miserable old lame beggarman, called Charles M'Cabe, sat as master-general of the ceremonies, who is stated to be one of the fraternity of mendicant friars. Here they again repeated a number of prayers, and then, bowing in the most solemn manner to the representative of the saint, and kissing his stone footstool, they made a wide circuit seven times around the chair. Then, having deposited some pecuniary memento in the old friar's hat, placed there for that purpose, they descend as quickly as their bleeding and lacerated knees, shins, and feet, will permit them; and reeking hot, run for the bathing-houses. Here a scene that beggars all description presented itself to my astonished eyes.

"'On coming up to them, I was indeed struck with amazement that such infamous orgies should be tolerated in any civilized country. Men, women, and children, were stripping near these houses. The one I looked into was about twelve feet by eight. There they continued till they were tired, jumping and splashing in the accumulated mud and filth, and alternately squeezing themselves up to the spout at the upper end of the room, through which the water entered, holding themselves in a stooping position under it—the women screeching, the children squalling, the men swearing, laughing, and bawling, using the most indecent and disgusting expressions. When these votaries of superstition had got their turn under the spout, out they rushed in the same promiscuous manner in which they entered; and in doing so had to force their way, in a state of nudity, through a crowd of wretches naked as themselves, standing outside waiting for admittance.

"'At one of the *cairns*, about midnight, the same person (so far as I could identify him,) who was reading in the early part of the evening, addressed the votaries in a long harangue, on the benefits to be derived from observing the regular performance of the various stations, the miracles that had been wrought, and the virtues of the water of the Struel.—He undertook to prove to them, from the fathers, that the identical water then flowing beside them at Struel, was part of the famed river Jordan, and was endowed with a power of purifying believers from all sin, as well as of healing all bodily infirmities. I could not form any correct idea of the number of persons present; but I do not think I would overrate it if I named 5,000. On coming out of the water and dressing themselves, the greater part of them adjourned to tents and shebeen-houses, where whisky flowed in abundance.

"In the course of the night I conversed with several of the devotees, and they professed to believe firmly that the waters possessed great value, and that several mira-

cles were performed yearly. Various cases were related to me, and all were stated with the greatest gravity, and ready, as the reporters affirmed, to be verified on oath, if required.

" 'I must not omit to mention, that a stone at one of the wells has a round hole in it, into which the pilgrims thrust their fingers as they pass. That was the spot, they say, which the blessed St. Patrick's thumb touched when going into the well to drink. At the outside of the bathing-house there is also a stone fixed in the wall, much smoother than its fellows, and rather hollowed, which they describe as St. Patrick's face—they stop opposite to that in their peregrination, and rub it with their hands and with their foreheads, and again repeat certain prayers.

" 'There was a good deal of quarrelling and some fighting during the night, more especially towards morning, when the effects of the whisky began to be felt. On the whole, such a scene of superstitious mummery, profane swearing, and debauchery of every kind, I never witnessed; and was informed that those infamous scenes were likely to continue during the entire week, and that the coming Sunday was expected to be a great day there'."

Edin. Christ. Instructor.

MISCELLANEOUS INTELLIGENCE.

Observance of the Sabbath.—We are happy to perceive that considerable exertions are at present making in different parts of Britain to prevent the desecration of the Sabbath. A large number of the master bakers, and apprentices of London have petitioned parliament for an enactment to prevent the sale of bread on that sacred day.

Temperance.—Some Societies for the promotion of temperance have been formed in Ireland.

Cheap National Defence.—At a public dinner lately given to Mr. Denniston of Glasgow, Dr. Chalmers made the following curious and interesting statement. "The whole of the expense of the education of Scotland was not equal to the expense of one small frigate; the whole expense of the universities of Scotland—the nurseries of those who are to teach successive generations—was not more than half the expense of a frigate; and the whole expense of the ministry in Scotland, was not more than the expense of two ships of the line. Government should not spend more than they ought; but they should never spare more than they ought. Scotland under her institutions has always lived respectably, and her population live in decency together. Contrast this with the military upheld, and the millions expended in Ireland".

Education for Egypt.—Twenty Arab boys have lately arrived at the Central Schools of the British and Foreign School Society, Borough-road. They were sent over by the Pasha of Egypt, and are to be educated in the English language, and trained for opening schools in Egypt.

Antislavery.—The friends of this cause are again bestirring themselves in behalf of the oppressed negroes. The number of advocates for immediate emancipation appears to be greatly increased. A sermon of the Rev. Dr. A. Thomson, of Edinburgh, relating to this subject, has attracted great attention.

Education in Greece.—The Committee of the British and Foreign School Society, have just published an interesting appeal on behalf of Education in Greece; by which it appears, that through the exertions of the Society a large edition of Scripture selections have been translated and printed in Modern Greek; six masters and two mistresses have been trained, and sent out, and considerable supplies of lessons, &c. have been distributed under the care of the agents of the different Missionary Societies.

Divinity Students.—We have heard with pleasure, that a considerable number of the Theological Students in the University of Edinburgh, with the approbation of some of the most respected ministers, devote a regular portion of their time to labouring in a district inhabited principally by Roman Catholics from Ireland, and other ignorant persons. This benevolent exertion independently of the direct good which, under the divine blessing, it will accomplish, will form a good training for parochial and family visitation,—a most important part of a minister's duty.

Seamen.—The Edinburgh and Leith Seamen's Friend Society have engaged the services of the Rev. Mr. Kirkland, as a minister, who is to confine his whole attention to sailors connected with the port of Leith.

Sailing of Vessels.—The Clyde Shipping Company, have agreed that none of their vessels shall leave port on the Lord's Day, unless in cases of absolute necessity. This resolution is in accordance with laws both of

the Parliament and Church of Scotland, which have not been repealed.

Emancipation of the Jews.—This subject has been brought before Parliament; and there is reason to believe that ere long, the children of Israel in Great Britain will enjoy their civil rights.

Presbytery in the North of Ireland.—A separation has properly taken place between the Orthodox and Arian Presbyterians in the province of Ulster. The ministers of the latter body, finding themselves destitute of popular favour, represent themselves as persecuted.

Circulation of Tracts.—The total number of publications issued by the London Religious Tract Society, during 1829, amounted to ten millions, one hundred and thirteen thousand, four hundred and sixty-three; without including any of the Tracts published at the expense of the Society in Foreign places. The total circulation of the Society, at home and abroad, from its commencement, exceeds one hundred and thirty millions of publications.

Protestant Colonies.—Considerable exertions are making in Ireland for the formation of Protestant Colonies in different parts of the country. Several of the Bishops warmly patronize the scheme.

Decline of Unitarianism in England.—"We mentioned, in a late number", remark the Editors of the Christian Observer, "the admissions of the Unitarian Monthly Repository relative to the unpopularity of their cause. It appears, further, that not one number more of that journal is sold now than was sold twenty years ago; while in the Church of England, and among the orthodox dissenters, the aggregate sale of religious periodical publications has increased manifold".

Russia.—ACCOUNT OF THE POPULATION OF THE EMPIRE.

The empire of Russia takes precedence of every other nation in Europe, as regards its extent and population. The numbers of the motley race by which it is tenanted amounted at the close of 1828, to 62,592,000 souls, of whom the following is a classification by distinct nations.

1. Slavonians	54,100,000	of 7 grds.
2. Finlanders	5,000,000	11
3. Tartars	2,500,000	10
4. Caucasians	1,000,000	6 grds.
5. Germans	500.000	2
6. Mongolians	320,000	3
7. Esquimaux	90,000	7
8. Samojeds	70,000	14
9. Mansurs	75,000	3
10. Indians	25,000	3
11. Kamtschadales	12,000	3
12. Unknown origin	1,000,000	14

62,592,000, of 83 various grades or races of human beings.

In respect of the religious creeds professed by this party coloured multitude, it falls under the subsequent heads, according to an estimate made two years ago:—

Greek	46,300,000	Lamaites	210,000
Catholics	6,000,000	Reformed Church	84,000
Mahometans	3,300,000	Armenians	79,000
Lutherans	2,600,000	Herrnhutters	10,000
Shamanese	700,000	Menonites	6000
Jews	600,000	Filiponese	3000

The population of Russia in Europe, independently of her Polish possessions, (which in 1827 contained 3,850,658 souls,) amounted in that year to 44,603,600, which is double that of Great Britain. Relatively to the other states of Europe, it is extremely thin of inhabitants, and stands inferior even to Norway and Sweden in density of population.

The whole empire does not present above 1840 cities and towns, 1210 strong places, and 227,400 villages and hamlets. Among the first mentioned are Petersburgh, 325,000; Moscow, 260,000; Warsaw, 126,443; Kiew, 40,000; Sandomir 50,000; Odessa, 40,000; Riga, 47,000; Tula, 65,000; Kaluga, 25,000; Kasan, 50,000; Astrachan, 65,000; and Irkutzk, 30,000.

Edin. Christ. Instructor.

Mediterranean.—MR. JOWETT'S REMARKS ON THE MEDITERRANEAN AS A SPHERE OF LABOUR.

Although the Instructions now delivered to me, for which I beg to express my hearty thanks, have fully enlarged on all the principal objects of the Mission; yet the Committee will allow me, or rather perhaps will expect it of me, very briefly to advert to the impressions resting on my own mind in reference to that important sphere, which it is now my purpose, should God permit, for the third time to visit.

MALTA—With regard to Malta, it is a matter of unfeigned joy to reflect that I shall return bearing with me copies of the ever blessed Gospel, translated into the dialect of that Island. Many wearisome days and nights have been devoted to this sacred work; and, for its future improvement, much pains will have hereafter to be expended: but all these toils are immeasurably overpaid by the delightful hope that thousands, who would otherwise have continued sitting in darkness, and in the shadow of death, will

now rejoice at seeing a Great Light springing up among them. What tongue can utter, or what heart conceive, the value of a single book of Holy Scripture? How great, then, is this treasure—the entire four Gospels, and the Acts of the Apostles! When I think of it, I am often ready to break out, in the words of the Psalmist—*I rejoice at thy Word, as one that findeth great spoil!* May this gladness of heart be experienced by many of the inhabitants of Malta—yea, by them all!

But if the gift be great, great, no doubt, will be the enmity of Satan to its introduction. We are not wholly ignorant of his past devices, and of his cruelty. In order to shut out the common people from the free use of the word of God, there is nothing, however subtle or violent, to which he would not, if permitted, instigate the hearts of wicked men: but we look upward to One, who is mightier than the strong man armed, and whose judgments are deeper than all the cunning devices of the Wicked One: we dare not fear the strong-holds of Satan, lest our Master should be displeased at the weakness of our faith and the coldness of our love: He bids us fear him, and him only. We humbly believe that the God of Peace will accomplish his promise, and *bruise Satan under our feet shortly.* Let us then rest on his Almighty Arm; and let us be found, in this part of our Malta Mission especially, *praying always with all prayer and supplication in the Spirit,* that Missionaries may be enabled to open their mouth boldly, and to speak as they ought to speak—that every high thing, which exalteth itself against the knowledge of God, may be cast down—that those, who now are enemies of Christ, may be converted into Preachers of the Gospel—that the Word of the Lord may have free course and be glorified—and that we may be delivered from unreasonable and wicked men.

Concerning the operations of the Press, I rejoice to find that the Society estimates highly the importance of that establishment, and desires that it should be placed upon a still more extensive and effective footing.

In reference also to Education, I fully share the interest felt by the Society, on behalf of the rising generation of the Countries around the Mediterranean; especially with regard to those who may, probably within the next ten, or even five years, be raised up, by God's good Spirit to become the Teachers, Catechists, Schoolmasters, Translators, Preachers, Evangelists and Pastors of many myriads in those benighted regions: for these, the future guides of an immense multitude of people, adequate means must be provided for their obtaining sound, enlarged, and solid scriptural knowledge; so that, entering upon the work of instructing others, they may advance with the freedom, cheerfulness, and efficiency of men, formed, in this branch of their labours, upon the Apostolic model—men so well prepared by reading and study, as that their profiting shall appear to all.

GREECE.—Turning our view further eastward, to Greece, it is almost overwhelming to contemplate the events of the last eight years, and the position into which the struggles of that people have thrown all the affairs of the Levant. When God arises to judgment, how easily, yet how terribly, does he shake empires to their foundation! His judgments certainly are abroad in that part of the earth: but, for Greece, so far as our feeble sight can discern, great blessings seem to have been preparing, in the midst of her many adversities. The history of Missions during the latter half of these eight years of civil and religious war in those regions, opens to our view two most encouraging prospects—the one, that there is far greater opportunity and inclination than formerly existed, for free Christian discussion and preaching—the other, that Education seems likely to be placed upon a far more extended footing than had been arranged in former times, during which, ten years ago, Greece lay cramped by the Turkish yoke, and put forth feebler and more cautious plans. These eight years of devastation—which went very near to despoil that nation of her best advantages, and might have thrown her more than a century backward—have been rendered, through the Providence of God, the commencement of an era of far better promise. May, then, a kind, sympathizing, and generous spirit characterise all our intercourse with that people! It has pleased God to give us access to their shores, to their houses, to their churches, and their convents, to their citadels and mountainfastnesses—above all, to their hearts: let us improve the moment; and freely give to them, what we once, through them, freely received!

MOOHUMMUDANS.—Concerning the Moohummudans, who have hitherto for so many centuries rested secure in the strong-holds of the Turkish Empire, it is indeed a mournful fact, that very few conversions to the faith of the Gospel appear ever to have taken place. But this is very much to be accounted for, by the consideration of their tyrannic doctrine; which makes death the certain penalty of changing their religion. By this adamantine wall of intolerance, their false and foul religion has been fortified on every side and at every point. When this shall have been battered down, it may be believed that many Moohummudans will escape from their delusions, and be brought into Christ's fold. We, indeed, as Missionaries, can only use spiritual weapons; but the Judge of all the Earth can, at his pleasure, send earthquake, fire, sword, and pestilence, to accomplish his purposes: and these he has already sent, as swift messengers, harassing the borders, and sometimes penetrating even to the centre, of the Turkish Empire. He seems, at the present moment, to be making bare his arm of vengeance. Meanwhile, he loudly calls us to be READY to enter that wide door, which he will himself open. He is preparing the way, that we may travel in all those regions, making known the Word of Truth, of Meekness, and of Righteousness.

JEWS.—It is a very striking feature of the

present religious movements in the Levant, that the Jews appear to be coming forward, as free inquirers after truth; and a few of them, as willing Preachers of the Gospel. *There is none to guide her, among all the the sons that she hath brought forth*—was a description of Zion, in her most forlorn condition. But as soon as professedly-converted Jews, such as seem to be rising up in the Levant, shall honestly undertake to preach to their countrymen, and even to their oppressors, not shrinking from the sufferings of primitive Evangelists, there will indeed be hope: it will be as the beginning of life from the dead.

EGYPT and ABYSSINIA—For Egypt and for Abyssinia, the work of Bible-distribution, the Translation of Tracts, and the establishment of Schools, although marked by various degrees of success, are nevertheless so far prospering, as to encourage our hopes for the future, and furnish abundant, and more than abundant, labour for our present band of Missionaries in those parts.

NORTH-AFRICA—Thus far, wherever we have cast our eyes on the regions encircling the Mediterranean, we see manifest proofs of a hopeful commencement, and even of some degree of successful progress, in the work of Missions. But, for the remaining third of that circle, the dreary Northern Coast of of Africa, what is there to say? what to hope? what to undertake? We have almost nothing to report: we must, if we would hope, exercise that faith which against hope believeth in hope; and perhaps it is not too much to say, that if we would undertake any thing for North Africa, we must seek for grace to set out with the ardour of fresh interprise—such an ardour as young Christians feel, when they make the unexpected discovery that they have never before done anything, and consequently press forward to give some proof of the sincerity of their first love.

Such a fervent and burning zeal, tempered and directed by sound wisdom and discretion, God is, indeed, able to bestow on those whom he designs for this work: He can instil a more than youthful ardour into the bosom of the most calm and experienced among us: and he can give mature and solid sense to the most youthful and untried: He can, when he pleases, easily bestow, at once, both the liveliest zeal and the most exact wisdom, on those who formerly seemed to possess very little of either of those qualifications. What, then, if we do not as yet see the men for North Africa? So much the more let us pray, that such may be raised up: we know whence they are to be obtained; therefore, we still pray: we would pray without ceasing: we would pray always, and not faint: God will, in his own good time, raise up the right men: and, when he has blessed them, as he certainly will bless them, in North Africa, he will cause all the praise to be given to himself; and ours will be a joy passing all human language. Then, even *deserts shall rejoice, and blossom as the rose: they shall break forth into singing: they shall blossom abundantly.* *Lon. Mis. Reg.*

AMERICA.

South America.—STATE OF RELIGION IN BUENOS AYRES.

The Rev. Mr. Parvin, whose arrival in this country from Buenos Ayres we announced several weeks since, has given us some valuable information respecting the religious condition of that city, and particularly of its foreign population. The whole number of persons now residing in the city who speak the English language, he supposes is not less than five or six thousand. Of these, the greater part are English and Scotch, who are about equally numerous. Next to them in point of numbers are the Irish, and last of all, the Americans.

The Irish emigrants are under the spiritual care of a Catholic clergyman from Ireland, and it is expected that he will receive a considerable proportion of his support from their voluntary contributions. The Protestants are just now favoured with the services of three clergymen and one licentiate. Each of the clergymen receives his support from the congregation to which he preaches, except the Rev. Mr. Armstrong, of the Church of England, who receives half his salary from the British Government.

Mr. Armstrong conducts public service regularly on the Sabbath in a building which was once a Roman Catholic oratory, but has since been successively converted into barracks for soldiers, a prison, a singing school, and a church. Some Americans, partial to the Episcopal form of worship, belong to Mr. A.'s congregation, as do a few of the Scotch, but by far the greater part of his congregation consists of English residents. Just before Mr. P. left Buenos Ayres, Mr. A. informed him that the usual number of attendants on his service was from 150 to 200. About a dozen children attend at the church on the Sabbath, to receive religious instruction.

Public worship according to the Presbyterian form was commenced in February, 1824, and has been continued ever since, with the exception of six months, during which the preacher was absent on a visit to the United States. It was not thought expedient to organize a church till November, 1827, although the Lord's Supper and Baptism had been administered from time to time for more than a year previous. The number of communicants at the time of the organization of the church was twelve. Since then a few additions have been made. The number of hearers in the morning is about sixty, in the evening not so many. The attendants are Americans, Scotchmen, and English Dissenters; more, however, of the last two classes than of the first. Mr. Torrey is the preacher at present. With this church is connected a Sabbath School, commenced in March, 1824, at which about forty children usually attend on Sunday afternoon; and recently about twenty-five have attended a Sabbath School establishment in another part of the city.

Early in the year 1827, the Rev. Mr.

Brown, of the Established Church of Scotland, arrived in Buenos Ayres, and commenced preaching to the inhabitants of a Scotch Settlement near the city called Monte Grande. After the lapse of little more than a year, a Church was organised, and the Sacrament of the Lord's Supper was administered to about forty persons, including some from town. To accommodate the large number of Scotch residents in Buenos Ayres, who it was presumed might prefer attending a service conducted by a fellow-countryman, the use of the Rev. Mr. Armstong's place of worship was very kindly offered, and was accepted. In October last, Mr. B. began to perform Divine service in the evening in town, and soon after measures were taken for opening a third place of worship for Protestants in Buenos Ayres, to be denominated the Scotch Presbyterian Church. Mr. B. will still continue to preach at least every other Sabbath at Monte Grande, and perform such other clerical services there, as may be necessary. The Colony having, by the failure of the proprietors, been reduced to six or seven farmers with their hired men, Mr. B. is devoting the principal part of his attention to his countrymen in the town, where he now resides.

Sale of Bibles and Religious Books.

At the commencement of last year, Mr. Parvin adopted the plan of carrying Bibles, Testaments, Tracts, and books of the Spanish Translation Society (i. e. Milner's Church History, Wilberforce's Practical View of Religion, Doddridge's Rise and Progress, Paley's Evidences, Bogue's Essay, &c. in Spanish), from house to house in the city of Buenos Ayres and the adjacent villages, for sale. "I continued", he says, "to go out an hour or two, or three, daily, with a servant to carry my books, for nine months, when ill health compelled me to desist and retire to the country, not, however, before I had visited the most populous and most intelligent parts of the city, and had offered my books for sale in each of the houses of nearly one hundred squares. In these tours I succeeded in selling more than 200 Bibles, about 100 Testaments, and of the other books, about 300 or 400 volumes.

Mr. P. found very few families possessed of the Scriptures. "In the first square I visited," he says, "which was one of the most respectable for the character of its inhabitants and the style of its buildings, I could find but four persons who had any portion of the Bible. Two of those had only the New Testament. In the next square, which was also respectable, there were, with the exception of foreigners, but two families possessed of the Scriptures. A lady in this square, a native of the country, very decent in her appearance, her head silvered over with age, on being solicited to take a Bible or Testament, replied, that she had been taught by her parents the rosaria and Ave Maria; in the faith of these she had lived, and in the faith of these she would die".

In the other parts of the city visited by Mr. P. he found the inhabitants equally destitute of the Scriptures, and equally ignorant of their contents. "Often, very often", he says, "those to whom I offered a Bible or Testament, seemed not to have the slightest idea of the nature of the book. In some instances I have gone around entire squares, and called at every house, and have not been able to sell a single book. In some cases I have sold one Testament, and in some merely a copy of 'Little Henry and his Bearer', or some such publication. In other cases I met with those who received the books gladly; some would take a copy of each one; others would select, but in almost every case a Bible or a Testament would from a part of the selection. In one case a young man selected Paley's Evidences, observing that he had just purchased Voltaire and Rousseau, and he wished to read on both sides".

The most encouraging facts mentioned by Mr. Parvin, relate to the schools. In one case a schoolmaster, who had previously procured twenty copies of Doddridge's Rise and Progress, purchased of Mr. P. two or three Bibles, several additional copies of Doddridge, and thirty volumes of Tracts as reading-books for his pupils. Another very respectable schoolmaster, besides taking a Bible, purchased for his scholars a dozen copies of Little Henry and his Bearer, fifteen copies of the Sermon on the Mount, and all the copies which Mr. P. had of the Shepherd of Salisbury Plain; requesting him at the same time, to inform him whenever any other good books of a similar description should make their appearance.

All these facts show that in Buenos Ayres there is a wide door open and a wide field spread for judicious Christian enterprise, and it becomes the benevolent Societies in Great Britain and this country to enter in and occupy without delay. The question is, shall the volume of holy writ, or the works of Voltaire and Rosseau, be the Bible of that country? Christians in Great Britain and the United States must decide the question, and they must decide it soon. To delay, is to abandon the country to the infidel.

Bible and Education in Bolivia.

Mr. Parvin, informs us that between one and two years ago, he became acquainted with a clergyman of Bolivia, by the name of Dr. Don Manuel Martin, rector of a college in Chuquisaca, and that on the departure of the Doctor from Buenos Ayres for Bolivia, he bought of Mr. P. a number of Spanish and some English Bibles for distribution in the country to which he was about to travel. As Mr. P. had reason to believe that but few Spanish Bibles and Testaments had reached Bolivia, and as Dr. M. kindly offered to take charge of any copies he might think proper to send, Mr. P. committed to his care a number of Bibles and Testaments, in addition to those which had been purchased, and at the same time re-

quested the Doctor to ascertain as nearly as he could how many copies of the Scriptures in Spanish had found their way to Bolivia, what was the state of education in that Republic, &c. &c. The following are extracts from a letter received from the Doctor soon after his arrival in Bolivia. The letter is dated August 22, 1828:—

"In relation to Bibles and Testaments, I have to inform you that some miserable observations of the friars and clergy, either because ignorant or perverse, have influenced the Bolivians, so that notwithstanding their personal good wishes, they are dissuaded from receiving these books, and it is deemed a matter of prudence for the present to leave these scruples undisturbed, hoping that in time they will pass away.

"As to Bibles and Testaments in my native tongue, I do not believe there are 200 copies in all the Republic of Bolivia, although it contains a population of 1,200,000 inhabitant's at least.

"Of the literary institutions established here, I gave you perhaps too diminutive an idea. There are two universities, one in Chuquisaca, the other at La Paz, in both of which are conferred degrees in the profession of law and of theology. The colleges of science and art are as numerous as the capitals of the departments, i. e., seven. In these colleges are taught morals and the exact and natural sciences.

"There are in each capital excellent schools for young children, on the Lancasterian plan. These schools it is intended shall become common in all capitals of provinces, and indeed in all villages where there are as many as 200 inhabitants".—

New York Observer.

United States.—AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society was formed in January 1826, and besides superintending the Sailor's Magazine, it has established Savings Banks, Register Offices, and Boarding Houses for Seamen, in Boston and Charleston; and in the latter of these places, 104 Sailors, during the last year, availed themselves of the privilege of these Boarding Houses. In Boston, a permanent preachor is employed, and a Mariner's Church is about to be erected. In New York, Prayer Meetings are held every Tuesday evening in the Mariner's Church, and during the pleasant season of the year, on board various vessels in port. In Philadelphia, the influence of Bethel operations has been acknowledged by the chief Magistrate, who recently stated, that the police office is no longer the seat of justice, as it formerly was, for pronouncing judgment on Sailors brought there in a state of intoxication. In Baltimore, divine worship has been statedly held in a Mariner's Church, since 1826, with encouraging effects. In New Orleans, a Mariner's Church is nearly finished. This American Seamen's Friend Society has it also in contemplation to employ Missionaries among Seamen, in places where no regular provision is made for them, such as in the West Indies, South America, and Asia. Their attention has been called to Canton, a port which is visited by more than 3000 British and American Seamen annually, and as soon as a suitable person shall present himself for the service, the Committee mean to occupy that Station. *Scot. Mis. Reg.*

DAILY TEXTS.

To the Editor of the Oriental Christian Spectator.

SIR,—I beg to apologize for the detention of last month's Texts, and am extremely sorry they did not reach you—The fault lies with me. I hope, however, that the subjects selected will be studied *together*, not without profit from that circumstance. G.

DAILY TEXTS FOR JUNE (IN ARREARS.)

The cautions against deception cogently warn us, that the subtlety of Satan, the delusions of false teachers, and the deceitfulness of the heart, do actually impose upon numbers, to their destruction: whence it may be inferred, that our only safety consists in constant examination of our principles, spirit, and conduct, by the standard of scripture, and in earnest prayer to God, that he would mercifully preserve us from being deceived.

VI. Cautions against deception.

JUNE,

1. Prov. xiv.* A way that seemeth right;—but the end thereof—death.
2. Prov. xxx. A generation pure in their own eyes,—not washed from their filthiness.
3. Rev. xii. That old serpent,—the devil,—Satan, which deceiveth the whole world.
4. II. Cor. xi. And no marvel—Satan—is transformed into an angel of light.
5. II. Cor. xi. I fear lest—your mind should be corrupted from the simplicity that is in Christ.
6. II. Cor. xi. His ministers also—transformed as ministers of righteousness.
7. Matt. xxiv. False prophets shall arise, and shall deceive many.
8. Matt. xxiv. If it were possible, they shall deceive the very elect.
9. II. Pet. ii. False teachers—shall bring in damnable heresies.
10. Matt. vii. Beware of false prophets—inwardly they are ravening wolves.
11. Jer. vi. They have healed—slightly, saying peace,—when there is no peace.
12. Mark xiii. Take heed, lest any—deceive you; for many shall come in my name.
13. I. Cor. iii. Other foundation can no man lay than that is laid—Christ Jesus.
14. Mark xiii. Take heed, behold, I have foretold you all things.

* *It is deemed sufficient to point out the chapter; the perusal of the context will surely be fruitful of good to him that seeketh.*

JUNE.

15. Gal. i. Though—an angel—preach any other gospel,—let him be accursed.
16. Acts iv. Neither is there salvation in any other.
17. II. John. Many deceivers—confess not that Jesus Christ is come in the flesh.
18. I. John v. This is the true God, and eternal life:—keep yourselves from idols.
19. I. John v. He that hath not the Son of God hath not life.
20. Gal. vi. Be not deceived;—whatsoever a man soweth, that shall he also reap.
21. Eph. v. Let no man deceive you with vain words; for—of these things cometh wrath.
22. Jam. i. Be ye doers—and not hearers only, deceiving your ownselves.
23. Jam. i. If any man—bridleth not his tongue, —this man's religion is vain.
24. I. John ii. He that saith, I know him, and keepeth not his commandments, is a liar.
25. I. John i. If we say that we have no sin, we deceive ourselves.
26. I. Cor. xvi. Though I have all faith,—and have not charity, I am nothing.
27. I. Cor. x. Let him that thinkeih he standeth, take heed lest he fall.
28. II. Cor. xiii. Examine yourselves, whether ye be in the faith.
29. Gal. vi. If a man think himself something, when—nothing, he deceiveth himself.
30. Ps. cxxxix. Search me, O God,—try me,—and lead me in the way everlasting.

DAILY TEXTS FOR JULY.

On the other hand, the encouragements against desponding fears evince, that the mercy, love, truth, and power of God, according to the tenor of the new covenant, are engaged for the protection, comfort, and salvation of every believer: so that the sweetest serenity, and most entire confidence, in all possible circumstances, would certainly result from a due recollection, and a realizing belief of the truth of the promises of God's word.

VII. Encouragements against desponding fears.

JULY.

1. Isa. xii. Behold God is my salvation, I will trust, and not be afraid.
2. Matt. xxviii. Fear not ye, for—ye seek Jesus, which was crucified.
3. John xiv. Let not your heart be troubled; ye believe in God, believe also in me.
4. Matt. xii. A bruised reed shall he not break, &c.
5. Luke iv. He hath sent me to heal the broken hearted, &c.
6. Heb. ii. In that he—suffered, being tempted, he is able to succour the tempted.
7. Ps. cxlvi. The Lord raiseth up them that are bowed down.
8. Rom. viii. If God be for us, who can be against us?
9. Luke xii. Fear not,—it is your Father's good pleasure to give you the kingdom.
10. Isa. li. Fear ye not the reproach of men, neither—their revilings.
11. Isa. li. I am he that comforteth you, who—should be afraid of man that shall die?
12. Matt. x. Fear ye not them which kill the body, but are not able to kill the soul.
13. Matt. xxiv. When ye shall hear of wars,—see that ye be not troubled.
14. Rev. ii. Fear none of these things which thou shalt suffer.
15. Ps. xxvii. The Lord is my light and my salvation;—whom shall I fear?
16. Isa. liv. No weapon that is formed against thee shall prosper.
17. Ps. xxxi. Thou shalt keep them secretly—from the strife of tongues.
18. Ps. cxviii. Thou hast thrust sore at me that I might fall; but the Lord helped me.
19. I. Cor. x. God—will not suffer you to be tempted above that ye are able.
20. II. Cor. xii. My grace is sufficient—my strength is made perfect in weakness.
21. John x. They shall never perish, neither shall any pluck them out of my hand.
22. Rom. viii. He spared not his own Son, but delivered him up for us.—(Compare with Gen. xxii. 16.)
23. Ps. lxxxiv. No good thing will God withhold from them that walk uprightly.
24. Heb. xii. Whom the Lord loveth, he chasteneth, and scourgeth, &c.
25. Heb. xii. For our profit, that we might be partakers of his holiness.
26. I. Cor. xv. O death, where is thy sting? O grave, where is thy victory?
27. Rom. viii. In all these things we are more than conquerors.
28. II. Cor. v. God hath given us the earnest of the Spirit; therefore we are—confident.
29. Matt. viii. Why are ye fearful, O ye of little faith?
30. Ps. xxxi. Be of good courage—all ye that hope in the Lord.
31. Ps. xlii. Why art thou cast down, O my soul?—hope thou in God.

Poetry.

THE CHRISTIAN ASSURANCE.

And am I thine, for ever thine,
Eternal Lord of light?
Faith lifts her shield above my head,
And girds me with her might.

I'll hold my trust inviolate,
My love I'll not abjure;
For he who gave that love to me
Gives strength to keep it pure.

Forgotten all my sins—and now
From judgment's fiery rod,
Safe in the Rock of Ages hid,
And reconcil'd to God.

I'll seek that holy peace of mind,
Dawn of a brighter day,
Which no intruding fear shall dim,
Nor darkness drive away.

A stranger knoweth not the thought
That radiates the soul,
Whose deep affections upward speed
To that immortal goal.

Jesus, the spring of every wish,
The end of every prayer,
The centre of his fondest hope
And of his tenderest care*.

*To prevent error, I mean here for care, thought, solicitude.

Adoringly his heart goes forth,
Tuned like a flaming tongue,
And lifts its wakening melody,
As if an angel sung.

Its hopes, above all low concern,
Oh! whither have they flown?
To join those circling shining Hosts
Round his Redeemer's throne.

For ever and for ever there,
Perfect and pure as they,
Redemption is his mighty theme,
And most triumphant lay.

R. C. M-

ON A FINE ROSE, WITH ITS TWO BUDS, FOUND IN A GARDEN AT H——, NEAR D——, BLOOMING OUT OF SEASON, AND FORMING A STRIKING CONTRAST WITH THE SCENE OF DESOLATION AROUND IT.

July, 1827.

Thy fragrance or thy beauty more t'admire I doubt—
O, thou art rightly named the queen of Flora's bower!
Because no gaudy painted vesture decks thy form,
Because no comparable sweetness breathes like thine—
The leaves unbosoming in green thy head, disclose
Thy twin-born buds—meet emblems of a mother's hope—
Thee fond Aurora kisses with her lips' sweet dew,
And gives thee that fair gem—the pearl-drop of a tear.
The fairest of the fair find borrowed in thy charms
The spell, they say, that dwelt in fabled Venus'
In aid of loveliness let thine appear—and hugs
The easy-hearted man his chains—too proud to wear!
Thou dear remembrancer of days now, past! com'st thou
To fill the mind with grief that such no more exist?
Dost cast about thy mild delicious fragrance here,
In reminiscence sweet of infant days of yore?
Or, is thy mission one of love and peace, with hope
Of *better* things, to soothe the cheerless pilgrim's soul?
Bloom'st thou where all is drear, and wild disorder reigns,
To bid me lift my thoughts this evil world above?
Sole in this wild and weed-grown garden thou art left
To bud and bloom—yet still unsullied is thy hue,
And bright.....To shine's a good deed in a naughty world!
So shines the beacon-light to some sad seaman's eye
Benighted, when it tells the haven of his rest—
So midst the cares and woes of life our tears confess
Springs in our hearts the peace, the promis'd peace of heaven!
Sweet floral emblem of *my hope!* within this heart
Thy voice should speak—none else are privileged to hear.
The hand that fashioned thee, and plac'd thee here, I own;
And in thy lovely form, *a heavenly plant* I view—
Truth's sunbeam shall extract thy leaves' angelic hue
To make it mine—and if Heav'n's aid be rightly sought
Thy sweetest incense crushed [illegible] my soul.

E.

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* *See an Essay of Lord Bacon's.*

NOTES TO CORRESPONDENTS.

We cannot be responsible for the *delivery* of the numbers of the Magazine out of Bombay. It is sufficient for the publisher to put them on the way of being sent from the seat of the Presidency according to the directions which he may receive. To accommodate the Subscribers, however, who may have imperfect sets, odd numbers will be sold at the price mentioned on the cover.

The second part of the Review of "Irving's last days",—An account of Narayun Bhadoo,—Dost,—D. O. A.,—E.,'and R. V. have been received.

Mr. F.'s proposal will be attended to. The substance of the discussions to which he refers, is at present in the course of publication in Murat,hee; and a copy will without delay be sent to him for translation into Goojuratee.

THE

ORIENTAL

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Communications,

ORIGINAL AND SELECTED.

THIRD LETTER TO A FRIEND ON THE REIGN OF CHRIST.

MY DEAR SIR,

I introduce myself to your notice on this occasion by quoting the language of one of the most distinguished writers and ministers of the present day. "I cannot bring myself to adopt the opinion which has of late been so strenuously maintained respecting the millennial advent and reign of Christ. In vain have I sought for any solid and scriptural grounds on which it can be made to rest Much, indeed, has been said for it; and were mere assertions and fancies sufficient to convince me of the truth of any position, the position referred to would be the subject of a conviction stronger than any that I ever entertained. But really, mere assertion, however positive, and mere fancies, however glowing, appear to me not only altogether inadmissible in theological matters, but pregnant with danger both to the faith and the practice of Christians. And I cannot help expressing the deep regret that I feel in seeing so many persons, otherwise worthy of all esteem, and walking in the paths of truth and righteousness, led away with the crude and visionary speculations which have been put forth on this engrossing theme....I feel it impossible to have recourse to the mode of interpreting Scripture which has been employed. Rational and consistent rules of interpretation are neither laid down nor followed. Imagination is allowed to take the most unbounded licence. Objections are met and obviated by some ingenious device, or by a more daring flight of fancy. And when conjecture and subtilty seem to fail, the most haughty dogmatism bears us down with its dictas, and our inability to perceive the truth of what is wholly gratuitous in assertion, or utterly extravagant in hypothesis, is compassionately accounted for by our being only babes in spiritual discernment. On these grounds, we must believe that the simplest historical fact is a prediction of some grand future event connected with the millennium, —that the whole of the Bible, even the minutest portion of it, is prophetical—that the destruction of the world by *water* was a type of the destruction of the world by *fire*,—that even an Apocryphal passage must be considered as a 'stray leaf of inspiration',— and a hundred such absurdities. And then to prevent all rebellion against such an arbitrary method of discovering and establishing the meaning of divine revelation, one tells us, and another tells us, and a third tells us, that until they got these views of prophecy, the Scriptures were all dark to them, but that now they find them perfectly clear and intelligible, and that lively is the faith, and great is the comfort, and settled is the peace, and sublime are the hopes, with which they are thereby inspired; and so may it be said of the disciples of Jacob Boehmen and of Emmanuel Swedenborg, whose plan of interpretation is not more arbitrary, nor more fanciful than that of the modern millenarians, though their views of divine things we apprehend, have occasionally the advantage of

being somewhat more spiritual and refined. Had the ancient Jews understood their Scriptures to refer to a Messiah, whose grand purpose was the redemption of the soul, they would have been greatly puzzled, and would have experienced many difficulties, and seen much obscurity in the communication on the subject which they received from heaven. Nay, they did feel those disadvantages; and, on this account, I doubt not, they took refuge in a literal and carnal interpretation of the language in which Christ's work was foretold; and so firm was their belief in this theory, and so useful did they find it in solving all their doubts, and so happy did it make them in the prospect which it revealed to their anticipation,—that when Christ actually came they did not know that it was he,—he came unto his own but his own did not receive him,—and their earthly, gratuitous, self-sufficient, unwarrantable way of construing those things which were spoken in their lively oracles respecting him who was to come, proved their reproach and their ruin".*

In making a statement of the scriptural authority for rejecting the doctrine of the premillennial advent of the Saviour, I shall arrange my remarks in the manner which appears most naturally to bear upon the subject; and in doing this I must study the greatest brevity.

I. In the *first* place, I remark that the doctrine of the premillennial advent appears to be inconsistent with accounts which are given of the kingdom of Christ in the Gospels.

The substance of the doctrine of John the Baptist was "Repent ye, for the kingdom (or REIGN) of heaven is at hand". Our Lord entered on his ministry with a similar declaration. From the time of his leaving Nazareth he "began", according to Matthew (iv. 17.) to preach and to say, "Repent, for the kingdom of heaven is at hand". His charge to the seventy disciples was "Go, preach, saying the kingdom of heaven is at hand". The "word of the kingdom" was his own doctrine; and in connexion with it, his declaration to his disciples was, "Blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those which ye hear, and have not heard them". His address on one occasion was, "There be some standing here which shall not taste of death till they SEE THE SON OF MAN COMING IN HIS KINGDOM". After explaining the signs of his coming, in connection with the destruction of Jerusalem, he remarked, "Verily I say unto you, this generation shall not pass till all these things be fulfilled". From these statements, I infer that THE REIGN OF CHRIST, in its proper and emphatic sense, commenced many hundred years ago; and that it is in vain to look for its commencement, in this sense, at the beginning of the Millennium. This conclusion I hold with the glorious and orthodox doctrine, that during the Millennium, the kingdom of Christ will become universal; and appear distinguished, to a degree much greater than we can conceive, for its holiness, and felicity.

The view which I have now stated, is in perfect accordance with the parables by which the Saviour illustrated the extent of the triumphs of the gospel, and the mode in which the gospel was to advance. (Matt. xiii.) There is no such change in the means of operation alluded to by him, as is involved in the system of those who hold that the Lord will descend from heaven to conquer the nations by an earthly sword. "The kingdom of heaven", said Christ, "is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof....The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened". The grain of mustard seed began to spring up in the days of Christ; and the tree is now spreading its branches. The leaven, which we know to be nothing else than the doctrine of Christ, has been long working; and *it* will continue to work, till *it* has leavened the whole lump.

"My kingdom is not of this world", is a declaration too important to be overlooked,

* Note to Sermons on Various Subjects by Andrew Thomson, D. D.

in supporting the argument which I have commenced. On this text, I shall give the comment of an able writer in the Edinburgh Christian Instructor. "Let us examine the accusations brought against Christ, the cause of his condemnation, and his own avowal before the judge. That many of the Jews did, on occasions, think he was the very Messiah of their prophecies, is proved by the fact, that on some of his stupendous miracles, they attempted to take him by force and make him King. This indicated the opinion they held regarding the kingdom, which they expected and wished him to restore and set up. This was the shout of triumph with which the multitudes accompanied him in his last visit to the holy city —'Hosanna to the Son of David', &c. and this was the accusation that the malice of the Jewish priests brought against him before Cæsar's deputy—'If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar'. The scroll of his guilt, and the cause of his death was, 'Jesus of Nazareth, King of the Jews'. We have been thus particular, because we shall immediately see what weight of argument depends upon the meaning of the words. The charge of the Jews then was, that he set himself up for a temporal king; and though this was the Messiah of their wishes and expectation, he was upon this rejected and condemned. He knew, therefore, in what character they held him—as one who then laid claim to the temporal kingdom of the Jews; and, if it had been consistent with the end of his coming into the world, he could have easily disproved the charge of his ever having aimed at temporal sovereignty, and thus have delivered himself. But what is his answer to Pilate's repeated and solemn interrogatory, 'Art thou King of the Jews'? Jesus answered, 'My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence'. Pilate therefore, said unto him, 'Art thou a King then'? Jesus answered, 'thou sayest that I am a King; to this end was I born, and for this end came I into the world, that I should bear witness unto the truth'. Here there are circumstances of the utmost importance to the argument. Whatever was the nature of the accusation, he declares that, he is a King, in the most unequivocal language; not that he will be, at any future period, or in any different circumstances; but that he was at that very time, the Messiah who was to be King of the Jews—that for this very purpose he was born and came into the world. It will not answer the purpose of the assertors of the temporal reign of Christ in the millennium to say, that he had now obtained the right, and the title, but was not to assert or assume it till his return. There is not the slightest hint of a future assertion or assumption of any power or principle which he did not then enter upon and exercise. From that time he was head and king over all things to the church. And though we grant, that in the reign of the millennial power, that dominion will differ immensely in efficiency and extent, we must maintain, that it is directly counter to his own declaration to assume, that it will be different in essence or character, from any thing we have already seen of its existence. For what does he say himself of this essential character. 'My kingdom is not of this world'. (*Kosmou*). Now whatever difference of opinion there may exist as to the Scripture and generic sense of (*Aion*) and the historic and Scripture sense of Oikoumene (or *terrarum orbis* of the Romans), there can be no doubt or dispute with regard to the word here used. It cannot be taken like the first (*Aion*) for this or that particular 'age' of the 'world's' duration, as if he had meant to say, that his reign was not to commence till the whole existing order of things should pass away. It cannot be taken for the bounds of the then existing Roman power (like *Oikoumene*) which they proudly designated by the name of world, as the three universal monarchies had done before them. It was totally distinct from these and all others. It belonged not to this earth at all: it had not its origin or authority thence. It had not the seat of its authority or power among or over the kingdoms of this world, by the present or personal exercise of the authority of its King. It exists in the souls of men, but exercises no dominion of force over their bo-

dies. It differs from that of the judges or deliverers of the people of God in the days of old. Unlike Moses, who interfered with the temporal concerns of his oppressed countrymen, and slew the Egyptians, and would have judged between his brethren, Christ said to one who wished him so to interfere, 'Man, who made me a ruler and a judge over you'? plainly shewing in effect what was the nature of the power he was to assume.

"It does not weaken—it much confirms the view we now support, that Christ says repeatedly, that he shall come in his glory with his holy angels, and sit upon the throne of his glory, and that then they who followed him in the regeneration, should sit on twelve thrones, judging the twelve tribes of Israel—(*krinontes*, not *dikadsontes* or *katakrinontes:* strictly spiritual, and not civil or judicial judgment). For wherever we may fix the complete triumph of this kingdom, it is certain that we must fix the commencement of it where Christ himself fixes it; and this he does in a way that the modern Millenarians cannot reconcile with their views, when he declares with the strongest asseveration that he ever uses, that 'there were some standing around him, who should not taste of death till they should see the Son of Man coming in his kingdom'. Whether that kingdom then were established in its visible existence, at the descent of the Holy Spirit on the day of Pentecost, and the throne of its King and the thrones of his assistant judges then placed, or at the dissolution of the Jewish polity, forty years after, it seems certain to us, that we should elude or contradict the direct meaning of Christ's declaration, were we to postpone that coming till the commencement of the millennial reign".

II. In the *second* place, the doctrine of the premillennial advent is inconsistent with the valedictory addresses of our Lord to his disciples.

The sympathy which our Lord manifested toward his disciples, in the prospect of being removed from them, was of the most tender kind. He had a fellow feeling of their infirmities; and in its exercise, he sought to administer to them the consolation of which they stood in need. If there ever was a period, then, at which he would have introduced the doctrine of his personal reign on earth, supposing it to be true, it was "when sorrow had filled the hearts" of his beloved followers. On that interesting occasion, however, what was his language?—and what were the prospects which he held out to them? "Let not your heart be troubled: ye believe in God, believe also in me. *In my Father's house are many mansions:* if it were not so I would have told you: *I go to prepare a place for you.* And if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO MYSELF, *that where I am, there ye may be also*". This language is unequivocal. Christ intimates his purpose of proceeding to heaven, "his Father's house", of "providing mansions" for his people in that place, and of coming to convey them to these mansions, in order that his people might *there* enjoy his presence. How inconsistent all this is with the doctrine of the *personal reign* of the Saviour ON EARTH, it is unnecessary to shew.

Christ sought to soothe the minds of his followers by the statement which we have now quoted; and the other considerations to which he directed their attention are, of course, harmonious with it. There is one of them which bears on my argument. I allude to the promise of the Holy Spirit, whose dispensation is represented as enduring to the time when Christ should take his disciples to their heavenly mansions. "I will pray the Father", he observes, "and he shall give you another Comforter, that *he may abide with you forever.* Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you".

The grand commission and command of the Saviour to his ministers is, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you"; and the promise adjoined to it is, "*Lo, I am with you alway, unto the end of the world*". The promise now quoted contains the assurance that Christ will ever guide, protect, and uphold his minis-

ters; and bless their labours. The Saviour was present by his Spirit, and his grace, and his communion, and his power, with the apostles; and this is the kind of presence which his people will continue to enjoy as long as they are required to teach all things whatsoever he has commanded them. Here then is an exclusion, *ex rei natura*, of the *advent* before the Millennium. The promise of the *presence* which began to be enjoyed in the days of the first preachers of Christianity extends beyond that blissful period.

I would here dispose of an argument which has been frequently used by the advocates of the premillennial advent. It is deduced from the narrative in the first chapter of the Acts of the Apostles: "When they" (the disciples of Christ) "were assembled together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you". Our opponents inform us that we are here taught that the Apostles still entertained the idea that the Messiah would reign as a temporal prince; and that the Saviour, as he did not directly point out any error in their opinion, admitted that it was correct. On this statement I observe, that the RESTORING AGAIN *the kingdom* to Israel, does by no means imply that the Saviour was expected to continue to reign in that kingdom, any more than it did before the Israelites were subjected to the yoke of those who subdued them; that the reply of the Saviour, having been intended as a rebuke of the curiosity improperly manifested in the circumstances in which the Apostles were placed, did not necessarily lead to the exposure of their opinion, even supposing it to be of the nature alleged; and that the connexion of the reply of Christ with the observation, "But ye shall receive power, after that the Holy Ghost is come upon you", &c. teaches us that the Saviour referred them to the time when they would understand the *spiritual* nature of the kingdom of Christ. The perusal of the original Greek strengthens these remarks; and as further confirmatory of them, I give the note of Mr. Bloomfield, in his *Recensio Synoptica Annotationis Sacræ*. "Our Lord does not return a direct answer to their question, since such an answer was not necessary to them: he rather tells them what is of real importance for them to know....He knew that their minds were not yet thoroughly prepared to understand the nature of the heavenly kingdom, (see John xvi. 12 seqq.) and that nothing would remove their prejudices but the illumination of the Holy Spirit. He therefore, on bidding them farewell, was pleased not entirely to destroy their vain hopes, and yet not to give them countenance. His words, however, (as Bp. Pearce observes), seem to imply that, when the Holy Ghost was come upon them, they should then know the nature of his kingdom: and till that time they appear not to have known it".

III. In the *third* place, the doctrine of the premillennial advent is inconsistent with the statements which are contained in scripture respecting the objects of the Redeemer's Exaltation at the Right Hand of God, and the time of its continuance.

Some modern Millenarians blasphemously teach that they cannot suppose that Christ is worthy of the name of Immanuel, unless on the supposition that he is to come again to reign during the Millennium. Than their thought on this subject, the thought of God is "higher than heaven is above the earth". "Thou hast ascended on high", said the Psalmist, in reference to Christ; "Thou hast led captivity captive: thou hast received gifts from men; yea for the rebellious also, that the LORD God might dwell among them". This prophetical doctrine is fulfilled according to Ephes. iv. 8; and in connection with it, we see the great glorification of the Saviour. He finished his glorious work, as is proved by Heb. iv. 10; "For he that is entered into his rest, he also hath ceased from his own works, as God did from his". Christ was truly Immanuel when he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross"; and God approved of his work as Immanuel, when "he

highly exalted him, and gave him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father". See also Eph. i. 20—23.

The discourse of the apostle Peter on the day of Pentecost, contained the following passage: "This Jesus, hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord saith unto my Lord, Sit thou on my right hand, *until I make thy foes thy footstool*". There are here, when we consider the quotation from the book of Psalms, *two* Scripture proofs that the Saviour's exaltation at the right hand of God will continue till he has overcome his enemies,—a fact totally inconsistent with the doctrines of those who teach that he will come from heaven for this purpose. The parallel passages of the New Testament, form a separate testimony on this subject, and several of them are so plain that they need no comment. "This man, after he had offered one sacrifice for sins, *forever sat down at the right hand of God; from henceforth expecting* TILL his enemies be made his footstool". (Heb. iv. 12, 13.) "He must reign *till he hath put all enemies under his feet.* The last enemy that shall be destroyed is death". (I. Cor. xv. 25, 26.) "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the Lord, and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of the restitution of all things, which God has spoken by the mouth of his holy prophets, since the world began". (Acts iii. 19—21.)

The text which I have last quoted has often been adduced to support the doctrine opposed to that which at present I endeavour to defend; but it cannot be justly granted to be applicable. It is difficult, supposing our English translation to be correct, to understand how the commencement of the Millennium can be spoken of as the "time of the *restitution* of all things", in the sense alleged by the advocates of the personal reign; and it is impossible, when the real meaning of the original Greek is considered, to admit the interpretation referred to. *Ahri phronon apokatastaseos panton*, properly signify the *accomplishment* of all the things. In the Syriac version they are rendered "Until the fulness of the time of all things"; in the Arabic, "Till the time in which all things shall be perfected or finished". Tertullian translates them, "*Adusque tempora exhibitionis omnium*"; Irenæus, "*Usque ad tempus dispositionis omnium*"; Œcumenius, "Till the time that all things come to an end"; Hesychius and Phavorinus, "The consummation of a thing". Most of the modern commentators, with the exception of Dr. Doddridge, who renders *apokastasis* by "The regulation all things", accord in these views; and candour compels the admission that they are correct. The conclusion is obvious. If Christ is to remain in heaven till the completion of "all things, which have been spoken by the holy prophets, he cannot reign personally on earth during the Millennium. A little consideration will shew that we are not required, in this place, to give an explanation of the phrase of the "times of refreshing", which occurs in a preceding verse. The following extract, however, from one of the first confessions of faith which were made at the Reformation, may not be without its use. "Christ sitteth at the right hand of the Father, enthroned in his kingdom, the Advocate and only Mediator for us; which glory, honour, and prerogative, he alone amongst the brethren shall possess, till that all his enemies be made his footstool; as we undoubtedly believe that they shall be in the final judgment; to the execution whereof, we certainly believe, that the same our Lord Jesus shall visibly and apparently return, as that he was seen to ascend. And then we firmly believe, that the time of refreshing and restitution of all things shall come".

Peter, when discoursing of Christ before the council, observed, "Him hath God exalted with his right hand, to be a Prince and Saviour, for to give repentance to Israel,

and forgiveness of sin." He thus alluded to Christ's being raised from the dead, and to his ascension; and consequently his declaration is contrary to the theory of the modern Millenarians, who hold that the blessings of salvation are to be communicated to the Israelites as a nation, by the *advent* of Christ.

The Epistle of Paul to the Hebrews appears to me a continued argument against the system which I oppose. In perusing it, you must be particularly struck with the opposition which exists between the apostle's accounts of the Priesthood of Christ, and his mediatorial dispensation, and the views of those who, like the modern Millenarians, hold that there are *three* grand dispensations revealed in the Bible,—the Jewish, the Christian, and the General. We are expressly told that the Priesthood of Christ is perpetual,—and that the second dispensation was perfect, and not like the first which was "faulty".

I cannot conclude this argument without giving two brief quotations from two writers whose authority is often claimed by the present advocates of the premillennial advent. "That Christ should leave the right hand of his Father", says Dr. Burnet, "to come and pass a thousand years here below, living upon earth in a heavenly body, is a thing I could never digest". "I dare not imagine", says Meade, "of this presence of Christ in his kingdom, that it should be a visible converse upon earth; for the kingdom of Christ ever hath, and shall be, *Regnum Cœlorum*, a kingdom whose throne and holy residence is in heaven".

IV. In the *fourth* place, the doctrine of the premillennial advent is inconsistent with some of the accounts which are given respecting the mode of the introduction of the Millennium.

On the authority of many passages of the sacred Scripture, I believe that before the commencement of the Millennium, there will be many and great plagues inflicted on the adversaries of the Lord; and that there may be many political revolutions: but I cannot admit the declarations which the modern supporters of the doctrine of the personal reign make respecting the subduing of the nations to the obedience of the faith by Christ considered principally as a temporal warrior. The Old Testament prophecies, to which in the outset it may be proper to advert, present us in some instances with a very different view of the matter. I cannot quote all the passages on which this remark is founded; but the following will serve the purpose which I have in view, and suggest to your mind others of a similar nature.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, *that saith unto Zion*, THY GOD REIGNETH. Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall *see eye to eye*, when the Lord shall bring again Zion". (Isa. lii. 7.) "All thy children shall be taught of the Lord". (Isa. liv. 13.) "Many shall run to and fro, and knowledge shall be increased". (Dan. xii. 4.) "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest". (Isa. xxxii. 15.) The first of these passages is particularly worthy of our attention. It leads us to infer that the Reign of the Messiah in Zion is an object of faith nourished by the declaration of the truth, and not an object of corporeal vision.

As all *a priori* reasonings on the subject of divine revelation are exceedingly dangerous and improper, I make no appeal to you on the implied degradation, as stated by several writers, of the Saviour by his assumption of the character of an earthly conquerer. I earnestly entreat your attention, however, to the statements which he himself has made on this subject. I remind you of his declaration in his Sermon on the Mount: "Ye have heard that it hath been said to them of old times, thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you, that ye may be the children of your Father who is in heaven". I remind you of the rebuke which the Saviour administered to his disciples when, in imitation of Elias, they wished to call down fire from heaven

on a Samaritan village; and of the explanations of the nature of his kingdom which, on that occasion he gave to them, when he remarked that "the Son of Man is not come to destroy men's lives, but to save them". I remind you, that though Christ is to gird his sword on his thigh, and ride forth conquering and to conquer, yet that the sword is the sword of the spirit which is the word of God, and that his arrows are to prove sharp "in the *hearts*" of his enemies. And I remind you that in "the whole armour of God" spoken of by the Apostle, there is no weapon, but of a spiritual kind mentioned.

In connexion with this subject, the peculiar language of the descriptions of the destruction of the enemies of the Lord, given in the Revelation, is worthy of great attention. "The saints of God in the latter days are to be conquerors", remarks the writer in the periodical which I have formerly quoted; "but what is the nature of their warfare, and their victory? They overcome the great dragon and his legions 'by the blood of the Lamb, and by the word of their testimony, because they loved not their lives unto the death'. In the battle of Armageddon, they shall fight and overcome the congregated powers of the antichristian monarch; but it is in defence and not by attack. In the nineteenth of Revelation, we have the description of the head and leader of the faithful host, who fights alone, but he is not armed, nor does he fight as against foes of mortal mould. His name is 'the faithful and true'; he is called the word of God; he is seated upon a white horse indeed, and in righteousness doth he judge (*Krinei*) and make war; the weapon of this conquest is a sharp sword, but it is not wielded as the warriors and destroyers of the earth wield it: it 'proceedeth out of his mouth'! Whatever the battle of Armageddon may be, and whoever may be the personal leader of the host of the saints, this clearly is the symbolic description of a conqueror; whatever the judgments to be executed upon his enemies, and by whomsoever executed in person, his victory is evidently the subduing of the world to himself by the sword of the Spirit, which is the word of God. This conclusion is confirmed by the description of the armies that followed him, who are not armed with sword, or buckler, or bow, but clothed in white and clean linen. If any man will maintain that this is the marshalling of an earthly army for the shock of the most desperate struggle that ever brought the kingdoms of this world against each other, we have only to say that we are not prepared to believe or understand it. But if it is the description, in symbolic language of prophecy, of the spiritual purity of personal character and holiness of doctrine which is to characterize those who are really to fight with the host of infidelity, (we shall even suppose in literal warfare) and the victory which they gain, the victory of truth in the conflict of opinion, then we can easily conceive how they should be so represented, and so led on and commanded".

In the second epistle to the Thessalonians, there is a passage which the modern millennarians consider as supporting their views on this subject. It has been the occasion of much discussion among commentators; and there is yet far from being a uniformity of agreement respecting its meaning. It is that which refers to the "man of sin, the son of perdition", and of whom it is predicated that the Lord shall consume him "with the spirit of his mouth, and shall destroy with the brightness of his coming". I consider that a reference is here made to the Romish apostacy; for I can by no means admit the justice of the criticisms of those who consider that the "man of sin", is to be applied to the spirit of rebellion which was manifested by the Jews before their destruction, or to the apostacy which took place among some of the believing Jews, when they fell into the snare of "Judaizing teachers"; and with this view, I allow that a personal coming of the Saviour (at the day of judgment) is mentioned by the apostle in the first chapter. It is to be borne in mind, however, that unless the advocates of the personal reign can shew that their view is *necessarily* involved in the passage, they have no right to claim it. This they never can do, while we hold that in the New Testament Christ is said to come by his judgments, by the general dispensations of his providence, and by the gift of spiritual influences, as is proved by our Lord's remarks on the destruction of Jerusalem,—by the

apostle Paul when he asks the Corinthians, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said I will *dwell* in them, and WALK in them",—by the "faithful and true witness"; when he graciously said, "Behold I *stand* at the door and knock: if any man hear my voice, and open the door, I will *come* in to him, and will sup with him, and he with me"; by the apostle John, when before the commencement of the Millennium he represents an advent as already taken place; when "the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled";—and by many other passages of the word of God. In accordance with these principles, and on consideration of the fact that such a transition as is implied by the apostle's leaving the time of the general judgment, and referring to the time of the millennium, in the chapters before us, is by no means unusual among the sacred writers, I am of opinion that the coming of Christ, by which the man of sin is to be destroyed, is a coming or manifestation by the grace of the Spirit, or by the majesty of judgments. It is allowed by Mr. Begg, one of the most judicious writers among those whom we oppose, that the words "shall consume with the spirit of his mouth", refer to the spiritual events at the Reformation; and as the verse, in which they occur, is constructed on the principle of the Hebrew parallelisms, it is surely not unnatural to suppose that the destruction, or *wasting away*, by the brightness of the coming, or *appearance*, has a reference to spiritual occurrences.—The opinion that the clause should be referred to the general judgment, is held by many orthodox writers.

V. In the *fifth* place, the doctrine of the premillennial advent is inconsistent with accounts which are contained in the Scriptures respecting the nature of the millennium.

The following table exhibits the arrangement of the earth's population *during* this happy period which is made by the advocates of the personal reign:—

1st.—CHRIST, *in his glorified body.*

2d.—RISEN SAINTS, *in their glorified bodies.*

3d.—SAINTS WHO WERE ALIVE, AND WHO WERE CHANGED AT THE COMING OF CHRIST, *in their glorified bodies.*

4th.—SAINTS WHO HAVE BEEN CONVERTED AFTER THE COMING OF CHRIST, *either with glorified bodies, which they received on believing, or with mortal bodies.*

5th.—UNBELIEVERS, *with mortal bodies.*

This is a view of matters which would require the most direct proof; and it is a view of matters which is directly unscriptural. The saints who have been converted after the coming of Christ must have either mortal bodies, or they must have glorified bodies. They cannot have mortal bodies, and yet be associated, as we are informed they will be, with the glorified Saviour, and glorified saints, for "flesh and blood cannot inherit the kingdom of God"; and they cannot have glorified bodies, for we are told, in reference to the state of believers during the millennium, that "the child shall DIE a hundred years old; but the sinner being a hundred years old, shall be accursed". In addition to this remark, I may state that unless modern millenarians hold that the bodies of the converts will be changed as soon as saving faith is produced in their minds, that they must be held as embracing a system which teaches that men who are regenerated in the millennial state are not entitled to that peculiar bliss which they would have enjoyed had they been introduced into the kingdom of God in a less happy state of the church;—that a series of perpetual bodily changes, on conversions taking place, is exceedingly improbable;—and that on the whole subject being viewed, it is impossible to admit the existence of such a state of things. I am surprised that this simple view of the case should have been almost entirely overlooked in the controversy.

There may be some modern millenarians, who may hold that there will be no accessions to the church after the advent of Christ. We have seen no statements which would warrant us to suppose that there are; but should such individuals exist, it must be evident that their opinions are opposed to the general strain of prophecy. I would here remark that the accounts which others give us of the employment of Christ during

the millennium, when he continues to execute judgment on his enemies, when compared with the accounts which are given to us of the wretched state of the world before the advent, in as much as it necessarily involves the conclusion that the greater number of mankind in the generations of the millennium are ungodly, presents a system inconsistent with the hundreds of Scripture prophecies which refer to the universality of the Redeemer's reign.

(To be continued.)

AN ACCOUNT OF NARAYUN BAWA.

To the Editor of the Oriental Christian Spectator.

MR. EDITOR,—Although I have not observed in your interesting periodical any paper exactly of the kind which I now take the liberty to forward; yet I am persuaded that any thing which tends to throw light on the character and religion of the natives around, will be acceptable to your readers, and accord with the spirit of your journal.

NARAYUN PAWUR, of whom I am now to give you a short account, was born in the family of a Koolnbee, at the village of Pimpoordee, a village about 16 miles east from Waee, and as many north from Sattara. He was usually termed, after he became generally known, Narayun Bawa, or Narayun Dewu. When only about nine years of age, he had learnt the art of catching venomous serpents. So extraordinary a faculty in so young a boy excited the attention of all around, and it was given out that he was an incarnation of the Deity, who was to rid the country of the English in the same way that Ramu and Krishnu had rid it of the Giants in former times. Thousands flocked from every part of the country, to see this new Deity; and besides those who went expressly for the purpose of prostrating themselves before him, all travellers were sure to take that road, who had any business at Waee or Sattara. Crowds of blind and of lepers also flocked to Pimpoordee from all quarters, expecting to obtain deliverance, now that a god had condescended to dwell with men. Many lepers were seated beside a rivulet, waiting for a miraculous cure, and it was given out, throughout the country, that several lepers had been cured, and several blind had received their sight. Many respectable natives, however, who had visited him, declared that they had seen nothing remarkable save in the way that he handled serpents. In order that no proof might be wanting to substantiate the claims of this new divinity, prophecies which had never been seen before now came to light. One of the chief of these claims the famous Toolsee Das for its author. It is written in a kind of Hindoostaneefied Murat,hee, and purports to give an account of the rulers of India in the times in which we now live. After alluding briefly to the termination of the Peshwa's Government, the English are then described as making themselves masters of the country. They are graphically set forth under the image of a white water-man, with a hat on his head, and, whether truly or not, are said neither to confer any benefit on man or woman. After their period of fifteen years, which in three years will have come to a termination, this said Narayun is described as ascending the throne of Dilhee, and destroying the transgressors. I insert, for the sake of your more learned readers, a copy of the verses. One line is defective in my copy; but this arises from my not being able to make out the exact epithets applied to the poet Toolsee Das, at the only time I could get any one leisurely to repeat the lines, and does not injure the sense.

"Ek hujar nuw so b,heetur
Ues a yoog phire.
Dukhun desh bhutlave
Wooh Brigme raj kure
So ap ap mure.
Bhoora ang shir pur topee
Uesa julka manoos ave
Nur naree ko besh nu kure.
So punch dus burus pruhure
Indrojeet rawun ka beta. [dhure
Huree Bulwunt Punchal deshme junum
Nunda nam sumwatsur ave.
Wooh Dilhee ka raj kure.
Ueso burus raj kure.
Wooh durud ka rel kure.
Kuho Toolshe Das * * *
* * * * *
Wooh doosht ka sumwhar kure".

After continuing to attract attention for four or five months, the boy of whom such great things were predicted died by the bite of a venomous serpent some time last month; not before his family, however, had collected a large sum of money; for no one might expect any favour who was not ready to pay down. Even a poor blind beggar, who went to fall at the feet of Narayun, complained to a friend of mine that he was not exempted,

but had to pay down his pice; "and after all", added he, "I was not a bit the better for it". Disappointed in their hopes, the promoters of that imposture have given it out that the soul of Narayun has lodged itself in a young bramhun somewhere near this; and that this bramhun is to perform all that his Shoodru predecessor should have executed. Some pretend to give evidence to this story, but most, even of the natives, see through so thin a veil of delusion, which too is quite at variance with the principles of their own religion. I trust I need hardly call your readers to observe how difficult it is to carry on a scheme of imposture, where miracles like those performed by our Saviour and his apostles are pretended to. Nothing for my own part gives me a more striking view of the force of the argument in favour of Christianity, drawn from prophesy and miracles, than the comparison of the prophecies and miracles of the Bible with such impostures.

I am Sir,
Your's very obediently,

Poona, 14th June, 1830.

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The excitation which has taken place in all parts of the Murat,hee country in consequence of the pretensions of the friends of this boy is truly wonderful, and forms a melancholy illustration of the folly and credulity of the natives. We have conversed with many individuals respecting him; and while we have met with a few who have attached no faith to the current accounts, we have been grieved to find that Narayun, previously to his death, had established himself as a divinity in many minds. Many of the occurrences connected with the affair, even in distant places, are truly ridiculous. We give two illustrations. "I suppose you must have heard" says a friend in a letter from Poona, "of Narayun Bawa, the miraculous child of Pimpoordee, who was said to raise the dead, to make the blind to see, the deaf to hear, the lame to walk, &c. The general infatuation respecting him, here, was truly astonishing: even the most sensible natives did not escape. Immense crowds left Poona every day to visit him, during his brief career. One day I was told that there had been a report that a large snake, summoned by Narayun Bawa from Peitun, had arrived at the temple of Mumma Devee, whither a great many people had gone in consequence. I was at first puzzled to know what was meant by the temple of Mumma Devee, till on inquiry, I found that by this designation was meant the Church! for what reason I know not".

A respectable Israelite informs us, that on a late visit to the village of Nagaum, he observed crowds of the natives hastening to a temple. On inquiring into the cause, he learnt that it was reported that Narayun had taken his seat near the idol; and that the people were hastening to render their devotions. Three or four hundred persons had assembled, prostrated themselves, and presented offerings, when two Bramhuns who arrived from a distant village recognized in the person of the new god an idiotic boy who had strayed from home! He had taken shelter in the temple; and not being able to respond to the questions which some visitors addressed to him, he was considered to be superhuman! This occurrence took place after the death of Narayun was publicly known.

THE INFLUENCE OF CHRISTIAN CONDUCT IN THE PROMOTION OF CHRISTIANITY.

To the Editor of the Oriental Christian Spectator.

SIR,—The perusal of a little work entitled "THOUGHTS ON PROPAGATING CHRISTIANITY", from the pen of one who has now laboured upwards of thirty years in the conversion of the heathen, having lately afforded me much satisfaction, from the depth of thought it exhibits, and practical instruction it contains; I purpose, notwithstanding its having been some years before the public, to offer you some extracts from that part of it more immediately bearing reference to the conduct of persons connected with Missions resident amongst the heathen; as I think it probable that some of your readers, (like myself until this present moment) may not have had an opportunity of examining it; I shall proceed in the hope that they may be led thereby to consider more particularly the influence the conduct of professing Christians has in the propagation of the Gospel in India.

At the commencement, the Author takes a survey of the vast tract of country over which these two systems of Idolatry—the Pooranic and the Booddhist prevail: viz.

throughout the whole of Hindoost,han, Ceylon, Japan, Thibet, Siam, and the vast Empires of China and Burmah: he then notices, in the following terms, the means that have been, and are annually employed, in the cause of propagating Christianity; and, having adverted to the various translations which have been made of the Scriptures into the continental dialects of India, &c., writes—

"While all this has been done, however, those who feel deeply interested therein cannot but mourn, that so little progress is made, in that which forms the grand object of the work, the conversion of the Hindoos to a life of faith and holiness. They rejoice in the translation of the Scriptures, and in the erection of schools; but they cannot forget, that if God should not 'make bare his arm' in the *actual conversion of sinners,* all things else will prove little beside mere preparation. This is a subject which calls for the deepest consideration. It is a melancholy fact, that the actual conversion of the heathen in India bears little proportion to the vast sums raised by the friends of religion in Britain for this object; and while this furnishes no reason for slackening our efforts in this great work, (for India must be converted to God, the heathen there are given to the Redeemer for his inheritance,) it loudly calls upon us to endeavour, by the light of the Divine word, to trace out the reason why the work seems to stop precisely where the Divine aid is peculiarly necessary,—to go on prosperously in raising supplies, in sending forth missionaries, in translating the Scriptures, in erecting schools, and to advance so little in the real conversion of the heathen to God".

He then proceeds to consider the peculiar nature of the work of propagating the Gospel, and mentions certain causes which, in proportion to the extent they exist, may be viewed as grounds for the blessing of the Lord being withheld, leaving each one to search into his own heart, and examine how far the remarks are applicable to himself; lest the absence of a right spirit and temper in any one who professes to be engaged in the work, should tend to retard its progress. He writes—

"That the work of conversion belongs wholly to God it is needless to prove; but it may not be improper to observe, that it is HIS work in a far higher sense than that in which we undertand the common operations of Providence to be his work....The work of creating the soul anew in Christ Jesus, is emphatically his own work.

"It therefore becomes those who desire success in the work of converting the heathen in India, to inquire carefully, with regard to missions, what spirit and what line of conduct that is, which the Scriptures authorise us to believe God can own and bless, consistently with *a regard to his own holiness, and the honour of his glorious name;* since we may assure ourselves, that in no other way will he bless attempts the most splendid, or exertions the most strenuous".

On this subject he further observes—

"The importance then of that *holy* temper and conduct in the whole course of missionary exertion which shall please God, is so great, that this cannot be too deeply impressed on our minds. In our hearts we are too ready to say, 'Let money be raised, let men be sent forth, let means be provided in sufficient abundance, and the conversion of heathen in India will almost follow as matter of course'. This, however, is erroneous. Men may be sent forth in abundance, and may be removed by death almost before they have entered on their labours. They may be permitted to enter upon their work, and may labour year after year almost in vain. With far greater propriety might Gideon, when going forth against the children of the East, for multitude like the sand on the sea-shore, have said to himself, 'I have only to add the other tribes to the little army of thirty-two thousand already collected, and success will follow of course'. The spirit of faith taught him a different way, however. Instead of being anxious to increase his army, he sought above all things to please God in his going forth against that great multitude, and, after hearing the Divine declaration, 'The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me'; he not only sends away twenty-two thousand of his little army, but of the remainder he retains only three hundred, convinced, that to please God, in the temper and spirit of his mind, in going forth against the enemy, was of unspeakably greater importance, than his increasing his army to the utmost.

"If this was the case with Gideon, when the weapons of his warfare were carnal, and when, in the combat, man must have stood opposed to man, how important must it be thus to please God in missionary efforts, in which our weapons 'are not carnal,' and in which, if they be not rendered 'mighty through God', they will never become effectual to 'the pulling down of strong-holds, and bringing into captivity every thought unto the obedience of Christ'. Surely if, in missionary undertakings, we bend our thoughts chiefly to collecting money and providing men, and pay little attention to the spirit and temper of our own minds and the minds of those engaged with us in this work, we have reason to fear that in the end we shall find ourselves awfully disappointed respecting the conversion of the heathen".

This passage should lead us to inquire,

whether, if this spirit of reliance on outward means was working in the time our Author wrote the work before me, several years ago, there is not reason to fear that it exists in a far greater degree now that the means have greatly increased. I am far from thinking that it reigns in the breast of the missionary: his daily disappointments and trials, his hopes and fears lest those who for a time have run well, should, like many in the time of the apostle Paul, again forsake the truth, loving this present world, and a multiplicity of other cares arising out of his situation, tend to keep him humble minded, and dependent upon the Lord; but it is not so with those who are more immediately engaged in the secular affairs connected with Missionary Societies; they endure not the difficulties; they may be said "to reap where they have not sown, and gather where they have not strawed"; others have borne the heat of the day, and they only rejoice in their labour: does it not then become them to be particularly watchful, lest, in the exercise of the means, they forget the hand that bestows the blessing; or lest, not giving *all* the glory to God, they should provoke him to withhold it from them?

He next adverts to the temper which should characterize the persons who engage in missions, and shews that, were God to do otherwise than withhold his blessing where an unholy temper and disposition appeared in those persons engaged in promoting the spread of the gospel, he would act contrary to his own righteous and holy nature, and would encourage and strengthen them in those evil propensities which it is the grand object of his sanctifying grace to destroy. For he says—

"Who would venture to reprove those who so eminently enjoyed the Divine presence and blessing in the extensive conversion of the heathen? And should they, how quickly would such reproof be ascribed to a spirit of envy, arising from the success they enjoyed. Would affliction in other ways produce this conviction? But while they enjoyed the highest proofs of God's presence being with them, what conviction would be excited in their minds even by the heaviest afflictions of another kind? Would they not say, 'Since the Lord is with his people only *while they are with him*, is it not evident that *we* are with him, when his presence and spirit are so abundantly with us in converting the heathen? Did we 'regard iniquity in our hearts', would the Lord thus 'hear our prayer' for the extension of his kingdom'? Thus might unholy tempers and dispositions be indulged by those whom God evidently blessed, until religion itself was abhorred in the eyes of those around them, for their sakes.

"Further, were God thus to honour with his presence and blessing, in the conversion of the heathen, feelings selfish, carnal, and unholy, this would PERPETUATE, *in their converts, those evil dispositions from which it is the grand design of the Saviour to deliver his people*, and patronize a kind of Christianity which, in its practical effects, would dishonour the name of the Redeemer. It is evident, that pure and searching as are those precepts which inculcate gospel-holiness, their *meaning* must be learned by heathen converts in the first instance from the practice of their teachers. In a new language, the words used to express them must often be used in a sense altogether new. If the words by which 'brotherly love'; 'humility', and 'lowliness of mind', are expressed, were not altogether unknown to the Greeks, the ideas certainly were; as were those conveyed by the terms 'bowels of mercies', 'meekness and long-suffering'. And of being 'carnally-minded', and 'spiritually-minded', they could form scarcely any idea, but as they contemplated the apostle's disposition and conduct. Yet was the apostle constrained to describe these feelings by words selected from their own language, as must all first teachers among the heathen. Hence the wisdom of God, in enabling Paul and the other apostles to exhibit so bright a *pattern* of holiness in their own conduct. It was their behaving themselves so 'holily, and justly, and unblamely, among those who believed', that fixed the standard of gospel-holiness, and the meaning of the words by which it was described".

These remarks will appear peculiarly apt, when we consider what minute observers of character the natives of this country are. It is acknowledged by all who have had any intercourse with them, that conciliation, forbearance, and Christian meekness towards them, has far greater weight in creating their esteem, than the most splendid talents with which a man can be endowed; and instances are not unknown to many on this side of India, where, on a master being brought under the influence of divine truth, the change in his temper and conduct towards his servants, and the natives around him, has not only been productive of favourable impressions upon their minds, of the beauty and holiness of the Christian religion, but has, under the divine blessing, led individuals to embrace it to the salvation of

their souls. Nor are the natives generally deficient in a due estimation of correctness of outward conduct, when not immediately applied towards themselves. How often is the mouth of the missionary, when inculcating the observance of some precept, or declaiming against some sin, made dumb by some such reply as the following—Go and teach your own people, and then come and correct us. If the influence of good example can carry with it more weight in one country than in another, India may be said to be that country. Of what infinite importance it is, then, that all who name the name of Christ should shew forth in their conduct, that they are the true followers of the meek and lowly Jesus, and lay it to heart that there is no greater stumbling-block in the way of the conversion of the heathen, than the ungodly walk of those who profess Christianity.

His last observation on this subject is, that without the exhibition of a *holy* temper in the conductors of a mission, that mission is not in a state to receive the blessing of a multitude of converts into it.—

"What mission is prepared to receive a multitude of converts created anew by the Spirit of God in righteousness and true holiness, so as duly to nourish them up in faith and holiness? Is it then any wonder that God should refuse, earnestly as it may be desired in our prayers, to convert thousands in a day, when he knows how soon his holy image in their hearts would be defaced by the wretched, selfish system which now passes for true holiness among so many? How is it that we so easily discern what the Scriptures say respecting doctrines or modes of worship, and remain so blind to those plain truths, those important deductions respecting righteousness, true holiness, and the mind of Christ, which involve our highest personal happiness on earth, and which alone can lead to the accomplishment of our highest desires respecting the salvation of the heathen?

"We may indeed further ask, what missionary body is prepared *to receive with proper feelings* the blessings of a Pentecost, for which prayer is so often made? Were three thousand Hindoos converted on one occasion, and five thousand on another, what denomination or public body would not find this an occasion of sin, either by its causing them to congratulate themselves on their own liberality and wise conduct, were the blessing given to them or by its exciting envy toward those to whom it was given, were it given to others! We learn from the apostle James that we may not merely fail to receive because we ask not; we may ask and receive not, because we ask amiss, that we may consume it on our evil desires. And such are vain-glory, self-complacency, and party-rivalry".

I have thus, Mr. Editor, offered you a brief summary of the Author's observations in the first part of his work, which is all that I purpose to do, that being the one which immediately relates to the temper and conduct of all, whether ministers or laymen, residing amongst the heathen in any way connected with missions, and showing the heavy responsibility that lies upon them, lest, by a departure from the Christian course, they should bring an offence upon the cross of Christ. I am, &c. X.

SPECIMEN OF WELSH ELOQUENCE.

To the Editor of the Oriental Christian Spectator.

SIR,—As your columns are open to every thing of an instructive and interesting nature, perhaps the accompanying specimen of Welsh Eloquence, being an extract from a Sermon by the Rev. Christmas Evans, may not prove unacceptable to some of your Christian readers. I remain, &c. DOST.

Mangalore, June, 1830.

"If I should compare the natural state of man, I should consider an immense graveyard filled with yawning sepulchres, and dead, and dying men,—all around are lofty walls, and massive iron gates. At the gates stands Mercy, sad spectatress of the melancholy scene;—an angel flying through the midst of heaven, attracted by the awful sight, exclaims 'Mercy, why don't you enter and apply to those objects of compassion the restoring balm'? Mercy replies, 'Alas, I dare not enter; Justice bars the way'. By her side a form appeared like unto the Son of Man. 'Justice', he cried, 'what are thy demands that Mercy may enter and stay this carnival of death'? 'I demand', said Justice, 'pain for ease, degradation for their dignity, shame for their honour, death for their life I accept these terms, now Mercy enter'. 'What pledge do you give for the performance of these conditions'? 'My word, my oath'. 'When will you fulfil them'? '4000 years hence, upon the hill of Calvary'—The bond was sealed in the presence of attendant Angels and committed to Patriarchs and Prophets.—A long series of rites and ceremonies, sacrifices, and oblations were instituted to preserve the memory of that solemn deed. And at the close of the 4000 years, Behold! at the foot of Calvary the appointed victim, the Incarnate Son of God! Justice too was there. In her hands she bore the dreadful bond; presenting it to the Redeemer, she demanded now the fulfilment of the awful terms. He as-

cepted the deed; and together they ascended the summit of the mount. Mercy was seen attendant at his side; and the weeping church followed in his train—when he reached the summit of the mount, what did he do with the bond? Did he tear it in pieces, and scatter it to the winds of heaven? Ah! No; he nailed it to his cross! and when the wood was prepared, and the devoted willing sacrifice, stretched on the tree; Justice sternly cried, 'Holy fire come down from heaven and burn this sacrifice'. The Holy fire replied, 'I come, I come, and when I have consumed this sacrifice, I will burn the universe'. The fire descended, and rapidly consumed his *Humanity*, but when it *touched* his *Deity, expired!!* Then did the heavenly hosts break forth in rapturous strains, 'Glory to God in the highest, on earth, peace, good will towards Man'!"—

A PLEA FOR BRITISH SEAMEN.

"What have we to do with Sailors"?

Such, Mr. Editor, is the unfeeling and un-English-like repulse often given to those few individuals, who in our midland counties are beginning to go forward soliciting pecuniary aid towards relieving, instructing, and Christianizing our farfamed, but most deplorably profane and ignorant mariners. In the various communications I receive from these kind individuals, it is heart-sickening to read their lamentations, and to learn the various excuses which people make for not attending to the subject of their mission. At one house they are told that the inmates are entirely occupied with Foreign Missions, at another that they are quite taken up with Infants' Schools, at another that they are deeply engaged in Sunday Schools, and in Clothing Societies, &c. &c. and added to all this, the Seamen's advocates are almost in every place met with a sort of universally adopted and well-set speech, "My dear Miss ———", or "My good Mr. ———, what have we to do with Sailors"? "Indeed we cannot contribute, we really do not know any thing about Sailors".

Sir, I am almost afraid to trust my pen when I sit down to give a reply to this unkind, this foolish inquiry of "What have we to do with Sailors"? To whom, under God, do these very persons and all their kindred owe their present liberty and freedom from French spoliation? To whom, as instruments, does the nation owe all its riches of commerce, and enjoyment of its comforts and luxuries? To its Sailors. Who brought the first heralds of salvation into our native land? And who are now carrying the missionaries of the cross into every climate and portion of the world? Our Sailors. And to whom, when the trumpet of war shall again sound through our borders, must the nation look, under God, for its protection and its conquest? To its Sailors—Yes Sir, *they* are the men who must go forth and do what no other class of men can do; they must stem the tide of battle on the bosom of the great deep; and must there shed their blood for those who can now ask with so much apathy, "What have we to do with Sailors"? Yes, Sir, and when every other class of people can sit at home in the enjoyment of British laws and liberty, the poor seaman must be dragged from his cottage, his family, and his friends, by the impress officers, and hurried into distant lands, and exposed to ten thousand perils, from the pestilence, the storm, and the war; perils from which the greater part of these men will return no more. And all this danger and destruction encountered in defence of these very landsmen who choose not to know any thing about Sailors! There is something so unpardonably unfeeling and stupid in the inquiry, "What have we to do with Sailors"? that I am at a loss how sufficiently to reprobate it. There was a time when I did not imagine such a feeling existed, or that such a speech could be made by any one professing to have the least share of common-place honesty and feeling about them. When I recal the scenes of other times, wherein I shared deeply in all the sufferings and dangers of a seafaring life in defence of my country, I well remember how I often felt, while I beheld the miseries of war desolating other nations. I have stood, Sir, and looked on the dying and on the dead, sometimes the victims of the storm, and sometimes the victims of the sword, and I have thanked God that my distant country saw not, and felt not what then passed around me. I have looked on the burning villages, and the flying female inhabitants seeking shelter in the rocks and in the woods. I have heard the tale which told of slaughtered fathers and of murdered brothers, and of mangled husbands, and of violated sisters and daughters; and amidst all those desolations, my heart has felt in part relieved, while I have said to myself, "Oh my happy country-women, ye know nothing of all this misery". But, Sir, could I have then foreseen that the temporal and the spiritual wants of my brave and thoughtless comrades would at this day have been pleaded—and that the tale of their wants and woes, temporal and spiritual, would have been repulsed with a reply, "We know nothing about Sailors"—"What have we to do with Sailors"? Could I, I say, have foreseen this, I should probably have turned my back for ever on such a land and on such a people, and responded, "What have I to do with England"?

Your's truly, R. MARKS.

Christian Guardian.

ADDRESS OF THE REV. MR. TOMLIN TO THE AMERICAN CHURCHES.

[Mr. Tomlin is connected with the Mission established at Malacca by the London Missionary Society, which he joined early

in 1827. His associates at that station were Messrs. Humphries, Collie, Kidd and Smith. Bangkok, or Bankok, is one of the principal towns of the kingdom of Siam, situated at the mouth of the river Menan, and about 14 miles from Juthia.—*Bost. Recorder.*]

To the Churches of America:

Having a good opportunity to send to America, by the ship Sachem, Captain Coffin, and thinking some account of our Missionary proceedings at Bangkok would be acceptable, I have drawn up the following hasty sketch for the satisfaction of our American brethren.

Mr. Medhurst, of Batavia, some time back projected a missionary tour amongst the islands of the India Archipelago, hoping also to reach Siam or Cochin China, in order to scatter tracts and scriptures at the numerous settlements of Chinese emigrants. Latterly Mr. Gutzlaff of the Netherlands' Society and myself engaged to become his fellow travellers; but Mr. M. being more than once providentially hindered from prosecuting this enterprise, we at length ventured to embark without him on board a China Junk, proceeding from Singapore to Siam. We left early in August last, and under the guidance and blessing of the Lord arrived in peace and safety at Bangkok a fortnight after. The Lord was pleased to go before and prepare our way so that we had a free and joyful entrance into this kingdom. At our first interview with the chief authorities, we obtained leave to reside in the capital, and prosecute our labours among the Chinese, who crowd this city in immense multitudes. We brought an ample store of the bread of life, and therefore lost no time in breaking it open and dispensing it to the people. During the first fortnight we were daily out, passing from house to house, conversing with the Chinese and giving them books. Wherever we came we almost uniformly met with a frank and hearty reception, and a ready and ample demand for our books, which we had the pleasure to see increasing each succeeding day; and finally it became so urgent and clamorous that we had sometimes to fly from the people for safety. The enemy, as might reasonably be expected, was roused by these things, and we soon experienced some, smart assaults from him. Surmises, and absurd and malicious charges, were thrown out against us in various quarters; but chiefly we were represented as spies come into the country for a very different purpose to what we avowed. The King himself caught the alarm, and fancying the books contained the main source of the evil apprehended, immediately ordered specimens of them to be translated into the Siamese language. And notwithstanding its being publicly and authoritatively declared that the King found nothing objectionable in the books, minions of government were sent out to take them away from the people, and our own house was daily beset with spies. The Chinese also were prohibited from receiving any more books from us. Seeing the storm thus suddenly and violently raging against us, we thought it best not to brave it openly, but take shelter a while till it should blow over. The enemy having driven us from the open field, and seeing us there shut up within the limits of a little wooden cottage, in an obsure sequestered situation, probably thought that he had sufficiently accomplished his purpose of putting a stop to the good work; but the Lord, who knows how to take the crafty in his own devices, wofully disappointed him, for he soon stirred up the hearts of multitudes to come unto us from all parts of the city and surrounding country, so that for three months in succession our cottage was almost daily crowded from morning to night with visiters wanting either books or medicine. We were glad to see the people were not much intimidated by the royal prohibitory decree, but readily took the books, only using the precaution to wrap them up in a cloth in order to conceal them from the vultures, who were still hovering and ready to pounce upon every morsel of the bread of life given to the poor people. And so abundant was the demand that we distributed in this quiet silent way more books than we could have done, had we still been allowed to go abroad wherever we liked and give them to whomsoever we pleased. But all this while the enemy was by no means inactive, and a mere idle spectator. At different times we had a few smart conflicts with him; but I shall only notice one which occurred at an early period when the enemy mustered all his forces and endeavoured to banish us utterly from the country. Seignor Carlos de Silveira, the Portuguese consul, who had treated us with great hospitality, and kindly furnished us with a cottage, was now ordered to turn us out, and an English merchant about to leave Bangkok was requested to take us out of the kingdom. We immediately appealed to the Phra Klang, minister of Foreign Affairs, wishing to know the cause of this persecution, and why we were to be driven out of the country without any offence being proved against us, or a hearing granted. We appealed for protection to the recent treaty with England, so long as we violated none of its articles, and moreover claimed an equal right with the Romish Padres, who are suffered to remain here without the least molestation. Should they still persist in banishing us, we requested a written document to be put into our hands by the Siamese Authorities, mentioning the reason for sending us forcibly away, which might be satisfactory to our own government. The Phra Klang however was not disposed to carry things with a high hand against us, but willing rather to compromise the matter. His fears of the English were doubtless a powerful auxiliary in our favour. He said he saw no reason why we might not remain if we would

only be a little more sparing of our books, and imitate the good Padres who stayed quietly at home, and made no stir among the people. We left the Phra Klang on very friendly terms, without pledging ourselves to follow the example of these worthy *Missionaires Apostoliques*. Indeed we have good reason to suppose *they* have been our worst enemies *underneath*, and at the bottom of this, and perhaps all other persecutions that have been raised against us. On this occasion the Phra Klang himself had not one thing to allege against us, and seemed far from being inimically disposed. Since then the Lord has restrained the wrath of our adversary, and we have experienced only a few slight interruptions, and have had on the whole much peace and quietness in our labours, which through the blessing of the Lord have been very refreshing to us. The precious seed of divine truth has been scattered abroad abundantly in this barren land, and we have a good hope that a blessing from on high has already been poured out upon it; and here and there we discern some appearance of the tender blade springing up. Many came two, three, four and even five days journey from the interior for books. Not a few seemed to be diligent readers and serious inquirers after the truth. Several read the whole of the Old and New Testamentss through, and notwithstanding our stock contained a great variety of books and tracts, they were insufficient to satisfy the craving appetites of many persons, for they had soon gone through the whole and pressed us earnestly for more. In some instances we have witnessed unfeigned joy on hearing the glad tiding of the gospel, and have received letters at different times gratefully acknowledging the precious boon of the "holy books".

The abundant blessing of the Lord rested also upon our humble labours in the medical department. For several months the room was daily crowded with a wretched, squalid group of impotent and sick people, much resembling a parish dispensary at home, and the power and goodness of the divine Physician were signally displayed towards these poor wretched heathen, so that by the use of ordinary means, under his blessing, multitudes were restored in a few days from the most inveterate diseases. Having only a small stock of medicines, we were soon brought into straits, and were obliged to buy, beg, and borrow wherever we could, and laid some heavy contributions on the private chests of our friends. And here we would take occasion of gratefully acknowledging the kindness of Captain Coffin; who cheerfully rendered us every assistance (and that not small) in his power, and has, from the first moment we became acquainted with him, proved a steady, useful, and kind friend. During a few weeks at first, our visiters were mainly Chinese; but the Lord stirred up in succession all the various nations that constitute the mingled population of this city; Cochin Chinese, Burmans, Peguans, Laos, and Cambojans came to us in turn, and some of them, particularly the Burmans, in vast numbers. And though we have mainly had to do with the poor, yet persons of all ranks, from the prince to the peasant, have also sought relief at our hands. Very lately the Lady of "Ma ha yo Ta", a Peguan nobleman, who commanded the Siamese forces on the frontiers of Martaban during the late war between the English and Burmese, was a patient of ours, and subsequently her husband also. Just now we have the children of two royal Cambojan princes under our care.

During the last two months, our visiters have chiefly been Burmans and Peguans (or more properly Moans) and a while ago hardly any but Burman priests and *nuns*. These people reside here in considerable numbers, and have two or three different campogns and as many pagodas amply supplied with priests. In an excursion lately, we visited one of these campogns, and were greeted in a most friendly manner by many of the poor people who had come to us for medicine, and were kindly received also by their priests, with whom we had a little broken conversation in Siamese. Having thus come much in contact with this people, we feel much interested in their spiritual welfare, and should be happy if we had the Burman Scriptures to put into their hands. We have just written to Dr. Judson, acquainting him with these stray sheep of his, and requested a supply of spiritual food, which we will endeavour to minister to them in his absence. Before closing this account, a few remarks on the nature and importance of this place as a missionary station, may not be unsuitable.

The Chinese are the most prominent and efficient part of the whole population at Bangkok, and, as in all other places where they are found in the East, form the life and spirit of the whole. Their number here is so overwhelming as to be sufficient to stamp their own name and character on the whole mass, so that a stranger might naturally enough suppose himself in a Chinese rather than a Siamese city. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye witness; therefore, for the better satisfaction of our friends, I will give a copy of the last year's census below, made by the Siamese government. At first sight of it we were quite astonished; but as there is no conceivable reason why they should overrate the Chinese and underrate themselves, and our own enlarged observation bears in its favour, we cannot reject it as incorrect. There are also numerous settlements of Chinese in the interior and along the coast, which a missionary may readily communicate with from this station. The Junks passing to and from China, Cochin China, and Hainam, every year afford good opportunities of sending the Scriptures and tracts to various parts of the Empire and these several places. An average number of 150 of these vessels are thus annually

employed. Others also are constantly moving to and fro amongst various Islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of emigrant Chinese.

Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord about six months, yet, from the present critical state of affairs in Siam, it is difficult to form any probable conjecture as to the future. However, we indulge the pleasing hope of its soon becoming an important and flourishing missionary station. Having been long enough here to manifest our intentions and the nature of our work, we trust when called to depart, we shall leave a character behind us amongst all classes, which may be of some advantage to those who come after us. And considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will afford the best pledge of security to a missionary at Bangkok. And as our American brethren have already shown a bold, enterprising, missionary spirit, and pushed far in this direction, we assure them we shall not be envious in seeing them pass the boundary line of Burmah, and come forward to us, or advance towards Cochin China or China. Whenever they come they shall have the right hand of fellowship, and a hearty welcome in the name of the Lord from us, if still spared to labour here. Farewell. J. TOMLIN.

Bangkok, Feb. 20, 1829.

Population of Bangkok in 1828.

Chinese, (paying tax)	310,000
Descendants of Chinese,	50,000
Cochin Chinese,	1,000
Cambojans,	2,500
*Siamese,	8,000
Pegu (Moans),	5,000
Laos (lately come),	7,000
—— (old residents),	9,000
Burmans,	2,000
Tavoy,	3,000
Malays,	3,000
Christians,	800
	401,300

*The Talapoins, (priests) cannot be included in this estimate, for *they alone* probably exceed the number here given; from an account I lately saw, the Siamese priests are rated at 11,000.

Borneo.—SOME ACCOUNT OF THE ISLAND CONSIDERED AS A FIELD FOR MISSIONARY LABOUR.

The settlement of Pontianak on the west coast of Borneo, was first established in the middle of the last century, by an Arab pirate, of the name of Seyed Abdoor Ruchman, who, after treacherously cutting off a French ship, came and established himself as an independent prince, at the junction of two important rivers; one coming from the diamond mines of Landak, and the other from the gold mines at Sangow; here he built a mosque and a fort at the point of land, and called the name of the place Pontianak; by his shew of liberality, and the splendour of his court, he soon attracted traders from all parts, who, by their intercourse and settlement, soon raised his new state to a degree of importance, that excited at once the envy and the dread of the neighbouring countries. The sovereign of Landak was particularly alarmed at the rising power of the new Sultan, the more so, as by the situation of his fort, he commanded the entrance to the Landak river, and could control the ingress to and egress from his territories: in order, therefore, to prevent future inconvenience, he made a formal surrender of the ground on which Pontianak was built to the Sultan of Bantam, who subsequently transferred his right to the Dutch government: the latter immediately took possession of the ceded territory, and established themselves on the right side of the river, close to the settlement of the Sultan. Here they have continued, off and on, till the present time, seeking to acquire a preponderating influence, not only in the kingdom of Pontianak itself, but also in the territories of Landak Songow, Sintang, and Tayang; and endeavouring to bring into subjection the numerous hordes of Chinese employed in the gold mines of Mandoor and Montrado. In these attempts they have not succeeded to the utmost of their wishes; for, besides being obliged to desert the coast altogether during the French war, they have also been driven to great straits by the Chinese, who attacked both the forts of Pontianak and Mampawa, nearly mastering the latter. They have since withdrawn their establishments from many of the Malay states in the interior of Borneo, either because the expense was too great, or the places were unhealthy; and now hold no other than Pontianak and Tayang, on this river, and Mampawa and Sambas to the northward. Their influence, however, extends much farther; commanding the mouths of the principal rivers, they keep all the inhabitants dependent on them for foreign supplies. The entrance to the river of Pontianak is shallow, having only seven feet water on the bar. About seven miles from the mouth, the Sultan has a fort upon a cluster of rocks, so situated as completely to command the passage. Close to this fort is the mausoleum of the Sultans of Pontianak, two of whom have been buried there. Five miles above this, is the town, the European part of which first presents itself to the right; farther on is the China camp, and on the point of land formed by the junction of the river, stands the mosque, with the Malay campong in the rear. A Bugguese village stretches itself along the side of the Malay town, and a new China camp has lately been formed on the opposite side of the river. The ground being low, the houses are built on poles, sometimes directly over the water, and not a few are constructed on rafts, formed of large trees, which rise and

fall with the tide, and which may be floated up and down the river at pleasure. There are no roads through the native town, all the intercourse is by water, and a boat is as indispensable an article of furniture to every house, as a door. The soil is alluvial, containing scarcely any stones,—the rocks at the Royal Mausoleum being the only stones to be met with in Pontianak: The population of Malays is about 20,000, with 5000 Bugguese and 2000 Chinese. The current language is Malay, purer than any I have met with in the whole Archipelago. The government is entirely in the hands of Europeans. Justice is administered by a court composed of the Resident and the Malay chiefs, and the police is managed by a native prince appointed for that purpose. The river, to the right, after passing the point, stretches an immense way into the interior, and is one of the largest in Borneo. The present Resident, Mr. Gronovius, assured me he had travelled for several months up this river, without arriving at its source, and that on taking an observation at the end of his journey, he found he was six degrees to the eastward of Pontianak: he had proceeded to the famous lake which was spoken of by many persons, as occupying the middle of Borneo, but found that it was not so extensive as is generally represented. Soundings of several fathoms were found in it, and several islands adorn its surface, to which he gave names. In the rear he discovered a small range of hills, which may be the crystal mountains, spoken of by Dr. Leyden. These, and the few hills between Pontianak and Sambas, are the only considerable elevations met with over all this part of Borneo. The rest is an immense flat, and supposed at a far distant period to have been all under water, until by some convulsion of nature it was recovered from the sea. The name of the settlement on the southern part of the island would seem to give some weight to this supposition, it being called Benjarmasin, "salt water flood," indicating, perhaps, that there was in distant ages, an inundation of salt water over the low parts of the island. The whole line of this immense river is described by the Resident, as studded with populous native states, inhabited chiefly by Dayaks, and governed by Mahomedan rulers. Sangow, Sintang and Tayang, form the chief of these, over which the European authority extends its influence, and where a person might safely reside.

The Dayakkers in these parts are in a very savage state, going about completely naked, and addicted to the most revolting cruelties, which they regard either with indifference or applause. They have a well-known custom of cutting off the heads of their enemies, and preserving them as trophies of valour—no young man can get married without producing one or two of these, and no house is considered completely furnished without having a row of human heads hung up in it. Human teeth are suspended round their necks as ornaments, and human hair is fastened to the hilts of their swords; these, with other strange usages too plainly prove the cruel disposition of the people.

They are, however, tired of this savage and barbarous course of life, and would gladly change their abominable superstition for a better, and frequently solicited the Resident, in the course of his journey, to send them instructors, that they might learn a better religion. One reason for their wishing to change their religion is, that while they continue Heathens, they are sadly oppressed by their Mahomedan rulers, who levy heavy contributions on them, which would be removed or eased if their profession was changed. To Islamism they have an objection, both because they have suffered much from the followers of the false prophet, and because they cannot give up the eating of pork, which is their favourite food; hence they would prefer Christianity. Why should not some effort then be made by Christians, to give them that religion which they seem ready to accept? and so to instruct them in the doctrines of the Gospel, that they may see other reason to prefer it, besides the freedom which it allows in the eating of pork!

A new missionary would find abundant opportunity for usefulness among the two or 300,000 Dayakkers which the Residency of Pontianak alone contains, besides the numerous hordes of the same nation, which inhabit Borneo, six ropes to the north, and Benjarmasin to the south of the island. An entire new field here opens itself for Missionary enterprize, and should our Society not feel disposed to enter upon it, I think it ought to be recommended to the Rotterdam Missionary Society, that such an important opening may not be missed. A footing could be acquired in Sangow, about a month's journey up the river, where the Dayakkers most abound; here the language could be studied, schools set up for the instruction of the children, and all the machinery of Missionary operations put into motion, upon which the Divine blessing will, no doubt, decend here as elsewhere: thus the wilderness would become a fruitful field, and the dry land, springs of water. The only difficulty likely to present itself, consists in the opposition of the petty Mahomedan rulers of these poor people; who would, no doubt, exert their utmost influence to prevent the conversion of the wretched Dayakkers, as they would thereby lose the profitable services of these now enslaved subjects, and Islamism the advantages they anticipate from the acquisition of so many proselytes. They would, therefore, doubtless set themselves against it; but fear of the European power would prevent them from going too far in their opposition. These petty sovereigns are altogether a nuisance to the land; possessing a little more knowledge than the ignorant Dayakkers around them, they have by degrees acquired power

and influence in various parts, and proceeded to call themselves sultans and princes, without having the least right to such titles. In the Residency of Pontianak alone, there are about 200 sovereign princes, who, though but of yesterday, all require homage and reverence to be paid them, and stand up as much for the divine right of kings, as those who have had the sceptre in their family for ages. The Dayakkers are said to have no images or forms of worship, the only peculiarity that distinguishes them from other people, is an aversion to deer's flesh, which abounds on the coast of Borneo, but which the Dayakkers will, on no account, make use of. This prejudice must have arisen from some religious notion; but what has been the origin of it, cannot now be known.

The left branch of the Pontianak river comes down from the diamond mines of Landak, which have been for ages under the dominion of a Malay Sultan. The Europeans had formerly an establishment there, but owing to the unhealthiness of the place the whole has been withdrawn. It is a singular circumstance that those parts of the earth, which are most richly stored with precious metals and minerals, are, in general, unfavourable to human life and health: every individual that visits Landak has to pay a tax for his temerity, curiosity, or cupidity, in being almost immediately attacked by a heavy fever, which prostrates the strength, and very frequently deprives of life. The Landak people die daily, and yet such is the temptation presented by the diamonds, that their places are soon filled up; and the population does not diminish. The diamonds lie in a peculiar strata of earth, which is found two or three fathoms below the surface: the natives who seek for them, first sink a well in a select part, and on discovering the desired strata, immediately commence working the mine. Accidents frequently happen from their carelessness in excavating the earth in a horizontal direction, without propping it up as they go, when the earth falls in and crushes them.

About half way up the Landak river, there is a smaller branch to the left; which leads to the gold mines of Mandoor; this river I ascended, and proceeded up to the Chinese town, in order to distribute books among the inhabitants, about 2 or 3000. Most of these are connected with the mines, and the rest are traders, who furnish goods and provisions for the miners. I found the town very lively, and every thing about it completely Chinese, so that it looked as if the whole settlement had been taken up from the heart of China, and put down just as it was, on the coast of Borneo. The people lost all their shiness of me, as soon they heard me speak Chinese, and in a short time we were as familiar as old acquaintances, and I found myself as safe in going amongst them, as though I had been in Batavia; the Captain Chinese shewed me every mark of respect, hospitably entertained me during my stay, and presented me with a gold ring on my departure. On going among the mines in the neighbourhood of Mandoor, I met with no impediment whatever, and was frequently hailed by the miners with rapture, who seemed eager to obtain our books. I did not venture to visit Montrado, as that district has lately been at open war with the Dutch, and is now very much embittered against Europeans; but I think if my time and other circumstances had allowed of my visiting them, I should have been equally well received as at Mandoor.

The Chinese have a superstitious idea that the gold is capable of running away, when their gods are displeased, or the miners are neglectful of the graves of their ancestors; consequently they are very particular in the service of the gods, and send as much money as possible to China, to have the accustomed sacrifices performed at their parents' graves. So fearful are they of offending the gods of the land, that they will not carry an umbrella in the vicinity of the mines, and they like not Europeans to come about among them, lest their presence should displease the deity, and drive away the gold.

The Chinese are now very much in the power of the Dutch, as all their supplies must come through the European settlements, where the Dutch can levy as heavy duties as they please; so that without going into the interior to collect any tax, they can secure their revenues on the coast. The Chinese have endeavoured to obviate this by planting rice extensively in the low-lands, near the sea shore; still they must be dependent on the Dutch ports for clothing and Chinese articles. They have, it is true, an outlet in the river of San kaowang, and other small streams on the coast, but none of them are navigable for vessels of even ten tons burthen, and all vessels lying outside are subject to be broken in pieces by the winds and waves, or to be taken as smugglers by the Dutch cruisers sailing up and down the coast. Thus the Chinese are made to pay the Dutch what revenue they chose to exact. Such a state of things is calculated to excite and maintain the worst kind of feeling between the two parties, and to render it difficult for Missionaries to reside amongst a people thus goaded by the Europeans, and exasperated against them, to do them much good. During my short stay among them I heard daily complaints, and could hardly fix their attention for a moment on the things of religion, as they were breaking out into expressions of disapprobation at the system of politics pursued towards them. This must operate much to the prejudice of our cause; and it would require much address and skill to convince the people that we sought not theirs but them, when they have such forcible proofs that the great aim of Europeans in general, is to enrich themselves as much

as possible, at their expense. A Missionary could hardly reside here long, without being urged to join one party or the other, and whichever side he took, it would prove alike injurious to his usefulness and his peace; occasional visits, however, to distribute books, cannot but prove of great utility, as the contiguity of Borneo to China would facilitate the introduction of our writings into the latter country. In a year or two more, when we have some newer books printed, it may be desirable to revisit the Chinese on the coast.

About 80 miles to the northward of Pontianak, lies the river of Sambas; this river has a finer and deeper entrance than that of Pontianak, but flows through a smaller extent of country; it is about two miles wide, and vessels of 300 tons burthen may sail up it, as safely as in the open sea. The town of Sambas lies up a smaller river, which empties itself into the great one, about 15 miles from its mouth, the whole distance is about 30 miles. Sambas was formerly a complete nest of pirates. The former Sultan was a pirate by profession, and frequently attacked large ships; and when captured, he brought them into the Sambas river.

The Chinese at Sambas are idle, voluptuous, and sensual, and for the most part, addicted to gambling. Here I observed some of the far-famed Dayakkers; they were unattired, with the exception of a small string made of the bark of a tree, tied round the waist. Elephantiasis, a species of leprosy, is very common among them, which arises from their living on marshy grounds. The Dayakkers use no implement but the hoe in cultivating their fields. They turn up the surface of the earth when it has been moistened by inundations, and cast in the seed among the grass and weeds which the hoe has scarcely turned or buried.

To the northward of Sambas, barbarism prevails, in its most wild and savage forms. Hundreds of streams, along the coasts between Sambas and Borneo proper, empty themselves into the ocean; these are infested by hordes of Malay pirates, who, in concert with the Dazaks in the interior, issue forth on predatory excursions.

Thus, dear fathers and brethren, I have endeavoured to give you a rough sketch of those countries through which I passed, with a general idea of their moral state and their bearings on Missionary enterprise—the circumstances met with, and the conversations held with the heathen in various parts, will be found detailed in my journal at some length. On the whole I have reason to hope that some good has been done by this journey, and by the books thus dispersed over the Archipelago. I should presume that much more might be effected by a future journey, from the western side of the Malayan peninsula, over the interior districts of those countries, whose seaports only I was able to touch at; and more so by the settlement of a Missionary or two on the coast of Borneo, to keep up our communication with the Chinese settled there; but principally to study the Dayak language, and to endeavour to do something among that people so degraded and demoralized; but still willing to be reformed.

Extract of a Letter from Mr. Medhurst, dated Batavia Jan. 24, 1829.

Intelligence.

ASIA.—India.

DEPARTURE OF A MISSIONARY.

We regret to state that the Rev. W. Mitchell, of the Church of England Mission at Bandura, has been obliged to leave the scene of his labours on account of the state of the health of his family. He sailed for England, in the Othello of Liverpool, on Tuesday the 6th ult. We trust that his absence will only be of a temporary nature; and that he will yet be honoured long to "preach among the heathen the unsearchable riches of Christ". Previously to his departure, he had completed a new translation of the Gospel of Matthew in Murat,hee, of which 1200 copies have been Lithographed.

ARRIVAL OF A MISSIONARY.

We are happy to announce the arrival of the Rev. T. D. Pettinger from Calcutta. He is, we believe, the first missionary in connexion with the Society for the Propagation of the Gospel in Foreign Parts, who has visited this side of India. The establishment and superintendence of schools will, we understand, form a principal part of his avocation. The city of Ahmedabad and its vicinity is the station in contemplation for the prosecution of his labours.

CHURCH MISSIONARY GRAMMAR SCHOOL.

The following regulations under which the Church Missionary Grammar School, about to be opened on the Nilgherrie Hills, is to be conducted, will, we doubt not, be perused with much interest.

The School buildings are, we understand, in progress; though we regret to hear that the Funds which have been hitherto raised are quite inadequate to defray the expense of their completion. We would, therefore, make an appeal to our readers in behalf of

an Institution which we hope will eventually prove to be of great utility to the Indian community.*

The Church Missionary Grammar School, on the Nilgherries, is to be especially known and distinguished as a Seminary for sound learning and religious education, according to the doctrines and discipline of the united Church of England and Ireland.

Religion, as a subject of supreme importance, is to occupy the first consideration. The Head Master will have it especially in charge to watch over the principles and conduct of his pupils—and it is purposed, that the whole spirit of the Institution be the kind, cheerful, and affectionate piety of a wise Christian family, rather than any thing of the harsh and severe character of a dry system of mere technical instruction.

The property and management of the School are to be wholly in the Madras Corresponding Committee of the *Church Missionary Society*, as representatives of the Parent Society of that name in London.

It shall *rest* with the Corresponding Committee to select the children to be admitted; to continue or dismiss them; to fix and receive the amount payable for their education; to make any change in the Missionaries who may be placed in charge of the Establishment, should they see occasion to do so; to appoint or remove all individuals therein employed; to conduct all correspondence relative to the children; and to remove a child whenever they deem it necessary.

Persons not in the service of the Church Missionary Society, applying for the admission of a pupil, shall give adequate security, to the Treasurers of the Corresponding Committee, on the Society's account, to indemnify the Society against loss from the death or insolvency of the Parents or other Representatives of such child, and for taking the Pupil off the Establishment on completing his seventeenth year, or on his removal being on any other account requested by the Corresponding Committee.

The Establishment is to consist of

A Head Master and a Junior Master, always from England; of Tutors for Writing, Arithmetic, Indian Languages, &c., of Senior Students and of Pupils, on the foundation;—whose expenses are to be wholly defrayed by the Church Missionary Society.

Admission will also be given to a select number of other pupils; who will pay all their own expenses, but in every other respect be treated as pupils on the foundation.

Pupils on the foundation are to be at least seven years of age,† and to consist exclusively of sons of Missionaries in the service of the Church Missionary Society.

Other Pupils to be boys, not under seven years of age, born in wedlock, whose Parents are not in the service* of the Church Missionary Society.

All Pupils on attaining their seventeenth year shall leave the Institution as matter of course; unless they be elected by the Corresponding Committee to be "*Senior Students on the foundation*", in which case they shall enter into a bond to place their services at the disposal of the Church Missionary Society.

Other Pupils on attaining their seventeenth year may be allowed to remain, by permission of the Corresponding Committee, to receive their board and education among the Senior students on the foundation, on payment of Rs-70 monthly, in advance, to the Treasurers of the Madras Corresponding Committee—all other expenses being borne by themselves as mentioned above.

No boy can be received into the School, either on first admission or on re-admission after vacations, except by written authority, addressed to the Head Master, by the Secretary of the Madras Corresponding Committee.

There shall be a half-yearly examination, after which the Head Master shall make a particular report to the Committee of the proficiency, qualifications, &c. of every pupil, and the behaviour of every person employed in the Establishment.

Subjects of Instruction.

I.—*Religion.*

II.—*Languages and Literature*, ancient and modern; commencing with English Reading and Grammar.

III.—*Mathematics;* commencing with Arithmetic and Practical Geometry.

IV.—*Knowledge of the works of God in nature;* commencing with Natural History.

V.—*Arts and employments of men.*

VI.—*History and its subsidiary branches of knowledge.*

Methods of Teaching.

The new methods of teaching, as detailed by Dr. Bell, and practised in the Charter House and other European Grammar Schools, are to be introduced as extensively as possible.

The arrangement of time, and subjects of instruction, to be at present as follows:

At day break, Exercise; Private Devotions.

Mon. to Sat.

6 or 6½ to 8 — *Mathematics*, Mondays, Wednesdays, and Fridays. *History*, Tuesdays, Thursdays, and Saturdays.

8 to 9 — *Works of Nature.*

9 to 10 — Breakfast and Family Devotions.

* Donations on account of the Institution, we understand, will be received by Messrs. Forbes & Co. Bombay.—*Edit.*

† Orphans under 7 years of age, but otherwise eligible to be admitted on the foundation, will be placed with the Mistress of a preparatory School, until of age to be received into the Grammar School.

* In the admission of Pupils, *not on the foundation*, sons of Missionaries will have the preference.

Mon. to Sat.

10 to 1	*Ancient languages and literature*, exercises, themes, and lectures in composition.
1 to 2	Recreation.
2 to 3	Dinner; after which, on Saturdays, Psalmody and recreation.

Monday to Friday.

3 to 5	*Modern languages*, Mondays, Wednesdays and Fridays. *Arts*, &c. Tuesdays and Thursdays.
5 to 5½	*Writing extracts* from books under the direction of the Head Master.
5½ to 7	Recreation.
7 to 9	Tea, Family Devotions, miscellaneous reading, amusing experiments, &c.

The forenoon and afternoon employments are to begin with a lesson selected by the Head Master from the *Old Testament*.

The morning and afternoon employments are to end with the *New Testament* lessons for the day.

Some part of each Sunday is to be regularly employed in explaining a portion of the *Common Prayer Book*.

Monthly Payments, (in advance), to be for the present as follows:—

	₰ mensem.
With a pupil under 10 years of age,	Rs 42
With other pupils under 17,	50
With pupils who have completed their 17th year,	70

The articles hereunder mentioned are to provided by each pupil:—

A breakfast and dinner spoon.
A large knife and fork.
A small do. do.
A drinking cup.
2 Suits of woollen clothes.
15 Do. cotton (white or coloured).
15 Shirts.
8 Night Shirts.
12 Towels.
Combs and brushes.
A cot and mattress.
2 Pairs of Sheets.
A pair of blankets.

INFANT SCHOOL AT CALCUTTA.

"We understand that the Bishop of Calcutta is making arrangements for the establishment of an Infant School in the Bow Bazar. Experience elsewhere has shown that such institutions may be made instruments of incalculable benefit to the rising generation, by laying the foundations at an early age of moral and religious character; and it is therefore to be hoped that the one now in contemplation will be the model for many others". *India Gaz.*

The introduction of Infant Schools among the natives of India may appear to many persons altogether ridiculous. As it is admitted, however, that the principles of human nature are every where the same in their general features, we see no objection which can be urged against them, unless it be considered expedient, in the destitution of instruction, to confine exertions, in the first instance, to children who enter school at the usual age, and to persons of riper years, who may be expected better to improve the privilege than infants. The desirableness of commencing religious instruction at the earliest period, however, arising from the early exposure to debasing influences, must outweigh the consideration to which we have adverted.—We hope soon to hear of many more infant schools in this benighted land.

SERAMPORE COLLEGE.

A Copy of the Ninth Report of the Serampore College reached us yesterday. It exhibits a very favourable view of the progress of this useful Institution during the last year. The College has, we observe, received a Charter from His Danish Majesty, which was brought out by Dr. Marshman, and has given stability to the establishment.

The European Students, or, to use the language of the Report, the class of Students in European Habits, have, in addition to their Greek and Latin studies, attended courses of lectures in divinity, by Dr. Carey, and in mathematics by Mr. Joshua Marshman; a description of the nature of the lectures in divinity is given, and it is added, that Dr. Carey closed the year with a short course on the Christian Church.

Dr. Marshman has also delivered a course of lectures on the idolatries of Eastern Asia, Hindooism and Booddhism, in which their origin, their doctrines of creation and the deity, as to the relation of the creature and creator, are examined and contrasted with those of the Scriptures, as are also their moral code and their doctrines of a future state of rewards and punishments. A course of lectures was afterwards delivered by the same gentleman, on the prophecies of Scripture as to the extinction of all idolatry.

The course in mathematical and classical instruction is next described; and the reading in Greek and Latin which the students have gone through, is creditable alike to the instructors and the students, and of a very encouraging character. Four European Students have quitted the College, one to become a tutor in the institution, and three to pursue their Missionary labours; and one gentleman, who came from Hamburgh with a view to Missionary labour, has been ordered home by the Physicians, his constitution being unequal to the climate. The number of Native Students on the foundation, is thirty-four, of whom seven are in the

preparatory class, and twenty-seven are pursuing their Sungskrit studies.

The progress of the Sungskrit and Second Grammatical Class has been highly creditable.

The following passages indicate the plan which, subsequent to the receipt of the Charter, the College Council have resolved on, with respect to periods of study and honorary degrees:—

"It being necessary, now the Charter has been received, to fix on some definite period of study, and on some scale of qualifications which may entitle the Students to degrees of honour, the Council of the College have, as a present arrangement, subject to those modifications which experience may hereafter dictate, adopted the following plan; that a period of five years be allowed to Native Students, after they have completed their grammatical studies, for the acquisition of Sungskrit and English, of European science and general knowledge, together with a knowledge of the Holy Scriptures, which are read daily. During this period they will receive a monthly allowance from the College funds and dine in common. At the expiration of this period they will be expected to pass their final examination with a view to their obtaining such degrees of honour as their proficiency may deserve, and to relinquish the support of the College, in order to make room for the reception of other Students on these funds. It is contemplated that the fixing of this definite period will prove a stimulus to their exertions by setting before them a definite prospect, relative to their future course. Should it happen in the course of time that honorary degrees for proficiency obtained in this College should form a recommendation to situations of respectability, it is not too much to expect that other Native Students, not on the foundation, but who support themselves, may enter their names on the College book, and passing through a regular course of instruction, seek these honorary degrees with a view to respectability in life, and thus extend the beneficial influence of the Institution without increasing its expenditure.

"Under the new classification, five of the Senior native students will be considered as commencing their course of higher studies from the first term of 1830, who will be expected to pass their final examination, with a view to honorary degrees for their proficiency, in the last term of 1834. This plan, which may be modified as future experience may suggest, appears necessary to give consistency to the operations of the College, and bring the system of instruction into regular order.

"The Council of the College have this year re-organized the course of English instruction for the Native Students, to which they have also admitted a select number of heathen students not resident in the College. Mr. Joshua Rowe has been appointed to the situation of English tutor. The number of applications for admission into this class has been considerable; and it is hoped that through this course the advantages of the College will be extended more widely to the country at large. The progress made by the youths in the English class since it has been re-organized, has been highly encouraging, but from the shortness of the period which has since elapsed, it will scarcely admit of any precise detail".

The report concludes with an account of the progress of the Schools in connection with the College.

Cal. John Bull, 9th June.

AFRICA.

MISSIONARY MEETING AT THE PAARL.

Paarl, Nov. 9, 1829.

Last Thursday evening a numerous and respectable congregation assembled at the Missionary Chapel in this village, for the purpose of having introduced to them the Rev. Messrs. Lemoe, Bisseux, and Rolland, missionaries of "The Paris Society of Evangelical Missions". The meeting consisted for the most part of the decendants of French Refugees.

After singing and prayer, the Rev. Dr. Philip commenced an animated and interesting address, by observing that, although no man was more alive to the charms of natural scenery than he, it was especially in the contemplation of moral beauty that he delighted. While his visits to the Paarl had afforded him opportunities of indulging his taste for the beauties of nature, they had contributed still more largely to his enjoyment, by those exhibitions, of moral and religious excellence which they had led him to contemplate. Never should he forget the pleasure which he enjoyed on his first visit to the Paarl, when he had his greatly respected friend and fellow-traveller, the Rev. J. Campbell, in company with Africaner, the African chief, so well known, not only in this colony, but also in Europe. On that occasion, this distinguished native Christian, in the very place where he (Dr. Philip) then stood, replied to a great variety of questions proposed to him in the presence of a large assembly; his answers were all taken down at the time, and have since been communicated to the Christian public. Dr. P. observed that he had visited his friends at the Paarl under a variety of circumstances, had often had occasion to rejoice in their prosperity, and sometimes to sympathize in their sorrows. He alluded to the ravages which death had made in many domestic circles since his first visit to the Paarl, and noticed especially the removal of that active and much lamented missionary, the Rev. E. Evans; but expressed his great satisfaction in seeing his place so efficiently occupied by his highly esteemed brother and fellow-labourer in the Gospel, the Rev. J. Kitchingman. He then entered into a variety of most pleasing details in reference to the state of religion in those

parts Germany and France which he had recently visited. He noticed the delight with which the Protestants in Paris received his communications respecting the state of religion among the decendants of the French refugees at the Cape of Good Hope, and the lively interest excited throughout Protestant France, in the offspring of those holy and devoted men, who, for the sake of their religion, forsook every thing that was dear to them in the land of their fathers, and sought an asylum on the African shores. He then introduced to the meeting his three young friends, as the first fruits of the Paris Missionary Society, and concluded with expressing his desire and hope, that the short residence which they purposed making at the Paarl, might prove a mutual blessing to themselves, and those with whom they might hold intercourse.

A letter was then read from "The Paris Society of Evangelical Missions", addressed to the heads of families among the descendants of the French Refugees at the Cape of Good Hope, of which the following is a translation:—

"*Paris*, ——— 1829.

"GENTLEMEN,—You cannot have forgotten the native country of your ancestors, and the dear name of France still awakens doubtless in your hearts, sad yet pleasing emotions; under this impression, we trust, you will receive with interest and affection the children of that country, now going forth in the name of the Evangelical Missionary Society at Paris, to preach the gospel to the heathen population of South Africa. They have for ever forsaken the shores of France, as your forefathers formerly did, but under widely different circumstances. The latter were under the necessity of fleeing from a country in which they were persecuted; yea, where they could not serve God according to the dictates of their conscience, without being exposed to the penalty of death; but the French missionaries, whom we now send to Africa, go forth voluntarily, and have also the satisfaction of leaving their brethren in possession of the most unlimited freedom, civil and religious. They are constrained thus to exile themselves from their native land, for the purpose of preaching the gospel to the heathen, by love toward their God and Saviour. When your forefathers where obliged to leave their native land, they prayed for it, and besought God that he would not allow his gospel to be taken away from the hearts of its children; but that the pure light of his word might continue to shine in that church, against which they were persuaded the gates of hell should never prevail. The three missionaries who will present to you this letter, Messrs. Lemoe, Bisseux, and Rolland, will convince you that the prayers of your ancestors have been favourably heard; for how could they carry the light of the gospel into Africa, if that light did not shine in their own country? Yes, gentlemen, and beloved countrymen, God has shed his most precious blessings upon France; he has kept alive in it the torch of his word; and under the king who now governs us, true piety and good morals are making daily progress; and as a confirmation of what we now assert, we present to you the single fact of the appearance of our three young brethren at the Cape of Good Hope.

"The society by which they are sent out and supported, has no other resources than those which the protestant churches place at their disposal. Their equipment, their voyage, and their future maintenance, are to be met by the voluntary contributions, which our brethren from the provinces transmit to their central committee at Paris. There we have an institution, where a great number of ministers of the gospel are educated to be sent out to heathen lands, and which we hope will become, by the blessing of God, a nursery for evangelists not only for Africa, but for other parts of the world. The commission which our young brethren have received from the committee is—to teach the doctrines of Christianity to the heathen of Africa. With this view they wish to remain some time among you, before they proceed to the place of their destination, in order to learn the Dutch language, which is spoken throughout the colony of the Cape. Gentlemen, receive them as countrymen, as friends, and as the brethren, who come to you with affection. Assist them in the accomplishment of their glorious task; facilitate the attainment of their wishes. The Rev. Dr. Philip, with whom you are well acquainted, and whom we have been so happy as to have among us, will himself introduce and further recommend our three young brethren.

"It is very gratifying for us to write to you, and we flatter ourselves with the hope, that this letter will become the means of reviving your correspondence with a country, with which for a long time you have had no intercourse. We shall bless God, if it prove so. A letter from you, containing details in reference to the state of your families, would cause us the greatest joy; and not us only, but all Protestant France; for though we have never seen you, we love you, and we take the liveliest interest in all that concerns you. Receive now the assurance of our esteem and affection, &c. &c.

"In the name of the Committee of Directors,

(Signed) COUNT DE VERHEUL, *Pres.*
PASTOR DOMON, *Sec.*"

When the above letter had been read, the Rev. Messrs. Lemoe and Bisseux addressed the meeting through the medium of an interpreter. Mr. Lemoe spoke to the following effect:—

"My beloved Christian brethren: when two brothers meet together, after a long absence from each other, what tender and transporting emotions fill their hearts; how delighted they are to see each other; how anxiously they inquire after each other's welfare, and with what interest they relate to

one another the adventures they have met with during their long separation! The meeting of Jacob and Esau was thus affecting. For a long time they had not seen each other's face, but when the providence of God had again brought them together, they flew to each other's arms, embraced and kissed each other most affectionately, and mingled together their tears of fraternal joy. And why should it not be so with us? Are we not brethren, who have long been separated from each other? Our ancestors are your ancestors; the land of our fathers is the land of your fathers. The earthly relation we bear to each other is very near; but there is a still dearer relation subsisting between us, a heavenly relation; your God is our God, your Saviour is our Saviour, and we enjoy in common with each other, the blessings of one and the same Christianity. Yes, the same earthly country has given birth to our ancestors, and we look forward to the possession of the same heavenly country hereafter. O, how delighted would not those holy men be, who, for the sake of the religion of Jesus, exiled themselves from their beloved country, and sought in foreign lands that asylum from persecution which the land of their fathers no longer afforded them; how delighted would they not be to witness the transactions of this meeting;—to see their children, for whom they had so often prayed, again meeting together after their long separation! Their prayers for their native country have been answered. God has done great things for France: he has rekindled the torch of gospel truth; he has sent forth his Spirit among us, and poured his blessing copiously upon us. We had sunk into a state of spiritual slumber, yea, of death; we had lost the power of religion; we had no longer the spirit of our pious ancestors, no longer the zeal and devotedness of the Mestrezats, the Claudes, the Dailles, the Drelincourts; but God visited us in our low estate, and roused us from our deadly slumbers; and now we see the truth of the gospel steadily and rapidly progressing in our beloved native land.

"Numbers of pastors are now become zealous and faithful ministers of the Lord Jesus Christ, and multitudes in our churches are made obedient to the faith of the gospel. The prayers of your ancestors have also been heard on your behalf; the blessing of heaven has been upon you, and the religion of your pious forefathers has been preserved among you. I cannot describe to you the interest that was excited at a public meeting at Paris, when our intention of visiting you, on our way to the place of our destination was announced; all were in tears, and all rejoiced exceedingly at the prospect of our meeting you.

"The gospel was the occasion of our being so long separated from you; for your ancestors came hither, that they might enjoy in peace the blessings of the gospel; and now the same gospel is the occasion of our meeting each other again; for we are come to communicate to the heathen the knowledge of that gospel. And now, my brethren, let us encourage each other in the work of the Lord; let us endeavour to obtain more of the power of religion in our own hearts; let us cultivate the spirit of Christ; let us devote ourselves unto God; for how can we communicate to others those blessings of which we ourselves are destitute? How can we bring others under the power of the truth, if we ourselves be strangers to its influence? Let us earnestly implore the grace and blessing of God, knowing that nothing less than a divine power can give efficiency to our labours; yea, let us pray without ceasing, that God would impart more and more of the influence of his Holy Spirit, and thus prepare us for extensive usefulness in his church, to the glory of his holy name".

Mr. Bisseux addressed the meeting to the following effect:—

"My dear Christian friends:—I do indeed rejoice to meet you on this occasion. From the day of my being set apart to the ministry of the gospel to the heathen, I have looked forward with delight to the day when I should be introduced to the decendants of your distinguished ancestors. Many a time, while traversing the pathless ocean, my heart has been cheered amidst the discomforts and tedium of a long sea voyage, by the anticipation of this happy day; my long cherished desire is now gratified, and I have now the satisfaction of addressing those whom I have so long desired to see. I trust our short residence among you will prove mutually advantageous to us, and that we shall be the means of encouraging, cheering, and assisting each other in our Christian course, and especially of exciting each other to increased diligence and activity in the service of God.

'The piety and devotedness of your honoured ancestors are well known in France; and it has afforded the Protestants of that country much pleasure to learn that a portion of their piety is found among their decendants; for however dear those ties may be which bind us to each other as fellow countrymen, far dearer is that relation which subsists between us as fellow Christians, and followers together of the Lord Jesus Christ. Yes, my countrymen have heard much of you, and they rejoice in what they have heard; but they are desirous of becoming still better acquainted with you, and we hope soon to be able to gratify their wish. In the mean time let us be earnest in prayer to God for each other, that he may afford us the help of his Holy Spirit, and make us a blessing to one another".

The addresses being ended, and a doxology sung, the Rev. W. Elliot concluded the solemnities of the service with prayer. The transactions of the evening appear to have excited extraordinary interest. Mr. Elliot preached twice on the sabbath following, to crowded and attentive audiences. The Christian affection with which the descendants of the French refugees have welcomed to their domestic circles the missionaries of the gospel, from the land of their fore-

fathers, has been truly gratifying, and cannot but have left a delightful impression on the minds of such as have witnessed it.

Mis. Chron.

VISIT TO THE STATIONS OF THE GLASGOW MISSION IN CAFFERLAND.

The Glasgow Missionary Society was formed in 1796; and in the course of the following year, it sent four agents to the Western Coast of Africa. The first two of these who left their native shores were imperfectly educated laymen; and they proved unworthy of their vocation. One of the others was an ordained minister; but, along with his companion, he fell a victim to the climate before he was instrumental in accomplishing any good.

The Society was much discouraged by these circumstances; and it was contented for a long period to act as an auxiliary to some of the other institutions. In the year 1821, however, it resumed its independence; and appointed the Rev. Messrs. Thomson and Bennie as Missionaries to Cafferland. In 1823, they were joined by the Rev. Mr. Ross; and since that time their Mission has been strengthened by the arrival of several other brethren.

At the three stations,—Chumie, Lovedale, and Balfour, the work of the Lord appears to be advancing in a very pleasing manner. The Missionaries, have formed themselves into a Presbytery, in the hope of their being able to prosecute their labours in the most harmonious, and energetic manner; and they have had the happiness of receiving into their communion a considerable number of the Caffers, of appointing three or four native teachers, of instituting a sufficient number of schools for the population in their vicinity, and of erecting two places of worship. The following notice is written by a gentleman in Capetown. It is dated the 21st of October, 1829.

"What a delightful visit I paid to the frontier in the beginning of the present year! From Fort-Wiltshire I travelled with Dr. M. to Lovedale. We rode through forests of Mimosa, and often accosted the friendly Caffers. The heat was excessive, and a storm was portended by the gathering clouds. We arrived at Lovedale in the evening. It was milking time, and it was delightful to observe, that whilst the country adjoining was suffering from drought, here there was a degree of verdure. However, rain was greatly needed. The call of the "Church Bell" turned Mr. Chalmers's dream into reality. Such a sight I had never before seen; and if ever I had entertained a latent suspicion of Missionary success, it was now removed. When its simple tones were heard in the Vale, the blest summons was attended to. The little church was soon filled with old and young, who seemed intent on their evening offerings. Mr. Chalmers gave out the Psalm. We the visitors were amazed. The music of Catholic countries, the fine concords of Oratorios, the Hottentot psalmody of Gnadendahl, wore meagre in comparison with the delightful melody of Caffer hymning. Charles Henry and Robert Balfour* prayed, and O how pathetic were their offerings. I consider the labours of the Missionaries here to be decidedly useful. The sight of this little sequestered village, poor as the people are, and a view of the worshippers, would, I am sure, induce the Glasgow friends to double their subscriptions, and send forth more Missionaries. The night we slept at Lovedale produced a great abundance of rain, to the joy of all people. It was, however, accompanied by an awful thunderstorm. Of Chumie, how shall I describe my feelings at the first view of this glorious station! They were all astonished at my appearance—they did not expect it. It was a busy season with the Caffers in their pretty gardens and corn lands. We heard the sound of the axe in the forest, the sawing of the carpenter, the bleating of the sheep, and the lowing of the cattle. The good people, Messrs. Thomson, Weir, and the two ladies, gave us a welcome even beyond that of a Highland reception. Mrs. Weir's school, with the children in Glasgow dresses, was an interesting sight; and so were the different services we attended. The Christian Caffers are indeed an honour to their profession. What admirable men are Charles Henry, John Burns, Stevenson M'Gill, and some others whom we saw! We left Chumie with a large party, and after climbing Chumie's stupendous height, rode a hard day's ride to Balfour. It is prettily situated on the banks of the Queona river. Here we saw the rising village; huts and cottages commencing, gardens planted, and the water led out from the river for irrigation to a surprising extent. The neat little church was just about finishing.

"Mr. and Mrs. Ross were from home; but the good M'Diarmids treated us with great kindness. Their houses are very neat, and, with the church, do great credit to Mr. M'Diarmid. The Mechanic Missionaries last sent out are excellent men, and of great value to the Society.

"Since my visit the poor Caffers have been driven from the neutral territory, of which Balfour formed a part. *Glasgow Herald.*

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* Two of the native teachers.

EUROPE.—British Isles.

PUBLIC DISCUSSIONS BETWEEN THE JEWS AND CHRISTIANS IN LONDON.

Some of our readers, perhaps, are aware that public discussions have of late been carried on in London between Jews and Christians. A meeting was held for this purpose at 18, Aldermanbury, once a week, the day being altered more than once, chiefly, if not entirely, we believe, for the accommodation of the Jews, till at length Saturday evening became the regular time. On these occasions, Mr. Levi, of Florida, while in England, often attended and spoke. All Jews were welcome to attend. Gentiles were latterly admitted only by tickets, as it was found absolutely necessary to exclude Gentile infidels. Among the earlier subjects of discussion, were some that seemed rather wide of the great point at issue between Jews and Christians. Subsequently, however, the Jews consented to discuss topics directly bearing upon it. But at length they discovered that our authorised version of the Scriptures was not entirely according to their mind, and withdrew, saying that they would make a new translation, and then renew the discussion. Thus the meetings were for a while suspended. More recently, however, they recommenced; though not, we believe, with the additional light of a new version of the Bible; till a fresh cause of division arose, occasioned, as we are informed, by the unwillingness of the Jews to be addressed by a converted Israelite. They again withdrew, and the discussions were once more suspended. This was not many weeks since, and we are now informed that it is proposed to renew the discussions in the course of March. The last subject of discussion related to the restoration of the Jews, and the attendant circumstances.

In the mean time it may be satisfactory to our readers to know, that other means are at work for the conversion of the Jews of London, in more quarters than one; and we have lately received a few specimens of tracts, which, with others, to the amount of many thousand copies, the author, a zealous friend of Israel, (who thinks that he has visited every Jewish family in London, some, two or three times,) has printed at his own expense, and circulated by his own labour. On these interesting subjects we may soon be able to afford our readers further information.

We feel that the prayers of Christians should be offered in behalf of those who are thus labouring for the benefit of the Jews amongst ourselves; and that the thanks of believers are due to all who exert themselves in this cause, whether in the way of preaching the Gospel to them, planning, promoting, and keeping up discussions, visiting the Jews at their own houses, circulating tracts, relieving their temporal wants, or pursuing any other methods that appear equally expedient.

In discussions such as we have referred to, occasional inconveniences will arise; but we cannot regard it as otherwise than a gratifying circumstance, that such proceedings should be going on; and we ought to make it our prayer, that the Divine blessing may attend them, and keep out the evil which will ever be striving to intrude. "If there be any Jew," it has been said, "whose conscience is beginning to be awakened and alarmed, it is natural to expect that he will be found at such a place: there, then, let the prayers of Christians meet him".

We understand that the discussions have excited great interest among Continental Christians. *Jewish Expos. March* 1830.

GLASGOW AND WEST OF SCOTLAND TEMPERANCE SOCIETY.

At a late meeting of the Glasgow and West of Scotland Temperance Society, a number of circumstances were communicated, shewing that the Society is already beginning to have a practical influence upon public opinion and upon private practice. It was stated that the Committee had printed since the beginning of November upwards of 65,000 Tracts, the greater proportion of which had already been put into circulation in almost every town and village of note throughout Scotland. A very large number had been dispersed amongst the operatives in Glasgow and its vicinity, and in not a few instances with gratifying success. In quarters where the circulation had been most extensive, the New-year's revelry and intemperance had been considerably abridged, and in one case a large body of operatives had dispensed with the usual boisterous mirth and drinking excesses, from a conviction of their impropriety and sinfulness. The case of several masters of works was referred to, in which they had agreed to change their time of paying their workmen from Saturday to an earlier day in the week, and others were consulting together how they might simultaneously accomplish this desirable change. The practice of giving *drams* to workmen and servants was ascertained to be on the decline, from instances recorded where the individuals complained that they could almost no where obtain their customary indulgence. The number of Members was stated to be receiving constant accession; many others were known to be acting on the principles of the Society; prejudices were subsiding; long established opinions as to the necessity and utility of ardent spirits were beginning to waver; coffee was introducing in a number of families in place of spirits after dinner, and in others the quantity used was considerably reduced. It was further stated that clergymen in different parts of the country had been addressing their congregations on the subject of Intemperance, and others were preparing to follow their example, and very many ministers and in-

fluential persons were most actively engaged in distributing Tracts, and preparing the way for the formation of Temperance Societies in the towns or villages where they reside.—*Glasgow Herald.*

France.—PROTESTANTS OF THE ORLEANNOIS.

March 14, 1827.

MY DEAR SIR,—I must apologize for having so long delayed the little history I promised you of our visit to the Protestants scattered through the villages of the Orleannois. I think I cannot give you a summary of interesting facts relative to these people, in a more simple form, than as a narrative of our excursion among them. I only fear that the multiplication of details may be too lengthy and too tedious.

Rev. Mr. W—s had long heard that in the rural communes adjacent to Orleans, there existed a body of Christians, descendants of the ancient Hugonots, remarkable for their simplicity and knowledge and zeal. He resolved to make himself personally acquainted with them, and for this purpose chose the dry harvest season of the past year. Had we attempted this journey at any other period it is not probable that we should have succeeded in our object. We had to leave the high road and travel across ploughed and stubble lands; marking our route, by the villages which lay beyond each other, and where the spires of the little churches served as our only guides. The villages themselves were nothing more than an extensive farm yard—they consisted of a farmer's residence, around which were grouped the cottages of the dependant labourers. Yet it was in these isolated, obscure, miserable hamlets, that we discovered a portion of that invisible Church whom no man can number.

We arrived at the Chef-lieu (Patay) on a Saturday evening. It was no sooner known that a *Pastor* had made his appearance, than we had notice that a congregation would be assembled by 9 o'clock to hear the word of God explained—and at 9 o'clock the cottage of a poor widow was filled with hearers. No one would have supposed that the auditory was composed of persons who had spent a week in continued severe labour. The intelligence and animation of their countenances, shewed at once, that the gospel was to them a joyful sound, and that, under its influence, their souls were raised above the consciousness of bodily fatigue. The accommodations of the house of God were in character with the habits of the people. We were seated on rough planks, supported by stools. Almost every attendant had a Bible, and was provided with a small piece of candle, to follow the reading and quotations of the preacher.

On the following day (Sunday) we had public services three times in different places. The numbers increased with the repetition of the privilege, and this was no small mark of zeal in many who had to travel on foot for several leagues, and consume part of the night to regain their own villages. Never was there a more affecting scene than our morning and afternoon exercises exhibited. All was simplicity and devotion. Solemnity, attention, nay eagerness marked the features of all present. It was not hearing, but devouring the word of eternal life. The heat was excessive; the rooms low and unventilated. There was an intermixed mass of children. The congregation had been having the Scriptures read to them for an hour before we could arrive; but none of these circumstances had effect to distract, or disturb, or weary their interest. The preacher could not fail to catch the inspiration, which beamed in the countenances of his audience, and in spite of a great physical infirmity, and the impediment of a foreign language, he felt that, like Paul, he could have continued his speech until midnight.—He felt more—he had an assurance that he was called in Providence to do something effectually for the protection, and establishment, and comfort of these faithful but persecuted disciples of Christ. At the close of one of the services, he invited the elders of the different little churches to meet him and his friend Mr. W—n, that they might consult together on the best means of providing them with suitable places of worship. In the intervals of service, we visited the people in their cottages, and conversed with them on their past history, and present numbers. We have obtained, since, a correct list of the families and individuals in Christian communion. There were in our visit nearly

800 professed Protestants—apart of this number is descended from the ancient and illustrious church of Orleans, which suffered so preeminently at the masacre of St. Bartholomew, and which was finally dispersed at the revocation of the edict of Nantes. It appears that many who could not expatriate themselves, on the latter event, sought a concealment in these agricultural communes, where they edified themselves and instructed their children, by means of the writings of their former pastors. The works of Dumoulins, Dabose, Drelincourt, Claude, &c. are still to be found among these unlettered peasants. These books were black with age, and from having been frequently buried from the eye for security; and their patched covers and worn leaves, prove in what estimation they have been held by their possessors. The older part of the present generation remember well the persecutions endured by their immediate ancestors, and relate many affecting anecdotes on the subject. These rural churches belong, according to the organization of the French consistories, to the central church of Orleans; but they have never derived one spiritual benefit from this association. They have continued without Pastors, and by means of the scriptures, and regular public and social worship among themselves, have preserved the faith, and order of their forefathers.

When Mr. W—s convened the elders of the churches, to confer on the importance and practicability of erecting buildings for their religious assemblies, it was delightful to observe the genuine expressions of love to the cause of Christ. One old man, in *sabots* and a round frock, offered a vineyard of two acres for the site of the temple—A working young man, with a family, proposed to make the doors gratis,—a third, the windows,—a fourth, to cart the stones, &c. &c. but at the moment of this consultation, a large, newly finished stone barn, with a slated roof, was offered for sale at Patay, and was actually purchased on the same day for £220; Mr. W—n becoming responsible for the payment, when possession can be obtained. This building is large enough to be appropriated in part to a dwelling for a pastor, or can form excellent Sunday and weekly school rooms, and an orchard belonging to it can be used as a cemetry. A smaller temple has since been erected at a few leagues from Patay, to accommodate the Protestants who reside in the more distant villages. Towards the expense of those two churches, the people themselves have made extraordinary contributions. The members of the Bible Associations formed in the adjoining communes, have raised 5000 francs, which is wonderful, to those acquainted with their poverty, and abstemious mode of living. Their ordinary food is bread, fruit, vegetables and water,—meat is almost unknown to them. Cloth dresses, stockings, shoes, and hats are used very little, and, but as a respect offered to the day of the Lord. The spirit of persecution has again revived among them, in the acts of the local authorities; more than once their assemblies for worship have been suspended by a grand Champetre. This interruption has only been temporary, but it shews the disposition of the Government towards Protestants, and renders the necessity the more urgent to provide for these obscure Christians, the means of publicly presenting themselves as a legal body, and as such enforcing their claims on his majesty's ministers, for a regular Pastor.

The sum wanted to realize the plans of Messrs. W—s and W—n. and which are in progress, is 7000 francs, additional to the 5000 subscribed by the poor Protestants themselves. At least £150 is in arrears. You, my dear Sir, have, in this case, an ample and interesting subject". &c.

LETTER SECOND.

——— 1828.

The circumstances of our second visit to Orleans and Patay, &c. were most favourable and gratifying. At the commencement of the winter season, we enjoyed the brightness and warmth of a vernal sun. The superstitions Catholics remarked to our Protestant peasants. "*Que le bon Dieu vous aime, vous donner tel beau tems*"! Fine weather was almost necessary to our progress in a country where every league required an hour to perform it, even with post horses. But we had to be thankful also for a restraining and subduing power over the moral faculties of man. We had received previous to our journey, many intimations that

the consecration of our rustic temples would not be effected without opposition, both from the President of the consistory and the local authorities. On the contrary, the President received Mr. W.— with expressions of the most fraternal friendship, and urged him to arrange every thing agreeably to his own wishes, and even to provide himself with an assistant who could perform duty at Orleans and in the country alternately. The Mayors of the two villages where we had to officiate, were also most complaisant, and even shewed a zeal to give the sanction of their authority, by their presence at our services. As we advanced through the little villages, scattered over the plain of the Orleannois, it was easy to distinguish the Protestant inhabitants, who, at the sound of our carriage, placed themselves at the doors and windows to greet us, with a familiar nod, and complaisant smile. We had scarcely arrived at Patay, and began to take some refreshment, when we received a message to say, that when we were prepared, the friends would be most happy to receive us. We concluded that this was an invitation from the Elders of the Churches, to converse on the secular affairs of the Buildings. As we approached the widow's house where our first Christian intercourse has held last year, we heard the voice of a reader, and we found that these lively spiritual people, were occupying their attention, and edifying their hearts, with the scriptures of eternal truth, till we could join them. Our entrance was scarcely an interruption, for we were barely seated, when one of them said in the most respectful manner, "Sir, when you came in, we were reading a chapter of God's most holy word; if you please we will finish it"—"Certainly"; and when it was finished, Mr. W. took the book from the hand of the reader, and expounded it to them. It was the 10th of Romans. At the close of this service, instead of proceeding, as might have been expected, to the subject most interesting to them, one of the Elders proposed the case of a paralytic brother, who was absolutely reduced to a certain allowance of bread daily. A collection was instantly made among those members present, which amounted to 4 francs 10 sous, when a second Elder, whose physiognomy might have been classed with the finest portraits of our early puritans, observed, "our dear brother should not be dependent on casual charity—I suggest therefore, that, as we are six churches in communion, we should raise each 10 sous per week to add to his comforts. The winter season is at hand, and his limbs will want the warmth of a fire. I engage to fetch him wood from the forest free of cost." This trait shews at once the simplicity, benevolence, and poverty of this little flock of our Father's Kingdom.

When it was announced to them that our English friends had enabled us to purchase for them the large barn at 5000 francs, it was remarkable to perceive the genuine gratitude to God excited by the communication. Not one word of human commendation. Not a burst of French compliment. With smiles and tears, they ejaculated, "*Que Dieu est fort pour nous! Que Dieu est riche envers ses enfens*"! Courage, courage—"*nous nous redoublerons nos pites, se c'est necessaire*". All was the language of humility, dependence and praise.

The first chapel to be opened for public worship was at Gaubert, two leagues from Patay. As we were very long performing this distance, although drawn by four strong plough horses, and with two elders as postillions, we had time to observe the various groups moving over the plain, converging toward our little hill of Zion. We looked out with affectionate curiosity to descry the humble temple of our God. At length it was to be distinguished, not by any Steeple, Dome or Tower—but by the *high chimney*, at once asserting its own unpretending form, as also that the spirit of religious persecution still existed, for this chimney was placed in the edifice, that in case of resistance from the unfriendly powers, it might be easily converted into cottages. The chapel is calculated to seat 400, but was far too small to receive the number of attendants on this occasion. One whole village of Catholics had requested to know the day of service, that they might all be present. There were also about thirty infants brought to be baptized, the parents being very desirous to have their children become members of the visible church on such a memorable day. Never before had any of them possessed a temple

for their God and Saviour. The majority of their villagers had never before even seen such a building. Mr. Grandpierre from Paris preached from these words, "I am determined to know nothing among you, but Jesus Christ and him crucified"—a Sermon calculated to impress and edify the multitude assembled. Before the chapel was filled, a circumstance occurred, which gave me a sympathy with this people quite peculiar. A savage, shabby looking object sauntered into the place, and made towards the pulpit—he had on an old uniform, with a long sword which struck on the pavement at every step as he advanced. I perceived a sensation of terror pass through the features of those near me, as they turned away their faces, and held down their heads, whispering, "*Le garde champetre*"! I then examined this cadaverous wretch, who had more than once dispersed the assemblies of our friends; and during the erection of their temple, had continually taunted them with, "you may build, but you shall never occupy". His face was the index of a malicious heart, and his sardonic smile marked the satisfaction he had in exciting a terror he was too impotent to realize. I was thankful to see him brought, as it were in fetters, to hear the gospel, with its awful and delightful sanctions.

A generous repast was provided for *us*, and the *notables* of the congregated churches. It was given at the Cabaret of the hamlet. It might not have suited the scientific epicures of Paris, but it was for our villager's hospitality, meme—pork—soup—fried ducks—roasted geese, voilà notre dinner!

Our return to Patay to open the large Barn, was as prompt as possible. Our ride back was sweetly interesting. The pleasure was derived, not from any agreeable scenery in nature; for a vast ploughed field, with hamlets and villages dispersed over it, is little better than a desert to the senses; but we were delighted with the moral grouping which engaged our attention. We found an immense line of moving objects, over the dark ground which wound in the most fanciful curves, with the foot path left by the plough. Our Caleche was in the procession, drawn by the aforesaid four horses—each one had a rider by turns, an old man, or a delicate prettily dressed girl. I assure you the dresses of our pedestrians gave no small effect to the picturesque ensemble. The females had on their fete-coeffes-robes-manchettes, &c. The men wore the fine heirloom's of their family wardrobes; each individual carried a Bible and Psalm book a la main—but the conversation to be overheard among these companies of the faithful, was the most gratifying of all. Mr. W. walked about a league with them, and he said, it was wonderful to listen to their remarks, as they talked together of the things of the kingdom of Christ. During this walk Mr. W. made acquaintance with an old woman upwards of sixty years of age, who had walked twenty-seven miles to be present at the ceremony. She lives in a very distant village, where out of 400 inhabitants, only 13 are Protestants—but these few meet together every Sunday, for prayer and reading the Scriptures; they have never been visited more than once by any Christian friend or stranger. She had heard that her brethren of these villages were about to have places of worship, and she and an old man, at whose house they meet on a Sunday, determined to come over to enjoy the solemnity. She was born a Catholic, and was converted by means of a New Testament met with accidentally. She had never heard but two sermons in her life. I afterwards questioned her how she could undertake such a journey? She replied, with a singular naivete, "What is it when the religion of Jesus Christ is concerned? Nothing! Nothing at all"! "Do you feel then the excellency of the knowledge of Christ is above all things"? "O yes, I feel that Christ has done so much for me, that I could renounce all things for him. Yes! O my God! all, all for thee"!—Since her return home, this isolated Christian has formed a Bible Association in her village, and sent 25 francs as a first contribution. This was not a solitary instance of persons, and Protestants particularly, coming from great distances to this inauguration, to entreat for religious instruction for their families and neighbours, who are deprived of every means of social edification. Indeed, we became of opinion that it is absolutely necessary to provide an evangelist, who can be continually on horseback to make eccentric courses

amongst these scattered but well disposed Protestants, for wherever a little meeting can be held, the Catholics join them in numbers.

The Mayor of Patay, who has rented the large barn for the winter, had the corn removed from the centre, to give us space for celebrating the worship of God there, to serve as a precedent and as an historical fact to prove its destination. A very large congregation was within and without the barn, to hear the word of God preached—the principal inhabitants and persons in office attended.

The Mayor said, no one could object to such doctrine, for it was the very truth. Mr. Grandpierre preached from "Unto whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". Here was another baptismal service, and in the evening, although much fatigued, we were constrained to hold a third meeting and have again a baptism. The good folks are never wearied, or even satisfied to fulness with Christian fellowship and Christian conversation. A little girl of five years old was present this evening; she curtsied to Mr. G. and said, *"Je vous remercie beaucoup, Monsieur; que vous m'avez baptisee"!—"Prie tu ma chere belle"? "Oui, Monsieur"! "Quest que tu demande"? "Un coeur nouveau"*. Our friends spoke much of Mr. Way's visit to Patay, and of the *"jeune demoiselle, qui avait sa bible, et etoit si forte en la sainte ecriture"!*

ACCOUNT OF THE NETHERLANDS' MISSIONARY SOCIETY.

This Institution was formed at Rotterdam in December 1797. Its first efforts were directed to furnish Missionaries for South Africa, in connection with the London Missionary Society, and to aid in their support. For a considerable number of years past, however, it has acted independently of that body. In 1822, exclusive of South Africa, it had stations at Java, Amboyna, Ternate, Timor, Macassar in Celebes, Chinsurah in Bengal, and Pulicat, near Madras. In 1826, its labourers, we are informed by a French periodical, were increased by the designation at the Presbyterian Synod of Holland of ten Ministers who received bibles from the Moderator in a very affecting and interesting manner, and who left their native land with the direct countenance of the Church to which they belonged. The following extracts are taken from the report of the Society for 1829. The Rev. Adr. Van Deinse, who communicated them to one of the Secretaries of the London Missionary Society, states that the Missionary zeal of the Dutch is considerably on the increase.

Brother Wentink's last letter to us was dated January 2d. He was active at Riouw, and purposed to visit the neighbouring Muntok, which had for several years been destitute of religious instruction. The brethren at Riouw had been much gratified by a visit from brother Brucknor, on his way to Serampore; where he was engaged to print the translation of the New Testament into the Javanese language.

From our valued brother Kam, we have again received the journal of a voyage amongst the neighbouring isles. On these eight isles, there are fifty-seven native teachers, and 4219 children in their schools. Mr. Kam's visits, his sermons and catechetical instructions, according to the report of a respectable traveller in these parts, have been much blessed.

The brethren who were taught at Amboyna and Timor are variously distributed. Brother Winekotter and his wife, with brother Heymering, towards Letty. The brethren Domers and Bar, towards Kisser; the brethren Luyke, Hofker, and Verhaag, at Moa; whilst the brethren, Jungmichel, at Ternate; Finn at Banda; Hollendoorn, at Celebes; Vonk at Ceram; and Akersloot at Depok, continue to labour with delight. Brother Le Bruyn, who has many important services, is now further engaged in the instruction of the brethren, who continued for a time at Timor. He has conveyed brother Terlinden to Rottoy; and from the latter we receive many statements of his valuable exertions.

This missionary has proposed to us to erect a seminary for the instruction of native teachers and *ministers*. The worthy resident Hazeard supports and encourages our brother in all his views; and we have recently supplied him with a press and a cast of Malayan types. Since the arrival of brother Terlinden in Rottoy, the number of scholars has increased to ninety. Five pupils also are intrusted to his care to be trained as teachers. The last letter we received from brother Wix, in the colony Surinam, was dated March 30th, 1829. From this it appears that, notwithstanding the indifference of the white people, his labour is very

successful among the negro slaves; his negro church consisting, at present, of 146 persons. Brother Abkenius, also, appears to be happily successful in bringing many heathen to the acknowledgement of Christ.

At the Cape of Good Hope, brother Marquard continues to improve his various opportunities of usefulness, by preaching, visitation, and school instruction.

Our expenses during this and the past year have necessarily been great; but we have much cause for thankfulness in the increased liberality of our friends at large, and the contributions of our female auxiliaries.

Missionary Chronicle.

POLYNESIA.

THE NATIVE MISSIONARY SHIPS.

Among the many pleasing traits of Christian character exhibited by the converts in the South Sea Islands, none are more prominent and cheering than their ardour in missionary enterprise. It is gratifying to notice their intelligence, comfort, industry, morals, and piety; and peculiarly so to behold them directing their energies to the extension of that knowledge which has, under the Divine blessing, been the means of producing such a decisive and salutary change in their own circumstances.

The Christians in the South Sea Islands have among themselves voluntary associations for aiding the missionary cause; and their contributions, which, from the want of a circulating medium, have consisted of the produce of the soil, have been, if their means be considered, truly liberal. Besides furnishing pecuniary aid to the parent society, every congregation has sent out teachers: while some, for several years past, have maintained five or six. At present there are not fewer than forty of these native teachers engaged, besides others ready to enter upon the work.

Those already employed, are labouring in islands at some distance from each other, and still more remote from the European missionaries. This deprives them of mutual intercourse and communication with the nations from which they have been sent. It is essential to their prosperity, as well as to their comfort, that they should be visited once, or, if possible, twice every year; but the distance is to great for native canoes, and European vessels can but rarely be obtained. In addition to the Islands to which teachers have been sent, there are others whose inhabitants are desirous of instruction.

In order to visit the islands in which native missionaries reside, and to convey teachers to others, they have constructed two vessels. The first of these was built in Rarotogna, one of the Harvey Islands, by Mr. Williams and the Christian inhabitants. The forge, anvil, bellows, &c., were prepared with such materials as could be procured on the island; and the iron-work for the vessel made from old axes, and pieces of iron hoop. So diligent were the people in the work, that in four months after the keel was laid, the vessel was launched. They called it "The Messenger of Peace"; and having rigged it with cordage made with the twisted bark of a tree, and furnished it with sails made from rushes or leaves woven into matting, the king of the island, a number of the natives, the missionary, his wife and family, and one European besides, embarked, and loosed from the shore, taking with them, as part of their cargo, some large rejected idols. When they had been fourteen days at sea, and had traversed a distance of 800 miles, they reached Tahiti in safety. Subsequently the vessel sailed to Raiatea; and when the last intelligence was transmitted, it was on the point of conveying missionaries to the Marquesas, a group of islands about 1000 miles distant.

Another vessel, rather larger, has been built in Huahine for the same purposes, and is fitted out in the same manner. Mr. Williams, from Raiatea, and Mr. Barff, from Huahine, and one of the Christian chiefs in the latter, have written, stating that the prospects of extensive usefulness are very encouraging, from the facilities these vessels will afford. They express, at the same time, their desire to preserve the hulls of the vessels by means of copper: and to render them more efficient at sea, by furnishing them with canvass sails. A single gale would rend their matting sails to pieces; and the insects which abound in those seas, will soon perforate the bottoms of the vessels, which copper would preserve, perhaps, for twenty years.

A number of individuals, friendly to their advancement in civilization, and desirous to encourage them in the art of ship-building, and interested, besides, in their commendable exertions to spread the gospel, (a work which must ultimately devolve on native missionaries) have contributed liberally to furnish the articles they require, but which they can neither manufacture nor procure in the islands. *Miss. Chronicle Feb.* 1830.

Sandwich Islands.—LETTERS FROM VARIOUS NATIVE CHIEFS.

It is interesting to see the unrestrained operations of the mind, in the case of heathens recently brought to the contemplation of the Gospel.

The first of the following letters is from the governor of Hawaii, commonly called John Adams, a man rather more than thirty years of age, and a very important chief in the administration of the public affairs of the islands.

TO JEREMIAH EVARTS, ESQ. SEC. TO A. B. C. F. M.

Island of Hawaii, Kairua, Aug. 19, 1828.

Sir, I am instructed by his excellency, Gov. J. Adams, to answer your very kind letter received per favour of the Rev. H. Bingham; and to beg you will excuse his not writing himself, as he has not sufficient knowledge of the English language to convey his ideas; and excepting the arrangement of the words I subscribe you his exact dictation.

"I have received your very kind letter, and also the book and portrait; for which I send you my grateful thanks, and also for your kind regards for myself and people. I have often heard of your kind regards for our welfare and of your constant prayers for the enlightening of our dark minds; and I look forward with hope when your kind wishes will be accomplished, and we shall be able to be among the number of those, who will be saved,

"We have a large church; and its being filled every Sabbath is, I think, a good sign that the glorious light of the Gospel is doing great good for the removing the clouds of heathenism from our once dark minds. I shall always love the missionaries, and take care of them. With every wish for your health and happiness, and soliciting your prayer for our welfare, believe me to be your friend". JOHN ADAMS.

P. S. I have written the above verbatim, from the governor's dictation.

Yours respectfully, J. Pelham, *Surgeon.*

In his letter to America, there is a very striking instance of modesty. The governor says, "We have a large church", without the slightest allusion to its having been erected solely by his munificence. Now this fact must have been present to his mind, as he regarded it with great complacency.

By long intercourse with those, who speak the English language, Kuakini can speak it better than any other chief. He can read and understand the plainest parts of the English Bible. Yet he does not feel competent to write the language.

LETTER FROM PIIA, OR NAMAHANA, A FEMALE CHIEF, AND SISTER OF KAAHUMANU.

Oahu, March 12, 1828.

Mr. Evarts, may you live to an advanced old age. I affectionately salute you and all the brethren. This is my thought for you, which I communicate to you. I am learning the holy word of Christ, and his law, and his good ordinances all. I have in a small degree, acquired a very little. I have not yet acquired much. But the desire of my heart goes out to beg of Him, night and day, that my soul may obtain everlasting salvation in heaven. My desires and affections, my mind and my thoughts, I have bound up in a bundle and committed to Him; and his word and his law are what I now replace in my heart, that my house may be fully peopled by his powerful Spirit, his unceasing love, and his unfeigned goodness and his long suffering mercy. O may we all be saved by him from the rising of the sun to the setting of the sun.

Greatly does my heart fear God, on account of the greatness of my sin, while living in the house of mirth and feasting, until both body and soul had well nigh perished in the house of mirth and feasting. Therefore do I fear God; and therefore does my heart repent by night and by day, every day of my life. Nor does my heart say, that it is now good, because I pray to God and repent of sin. No; it is with God to judge whether it is right or wrong; [that is, whether her heart is truly penitent or not.] It is mine to repent of my sin, and cast myself on him; to give my heart wholly to him, together with my soul and my desire, that I may live forever through Jesus Christ.

The thought is finished.

LYDIA NAMAHANA.

LETTER FROM KAAHUMANU, DATED MARCH 12, 1828.

My affectionate regards to you, Mr. Evarts, and to all our kindred in that country, on account of the great blessing you have sent us, the light, the word of God.

We have given our hearts to God; we rejoice in the great salvation.

Have ye good will toward us here, and pray ye to God for us, that we may all stand firm together as one in the following of Jesus Christ, that you and we may all be saved by the Messiah, the Redeemer.

I pity Mr. Bishop on account of his companion, the only one of yours who has taken here. Grief for his companion, and compassion for his children.

ELIZABETH KAAHUMANU.

"In connexion with the king, she has recently been called to manage an interesting case in law, the trial of a man on the charge of murder. She has exhibited a singular union of moderation and decision in this case thus far; being vigilant lest the guilty should escape, and cautious lest the power of punishing should be abused. She nominated twelve men, among the most intelligent and trusty, to sit as a kind of jury to hear the case. At the head of this jury is Laanui, the husband of Piia".

LETTER FROM THE YOUNG PRINCESS TO MR. STEWART*.

Very great love to you, Mr. and Mrs. Stewart.

I have a thought to communicate to you. In former times, when you dwelt in the midst of us, the word of God had not taken deep root in this land. But now the reality of the wonderful power of God here, is distinctly to be seen. I greatly exult in the richness of the blessings received by my own soul. On this point, I cannot write more fully at present.

I have to make known to you the death of your former pupil Henerieta Halekii. She was fully prepared for the house common to us all,—the grave. I have also to say that Kekauonohi is married to Kearii-ahonui.

Most affectionate are my salutations to you two, Mr. and Mrs. Stewart, and to all the people of God, both men and women.

HARIETA NAHIENAENA.

American Mis. Herald.

*Mr. S. had resided among them as a missionary for four years.—*Ed.*

DAILY TEXTS FOR AUGUST.

"From the texts selected on Evangelical Fruitfulness, we infer that all who are united to Christ, and interested in his righteousness, are made fruitful in good works in proportion to the degree of their faith;—that this fruitfulness tends to the glory of God, the benefit of the church, and the conviction of mankind; and that without it all profession is vain and worthless.—*Rev. Tho's. Scott.*

VIII. The Fruitfulness of believers.

AUGUST.

1. Isa. lxi. Called trees of righteousness the planting of the Lord, &c.
2. Ps. i. Like a tree planted by the rivers that bringeth forth fruit in his season.
3. Ps. xcii. They shall bring forth fruit in old age, &c.
4. Luke. vi. Every tree is known by his own fruit.
5. Matt. xii. Make the tree good, and his fruit good.
6. Matt. vii. Every tree that bringeth not forth good fruit is—cast into the fire.
7. Luke xiii. If it bear fruit, well; and if not —cut it down.
8. Matt. xxi. Let no fruit grow on thee, henceforward forever.
9. Matt. xxi. The kingdom of God shall be—given to a nation bringing forth the fruit.
10. John. xvi. He that abideth in me, and I in him—bringeth forth much fruit.
11. John. xv. Every branch that beareth fruit he purgeth, that it may bring forth more fruit.
12. John. xv. Herein is my Father glorified, that ye bear much fruit.
13. John. xv. I have chosen you,—that ye should bring forth fruit.
14. Phil. i. Being filled with the fruits of righteousness, &c.
15. Col. i. And bringeth forth fruit,—since—ye —knew the grace of God in truth.
16. II. Pet. i. Neither barren nor unfruitful in the knowledge of—Jesus Christ.
17. Eph. v. For the fruit of the Spirit is in all goodness, and righteousness, and truth.
18. Gal. v.—Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance.
19. Rom. viii. If any man have not the Spirit of Christ, he is none of his.
20. Jam. iii. The fruit of righteousness is sown in peace, of them that make peace.
21. Luke viii. Having heard the word, keep it, and bring forth fruit with patience.
22. Matt. xiii. *It beareth* fruit,— some a hundred fold, some sixty, some thirty.
23. Luke viii. Choked with cares, riches and pleasures—and bringeth forth no fruit to perfection.
24. Hos. x. Israel is an empty vine; he bringeth forth fruit to himself.
25. Acts. ix. This woman was full of good works, and alms-deeds, which she did.
26. Philem. The bowels of the saints are refreshed by thee, brother.
27. Tit. iii. These things are good, and profitable unto men.
28. II. Cor. ix. Abundant also by many thanksgivings unto God.
29. Phil. iv. I desire fruit that may abound to your account.
30. Rom. vi. Ye have your fruit unto holiness, and the end everlasting life.
31. II. Cor. ix. He that soweth bountifully, shall reap also bountifully.—

R.

Poetry.

THE OMNIPRESENCE OF GOD—(*selected*).

Above,—below,—where'er I gaze,
Thy guiding finger, Lord, I view,
Trac'd in the midnight planet's blaze,
Or glist'ning in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there.

I hear thee in the stormy-wind
That agitates the ocean wave,
Nor less thy wondrous pow'r I find,
When soothing gales around me move;
The tempest and the calm declare
Thyself—for thou art everywhere.

I find thee in the depth of night,
And read thy name in every star,
That drinks its lustre from the light,
That flows from mercy's beaming ear;
Thy footstool, Lord, each starry gem
Composes—not thy diadem.

And when the radiant orb of light
Hath crown'd the mountain-tops with gold,
Struck with the blaze, my dazzl'd sight
Shrinks from the wonders I behold;
That ray of glory, bright and fair,
Is but the burning shadow there.

Thine is the silent hour of night,
The twilight ev'n, the dewy morn;
Whate'er is beautiful or bright,
Thine hands have fashioned to adorn;
Thy glory shines in every sphere,
And all things whisper—"God is here"!

NOTES TO CORRESPONDENTS.

The two Hymns sent to us by R. V. are so well known that we think it unnecessary to insert them.

"NUNS", and the Lines on the "Mercy Seat" have been received.

We have received from a native a *correct* copy of the Hindoostanee verses quoted by our Correspondent **H**. We shall insert them in our next number.

Several interesting articles of intelligence have been delayed.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

VOL. I. SEPTEMBER, 1830. No. 9.

Communications,

ORIGINAL AND SELECTED.

SACRED LYRICS.

In a late paper we touched irregularly on the nature of sacred poetry, and we wish now to present to our readers a few specimens of the sacred lyrics of our older poets. They may remember the beautiful hymns of Vaughn which we then transcribed, and the desire of offering some more of these early productions, little known, has led us to trouble them again on the same subject. It is one on which we hope none will tire. The hymning the praises of our God, we know from the Scriptures, forms the chief delight of his angelic host, and will, we believe, be the first employment of the tongue of the redeemed soul, on entering the courts of heaven.

Throughout the word of God we never read of any remarkable instance of great joy without songs of praise being lifted up to the Holy One of Israel. The deliverance of the faint and weary throng of fugitives from the wrath of the Egyptian king and their overwhelmed persecutors, was celebrated in that beautiful song, when "Moses and the children of Israel sang unto the Lord who had been their strength and their salvation, when he triumphed gloriously, and covered Pharoah, and his chariots, and chosen Captains beneath the depths of the sea". So sang Barak and Deborah, when "they sang praise to the Lord God of Israel, at whose marching out of the field of Edom, the earth trembled, and the heavens dropped, and the mountains melted away—when their soul had trodden down strength, and the ancient floods of Kishon swept their foe away". We come then in the course of sacred history to the sweet songster of Israel—the Shepherd King—whose Psalms and Hymns have been for many ages a source of consolation to the Christian world; whose harp, whether hymning the praises of a delivering God, or the love of a chastening God, has filled the soul with joy and comfort, has tuned the parched tongue of midnight sufferers with heavenly melody, and softened all the weight of bodily pain and sleepless care,—given faith its most exalted views of glory, and humility its deepest sense of corruption, brought down to the wounded and broken spirit the light of that peace which passeth understanding, and caused the waters of comfort to gush out of the rocky heart, and overfill it with continual love and devotion. To what part of the holy oracles does the hand oftenest turn, in all seasons of our Christian conflict or Christian conquest? "The Lord is my Shepherd, I shall not want, he maketh me to lie down in green pastures, he leadeth me beside the still waters", saith the assured and confiding believer—"My God, my God, why hast forsaken me? why art thou so far from helping me, thou that art holy, and inhabitest the praises of Israel", crieth the desponding soul. "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out all my iniquities", prayeth

the returning penitent. How incomparably dearer to us too this holy portion of the word of God is, when we know that many of these most beautiful out pourings of the spirit, are those of the Saviour himself, tho strong cries and supplications which he uttered during the days of his flesh, and in the depth of his grief; and why need we mention more of the occasions of joy being so celebrated by praise and song, when we have pronounced his name at whose birth the angels sang good will and glad tidings to men, as they had at the creation of his world, when the morning stars shouted for joy. We know too, that during the life time of Christ on earth, he was wont, with his disciples, to sing hymns, and the most particular notice of this is before his hour of suffering and death. The instances and examples of the Apostles might here be quoted—especially that interesting occasion, when Paul and Silas were singing hymns in the dungeon, where their enemies had cast them. Hymning the praises of God formed a principal part of the worship of the primitive Christians, who, when they were led away to the fiery stake, or still more lingering death of the torture, or to that noblest field on which the Christian hero and martyr could perish and conquer, the crowded circle of a Pagan Amphitheatre, would sing and make melody in their hearts, with Psalms, and Hymns and spiritual songs.

One of the first persons who introduced hymns into the churches was Hilary, Bishop of Poictiers, and Ambrose brought the singing to a greater degree of perfection—but our object is simply to present some of the rarer productions of our older poets to our readers, which have not found their way into the usual collections. Robert Southwell, a Jesuit, who was put to death for his religion, during the time of Elizabeth, has written some delightful pieces. The following on the Image of Death, is perhaps the most poetical.

UPON THE IMAGE OF DEATH.

Before my face the picture hangs,
That daily should put me in mind
Of those cold qualms and bitter pangs
That shortly I am like to find:
But yet, alas! full little I
Do think hereon, that I must die.

I often look upon a face,
Most ugly, grisly, bare, and thin;
I often view the hollow place
Where eyes and nose have sometime been;
I see the bones, across that lie,
Yet little think, that I must die.

I read the label underneath,
That telleth me whereto I must:
I see the sentence eke, that saith,
"Remember, man, that thou art dust".
But yet, alas! but seldom I
Do think, indeed, that I must die!

Continually at my bed's head
A hearse doth hang, which doth me tell
That I, ere morning, may be dead,
Though now I feel myself full well:
But yet, alas! for all this, I
Have little mind that I must die!

The gown which I do use to wear,
The knife, wherewith I cut my meat,
And eke that old and ancient chair
Which is my only usual seat,
All these do tell me I must die,
And yet my life amend not I!

My ancestors are turn'd to clay,
And many of my mates are gone;
My youngers daily drop away;—
And can I think to 'scape alone?
No, no, I know that I must die,
And yet my life amend not I!

Not Solomon, for all his wit,
Nor Sampson, though he were so strong,
No king, nor ever person yet
Could 'scape, but Death laid him along!
Wherefore I know that I must die,
And yet my life, amend not I!

Though all the east did quake to hear
Of Alexander's dreadful name,
And all the west did likewise fear
To hear of Julius Cæsar's fame,
Yet both by death in dust now lie;
Who then can 'scape, but he must die?

If none can 'scape Death's dreadful dart,
If rich and poor his beck obey,
If strong, if wise, if all do smart,
Then I to 'scape shall have no way.
O grant me grace, O God, that I
My life may mend, sith I must die!

Spenser's beautiful Hymn to our Saviour is little known, and though long, is worthy of insertion here.

HYMN TO THE SAVIOUR.

O blessed Well of Love! O Flower of Grace!
O glorious Morning-Star! O Lamp of Light!
Most lively image of thy Father's face,
Eternal King of Glorie, Lord of Might,
Meek Lamb of God, before all worlds behight,
How can we thee requite for all this good?
Or what can prize that thy most precious blood?

Yet nought thou ask'st in lieu of all this love,
But love of us, for guerdon of thy pain:
Ay me! what can us less than that behove?
Had he required life for us again,
Had it been wrong to ask his own with gain?
He gave us life, he it restored lost;
Then life were least, that us so little cost.

But he our life hath left unto us free,
Free that was thrall, and blessed that was band;
Ne ought demands but that we loving be,
As he himself hath lov'd us afore-hand,
And bound thereto with an eternal band,
Him first to love that was so dearly bought,
And next our brethren, to his image wrought.

Him first to love great right and reason is,
Who first to us our life and being gave,
And after, when we fared bad amiss,
Us wretches from the second death did save;
And last, the food of life, which now we have,
Even he himself, in his dear sacrament,
To feed our hungry souls, unto us lent.

Then next, to love our brethren, that were made
Of that self mould, and that self Maker's hand,
That we, and to the same again shall fade,
Where they shall have like heritage of land,
However here, on higher steps we stand,
Which also were with self-same price redeem'd
That we, however of us light esteem'd.

And were they not, yet since that loving Lord
Commanded us to love them for his sake,
Even for his sake, and for his sacred word,
Which in his last bequest he to us spake,
We should them love, and with their needs partake;
Knowing that, whatsoe'er to them we give,
We give to him by whom we all do live.

Such mercy he by his most holy reede
Unto us taught, and to approve it trew,
Ensampled it by his most righteous deed,
Shewing us mercy (miserable crew!)
That we the like should to the wretches shew,
And love our brethren; thereby to approve
How much, himself that loved us, we love.

Then rouse thy self O Earth! out of thy soil,
In which thou wallowest like to filthy swine,
And doest thy mind in dirty pleasures moil;
Unmindful of that dearest Lord of thine;
Lift up to him thy heavie clouded eyne,
That thou thip soveraine bounty mayst behold,
And read, through love, his mercies manifold.

Begin from first, where he encradled was
In simple cratch, wrapt in a wad of hay,
Between the toylfull ox and humble ass,
And in what rags, and in how base array,
The glory of our heavenly riches lay,
When him the silly shepherds came to see,
Whom greatest princes sought on lowest knee.

From thence read in the storie of his life,
His humble carriage, his unfaulty ways,
His canker'd foes, his fights, his toyle, his strife,
His paine, his povertie, his sharpe assayes,
Through which he past his miserable dayes,
Offending none, and doing good to all,
Yet being malist both by great and small.

And look at last, how of most wretched wights
He taken was, betray'd, and false accused,
How with most scornful taunts, and fell despights
He was revil'd, disgrac'd, and foule abused;
How scourged, how crown'd, how buffeted, how bruised;
And, lastly, how 'twixt robbers crucify'd,
With bitter wounds through hands, through feet, and side!

Then let thy flinty heart, that feels no pain,
Empierced be with pitiful remorse,
And let thy bowels bleed in every vein,
At sight of his most sacred heavenly corse,
So torn and mangled with malicious force;
And let thy soul, whose sins his sorrow wrought,
Melt into tears, and groan in grieved thought.

With sense whereof, whilst so thy softened spirit
Is inly touch'd, and humbled with meek zeal
Through meditation of his endless merit,
Lift up thy mind to th' Author of thy weal,
And to his soveraine mercie do appeal;
Learn him to love that loved thee so dear;
And in thy breast his blessed image bear.

With all thy heart, with all thy soule and mind,
Thou must him love, and his bebests embrace;
All other loves, with which the world doth blind
Weak fancies, and stir up affections base,
Thou must renounce and utterly displace,
And give thyself unto him full and free,
That full and freely gave himself to thee.

Then shalt thou feel thy spirit so possest,
And ravish'd with devouring great desire
Of his dear selfe, that shall thy feeble breast
Inflame with love, and set thee all on fire
With burning zeal, through every part entire,
That in no earthly thing thou shalt delight,
But in his sweet and amiable sight.

Thenceforth all world's desire will in thee dye,
And all Earth's glorie, on which men do gaze,
Seem dust and dross in thy pure-sighted eye,
Compar'd to that celestial beautie's blaze,
Whose glorious beams all fleshly sense doth daze
With admiration of their passing light,
Blinding the eyes, and lamining the spright.

Then shall thy ravish'd soul inspired be
With heavenly thoughts, far above human skill,
And thy bright radiant eyes shall plainly see
Th' idea of his pure glorie present still
Before thy face, that all thy spirits shall fill
With sweet enragement of celestial love,
Kindled through sight of those fair things above.

The two most extraordinary poets of that age were the Fletchers, brothers—one the author of Christ's victory, and the other of the Purple Island—the former a sublime effort of genius, and to which Milton is said to have owed considerable obligations. The following Hymns are by Phineas Fletcher.

PSALM CXXX.

From the deeps of grief and fear,
O Lord! to thee my soul repairs:
From thy Heaven bow down thine ear;
Let thy mercy meet my prayers.
Oh! if thou mark'st
What's done amiss,
What soul so pure,
Can see thy bliss?

But with thee sweet Mercy stands,
Sealing pardons, working fear:
Wait, my soul, wait on his hands;
Wait, mine eye, oh! wait, mine ear:
If he his eye
Or tongue affords,
Watch all his looks,
Catch all his words.

As a watchman waits for day,
And looks for light, and looks again;
When the night grows old and gray,
To be reliev'd he calls amain:
So look, so wait,
So long mine eyes,
To see my Lord,
My Sun, arise.

Wait, ye saints, wait on our Lord:
For from his tongue sweet mercy flows:
Wait on his cross, wait on his word;
Upon that tree redemption grows:
He will redeem
His Israel
From sin and wrath,
From death and Hell.

AN HYMN.

Drop, drop, slow tears,
And bathe those beauteous feet,
Which brought from Heav'n
The news and Prince of Peace;

Cease not, wet eyes,
His mercies to entreat;
To cry for vengeance
Sin doth never cease:

In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

The following Poems are by Habington, a long neglected writer.

NOX NOCTI INDICAT SCIENTIAM.
DAVID.

When I survay the bright
Cœlestiall spheare:
So rich with jewels hung, that night
Doth like an Ethiop bride appeare:

My soule her wings doth spread,
And heaven-ward flies,
The Almighty's mysteries to read
In the large volumes of the skies.

For the bright firmament
Shootes forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Remov'd far from our humane sight?

But if we stedfast looke
We shall discerne
In it, as in some holy booke,
How man may heavenly knowledge learne.

It tells the conqueror,
That farre stretcht powre,
Which his proud dangers traffique for,
Is but the triumph of an houre.

That from the farthest North,
Some nation may
Yet undiscovered issue forth,
And ore his new got conquest sway.

Some nation yet shut in
With hils of ice
May be let out to scourge his sinne,
Till they shall equall him in vice.

And then they likewise shall
Their ruine have;
For as your selves your empires fall,
And every kingdome hath a grave.

Thus those cœlestiall fires,
Though seeming mute,
The fallacie of our desires
And all the pride of life confute.

For they have watcht since first
The world had birth:
And found sinne in it selfe accurst,
And nothing permanent on Earth.

COGITABO PRO PECCATO MEO.

In what darke silent grove
Profan'd by no unholy love,
Where wilty melancholy nere
Did carve the trees or wound the ayre,
Shall I religious leisure winne,
To weepe away my sinne?

How fondly have I spent
My youthe's unvalued treasure, lent
To traffique for cœlestiall joyes,
My unripe yeares pursuing toyes,
Indging things best that were most gay,
Fled unobserv'd away.

Growne elder I admired
Our poets as from Heaven inspired,
What obeliskes decreed I fit
For Spencer's art, and Sydnye's wit?
But waxing sober soone I found
Fame but an idle sound.

But now my soule prepare
To ponder what and where we are,
How fraile is life, how vaine a breath
Opinion, how uncertain death:
How onely a poore stone shall beare
Witnesse that once we were.

How a shrill trumpet shall
Vs to the barre as traytors call.
Then shall we see too late that pride
Hath hope with flattery bely'd;
And that the mighty in command
Pale cowards there must stand.

These lines are to be found in some old copies of the English version of the Bible.

Here is the spring where waters flow
To quench our thirst (heat) of sinne;
Here is the tree where trueth doth grow,
To lead our lives therein.

Here is the judge that stints the strife,
When men's devices faile;
Here is the bread that feeds the life,
Which death cannot assaile:

The tidings of Salvation deere,
Comes to our eares from hence;
The fortresse of our faith is here,
And shielde of our defence.

Then be not like the swine, that hath
A pearle at his desire,
But takes more pleasure of the trough,
And wallowing in the mire.

Reade not this book in any case
But with a single eye:
Reade not but first desire God's grace,
To understand thereby.

Pray still in faith, with this respect,
To fructifie therein,
That knowledge may have this effect,
To mortifie thy sinne.

Then happy thou, in all thy life,
Whatso to thee befalles:
Yea, double happy shalt thou be,
When God by death thee calles.

We shall take an opportunity of transcribing some of the Hymns of Crashaw, Donne, Quarle, and other poets, in a future number.

ON THE EVANGELICAL CHARACTER.

For the Oriental Christian Spectator.

It has ever been found a task of much facility to stigmatize by an ill favored epithet, a sect or party whose principles are opposite to those of own our denomination, and to this we are impelled by that pride and vanity which are the invariable inhabitants, in a greater or less degree, of the breast of every one. In condemning, or vituperating another, we take on ourselves the office and dignity of censors, entertaining a covert opinion, though ill dis-

posed to avow it, that our character as individuals, or as a collective body, is elevated in the exact proportion in which we depreciate and depress our neighbours in the scale. Hence those epithets which are interchanged between parties of different political sides, and hence originated in religion, a few years ago, the term *Evangelical*. Time, however, the great corrector of erring judgments, seems to be now doing justice to the name; the false colouring that disfigured its real beauty is wearing off, and the world, we would willingly believe, is beginning to perceive the nature and worth of genuine Evangelical Christianity.

This epithet is often used as peculiarly appropriate to the Prophet Isaiah, whose privilege and high office it was, with that inspiration with which he was so abundantly favoured, to "evangelize", or as it literally implies, to herald forth tidings most worthy of cordial reception,—tidings which were, afterwards, in the fulness of time, pronounced by an Angel immediately from Heaven to be of great joy which should be to all people,* and drew from a multitude of the heavenly host, that song of "Glory to God in the highest, and on earth, peace, good will towards men." The term has also been applied, under a sad misapprehension, however, to distinguish a party, who were supposed, if not to be inimical to the Established Church of England, yet to be so luke-warm in its cause that they might be deemed almost enrolled among the ranks of dissent. And again Evangelical has been affixed to Cowper, as a poet, but in a way that we are led to conclude the terms Evangelical and "Gloomy" are quite synonimous, and this too, by a bard whose writings breathe a most unhappy, melancholy spirit, imbued throughout with a tone of recklessness, and a contempt of all that is good and great, more fitting the lost angels whose portion is despair, than men who are blessed with the light, and glorious hopes which a heaven sent Revelation affords. But through the medium of none of these views must we specially look on the character of that part of the religious community who are denominated evangelical. Were we called upon to describe, sincerely, a person to whom the phrase might with propriety be used, I would say, he is "one who endeavours, as far as circumstances permit, to form himself on the model of the Author of his faith, and after the writings of the Apostles". The doctrines, therefore, which are fundamental and peculiar to Christianity, and which are insisted on with so much energy in the New Testament, hold the first place in the reverence and adoption of this character, while the memory of his blessed Redeemer, of what he has done and suffered for his sake, his sorrows, his agonies and the examples which he has set before him, are ever present to encourage, strengthen and direct in his daily walk. The grace of God has opened his eyes to perceive his real condition; he sees himself a leper, loathsome to himself and to a pure Maker; he is polluted in every part; and every action he commits, and the very breath he breathes, all partake of this inherent, universal defilement. This is the leprosy of sin. To remove the disease, the wretched sufferer applies his own remedies. In the ignorance, or the wickedness of his heart, he attempts to cure himself; but, alas! like every one who has made a like attempt, and every one who shall hereafter do so, he finds the experiment turns against himself, and that his complaint, through his own unskilfulness and his utter inability, has undergone only a frightful aggravation. His soul then sinks within him; but he hears of the great Physician, who came to seek and to save those who come to him. He learns that he was a man of sorrows and acquainted with grief, that he is touched with the feelings of our infirmities, and will in no wise cast out those who believe in the efficacy of his power. He goes and falls at his feet, a suppliant, tearful, trembling and overwhelmed with a sense of sin, and cries out, in the language of scripture,* "Jesus, Master, have mercy on me"! "I believe; Oh, help my unbelief"! Never, Oh! never has that cry been uttered in vain, when uttered in faith—the leper is healed, and "the new man is put on, which after God is created in righteousness and true holiness". Though thus restored to a healthful state and to a partial resemblance to his

* Luke ii. 10.

* Luke xvii. 13.

high original, combined with a lively gratitude to his great benefactor, he still feels his liability to fall back into sin, and to become worse than in his former state. He therefore supplicates that Being who "giveth liberally and upbraideth not", that he may receive the Spirit of Christ, without which he can be "none of his":—the Spirit which is represented as sealing us until the redemption of the purchased possession, which is described as the "Spirit of truth", and which we are led to conclude is equivalent to "all good things". And as the heart is sanctified through a belief of the truth, he has constant recourse to the bible, which unfolds to him treasures of consolation and ineffable peace, which those who read not with the eye of faith do not perceive, and are very apt to attribute to the erroneous spring of irregular and wild enthusiasm. Impressed as he *is* with the sense of the blessings he enjoys, bearing in his heart truths of solemn and awful import, which refer to another world and eternity, is it surprising the evangelical character should be seldom met with in those places where that which he should chiefly remember is so speedily forgotten and effaced? He is seldom observed in the banquet and the hall; his time is but little occupied in those exercises, or those amusements, which it struck the acute Pascal were only engaged in, that the mind might escape from its own reflections,—in other words, escape from itself;—these pursuits, however, may be sufficiently harmless in themselves, but dangerous only in the results to which they lead. He indeed avoids the crowd and shock of men, and courts rather the shades of privacy and retirement, or as it has been so well expressed:—

With love and holy fear to walk with God,
Low in humility's retir'd vale;
To trust in him whose truth can never fail;
Meekly to bend beneath his chastening rod;
Upborne on soaring eagle's wings, to trace
The mighty wonders of redeeming love;
Deeply to ponder o'er the book of grace
And by its precepts, thought, word, deed to prove.

These appear to be the distinguishing characteristics in the conduct of him of whom we are speaking. By this he tacitly rebukes, yet withal expressedly, the follies and spirit of the world, and if it exhibit in return repugnance to his principles, the case only agrees with our natural expectation. If it point at him the finger of scorn, and heap on him epithets of opprobrium, the only reason that can be assigned is, that he testifies against it. But let no one imagine, though he withdraws himself from the broad sunshine of life, and the restless activity which is there displayed, that he is morally dead to its interests and welfare: far from it. When the cause of suffering humanity is pleaded,—when virtue cries aloud to be heard,—does he close fast his ears, lest the sound should intrude?—does he contract his heart with the coldness of a stoic's indifference? Is Revelation to be extended to those nations which sit in darkness and the shadow of death? does he oppose the scheme?—does he not rather, on all of these occasions, put forth an activity, which shows his heart is in the cause,—and does he not exercise a philanthropy which is only bounded by its power to be exercised? And should his country be endangered, never let the opinion be admitted, though it has been entertained by an elegant writer,* that the true Christian will make no effort in its behalf,—that his mind and his arm will be both paralyzed. Again, let no one suppose that the character we are describing is unfriendly, or even cold in his regard towards the preservation of our Established Church.† Those well known and eloquent lines of the poet, in his address to the Church and State of England, will ever find in his bosom a responsive and thrilling chord.

Hail to the Crown by Freedom shap'd—to gird
An English Sovereign's brow! and to the Throne
Whereon he sits! whose deep Foundations lie
In veneration and the People's love;
Whose steps are Equity, whose seat is law,
—Hail to the State of England! and conjoin
With this a salutation as devout,
Made to the Spiritual Fabric of the Church;
Founded in truth; by blood of Martyrdom
Cemented; by the hands of wisdom rear'd
In beauty of Holiness with order'd,
Decent and unreprov'd. * *
May they endure as long as sea surrounds
Our favour'd land, or sunshine warm her soil.

We indeed venture to assert, without the chance of rational contradiction, that if these doctrines, which are so marked in the Evangelical character, the doctrines of our natural corruption, our necessity of a Saviour, and of regeneration by the Holy Spirit,—and all other virtues which swell their train,

* Soame Jenyns.

† Our Correspondent seems to forget that the Evangelical Character is not peculiar to Established Churches.—*Edit.*

for Christianity is a "religion of motives", —had been oftener preached, those who designate themselves "High Church" would have had but slight occasion to be offended with dissent. Had the ministers of the Gospel, belonging to the Church, been more influenced by the example of St. Paul, but little opposition,—(we can never expect all to be one mind)—would have started up in the shape of dissenters from the establishment—but when essays, where the name of Christ is but seldom introduced, take the place of those discourses such as St. Paul himself would approve,—when men who are hungering for the bread of life, are offered a stone, it is but natural to think their endurance will have an end, and they will take that direction from the straight line by which they think it most probable they will soonest arrive at the object of their wants. We are anxious to do away with the misapprehension which has arisen on this point—certainly in the phrase, evangelical, itself, there is nothing which presupposes schism.

With these words we would close our attempt, at the characteristical sketch. If it at all sets the evangelical character in a better, or clearer light, our aim is compassed, and we have only to add, those persons have sat for the picture whom it has been our fortune, or rather our privilege, to know in our limited intercourse with the world; and who, in our inexperienced, yet honest judgment, have approached as near the summit of moral perfection as the weakness of humanity will permit. NEEN.

FURTHER ACCOUNT OF NARAYUN BAWA.

We subjoin the following lines from the Hindoo poet Toolseedas, of which various versions have been prepared, with a view to render them applicable to Narayun, and the state of India at the present day.

He mun d,heeruju kyon nu d,hure
Eku hujaru nuwse ken b,heetur eso jogu pure
Indrujit rawun ko beto punurupi jumnu dhure
He mun d,heeruju kyon nu d,hure
Teju toorukun ko hure juesen keetuko j,hure
Poornu pushun cotur dukshun chuhon dis raju kure
He mun d,heeruju kyon nu d,hure
B,hoolubulu namu peqwar g,hur dillee ka raiu kure
Nundun namu sumwutsur busunt ritoo shustee c,hutree d,hure
He mun d,heeruju kyon nu d,hure
Husee buruslou sutu joog burte poonyu keo belu phule
Toolusee das rughoobir kripasou dooshtu kou nasu kure
He mun d,heeruju kyon nu d,hure

The following is a translation:—

O mind, why art thou not patient! Within one thousand and nine hundred years a period will arrive, when Indrujitu, the son of Rawunu, shall again be born.

O mind, why art thou not patient! The splendour of the Moohummudans shall pass away as the moth fretting away a garment, and he shall set up his kingdom to the north and to the south, to the east and to the west.

O mind, why art thou not patient! B,hoolubulu of the Powar family shall rule at Dillee, and on the sixth day of Busunt ritoo of the year Nundunoo he shall spread his C,hutree.*

O mind, why art thou not patient! This sunyoogu shall last eighty years, and the flowers of merit shall flourish. Toolseedas (writes) through the help of Rughoobeer the wicked shall be destroyed.

A couplet, of which the following is a translation, is introduced into some copies of the verses of Toolseedas.

"Large armies shall come into the Dukhun, and a kingdom shall be set up for a short time, and then shall die away of itself. They shall be a people of white skin, wearing hats, and from the sea shall they come, and rule some five or ten years".

A friend at Poona has also favoured us with some further particulars relating to this new god. We insert the following extract from his letter.

"I enclose some Ub,hungs,† in which are related some of the miracles attributed to this infant prodigy. The Koolkurnee of Pimpoordee has written a regular journal of the actions of Narayun, and the vows made in his name, of which I have obtained a copy. It amounts to eighty closely written *bunds*, and is for the most part written with all the particularities of time, place, and person. It is curious that he is frequently represented as forbidding his followers to worship gods of stone; I suppose this was intended to intimate that all their veneration should be reserved for this idol of flesh and blood! It is probable that most of the marvellous

* A phrase signifying "hold regal sway".

† The Ub,hung is a particular metrical composition in praise of the Deity.

tales, which were swallowed by the natives with such an astonishing credulity, had no other origin than the Koolkurnee's imagination, as he must have found it his interest to circulate them as much as possible, having set up a Teert,h Snan in the name of Narayun, where he exacted a few pice from each of the pilgrims, who all made it a point to enter the purifying waters. The death of Narayun was attributed by some to the malice of the Raja of Satara, who they said sent a magician in the disguise of a Mhar, with a poisonous snake, to execute the deadly purpose. During the height of the mania about him, a little girl at Sonee, who was also said to be gifted with miraculous powers, was set up as his intended bride, and on a certain day it was confidently expected that he would cause a horse, richly caparisoned, to rise out of the ground, on which he was to go and meet her.

"Reports are still continually rising in Poona, of Narayun Bawa's re-appearance in different places, but they do not gain any credit, and many of the natives seem now to have come to the conclusion that he was nothing but some Rakshus or demon, who came for a while on earth to amuse himself by deluding mankind".

We insert the following translation of the Ub,hungs, as a proof of the deplorable credulity of the natives in giving credit to stories manifesting such barefaced imposition.

"In Pimpoordee village, of the family of Powar, Narayun arose. His age is only eight years, but there is none of fame like unto him. He assembles the children and plays with them, and with kowrees does he play. Balkrishnu* cries,—let any come and visit him, and he will deliver him from the toils of life.

"His fame was spread that he played with snakes, scorpions, and other reptiles, and heard all vows made in his name. O Narayun!—A ship was in distress at sea, and the mariners remembered thee; and thou gavest relief, and brought the ship into port!

"Balkrishnu cries;—O have pity on him, and keep him without care regarding worldly concerns!

"Thou delightest in snakes, to twine them round thy neck; to play with children, regardless of apparel, delighting to play with kowrees. Balkrishnu cries,—let him not fall into mental darkness!

The snakes of the hills, and the snakes of the cities come with speed to meet Narayun. Thou art called Narayun, but thy right name is hidden! Balkrishnu cries,—in the family of Powar, the deliverer of the world is come to deliver the world!

"At the propitious moment the cocoanut was broken, the triangular lines drawn for Phutapoor; at his pleasure a city will be built. The fortune of men is in the hand of Narayun. Balkrishnu cries,—remember this, O men! our deliverer is come.

"Narayun's uncle owed a balance of fifteen Rupees to the Sirkar; he was taken to his Chawudri, and a stone placed upon his head: Narayun strolling, passed that way and asked,—'Why is the stone upon thy head'? He answered,—'fifteen Rupees are due from me': filled with indignation, Narayun pushed off the stone and paid the sum! —Balkrishnu cries,—that his name may be great, He delivers his worshippers from all their difficulties"!

In this short account, we have presented to us a fair specimen of the origin of all those legendary tales with which the Hindoo mythology abounds; and, did we not hope that that "light which shall shine more and more unto the perfect day", has, however faintly, dawned upon this benighted land, we might expect that these *Ub,hungs*, the conceptions of the debased mind of the crafty Koolkurnee of Pimpoordee, would at some future day form another spell to bind the people of this land in that awful darkness which now enchains them.

Surely then, such scenes of wickedness, folly, and credulity as are here exhibited, must fill every reflecting mind with astonishment; and when we consider that it is the people with whom we are daily engaged in transacting the business of life, who are thus given up to this gross mental darkness, is it not our duty to seek, by every means in our power, to cast in among them some of that light which the Creator of the universe has freely bestowed upon us, and without which we should have been given up to a like, if not to a more abominable superstition? O, let not, then, any Christian think lightly of the sin of idolatry, which can bring the mind into such a degraded state. There is, indeed, too much reason to fear that many who call themselves by that name, and who would fain so class themselves, do. Their total disregard for the conversion of the heathen around them shews in strong terms, that were they to give utterance to the sentiments of their hearts respecting heathenism, it would be pretty much in the same

* Balkrishnu is the Pimpoordee Koolkurnee.

language as the heathen themselves frequently use with regard to Christianity, when the necessity of embracing it is pressed upon them—"Your religion is good for you, and ours for us". But, we may ask,—are these the sentiments of persons professedly Christians? Can such sentiments dwell in the breasts of any persons who acknowledge a belief in Divine Revelation? Had we not stubborn facts on our side, we might well doubt it;—but if this be true, we may well implore them to reflect before they allow such opinions to take deep root within their minds;—lest, having despised the gift of a superior light, they should at length find themselves doomed to a blacker darkness for ever. And may every true Christian, who mourns over this sad example of the abominations of idolatry, join with more fervency in prayer to God for the speedy arrival of that time when the nations around him shall be delivered from the worst of bondage, a debased mind; and songs of love, gratitude and praise shall ascend to Heaven from those lips which now only are engaged in the worship of stupid and senseless idols.

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Since the preceding notice was put in type, we have received a communication from a Correspondent (C.) at Hurnuee, of which the following is an extract.

"Immediately on the death of Narayun, it was given out, in this quarter, that he would soon re-appear in the Konkun, and the neighbourhood of Hurnuee was mentioned, as the place first to be blessed with his illustrious presence. The people were accordingly in the highest state of excitement and expectation, and were not long in finding a new Narayun. One day, a few weeks ago, in the dusk of the evening, a few individuals went to the temple to pay their usual devotions, when a person was discovered prostrate before the idol. They approached him reverentially, and finding him to be a stranger, they concluded he must be Narayun. The sound of his name flew like lightning, and 'Narayun has appeared! Narayun has appeared'! was soon proclaimed throughout the village. The workmen threw down their implements and ran, the bazar was soon deserted, and the fat and sleeky bramhun hobbled along with the moving crowd, to pay his adoration to this new incarnation. Some brought flowers, and others rice, or ghee, or pice, or other offerings; one ran for lamps to light up the temple; another for tom-toms, without which, of course, nothing can go off with eclat; and as large a crowd as a large village can turn out was soon collected around the temple. Narayun, in the mean time, appeared to play his part pretty well. He raised himself, so soon as those who first discovered him began to adore him, and received afterwards the prostrations and offerings of the crowd with a great deal of calmness; but spake little or none; and all went off well for the first night. Next morning a few of the more intelligent of the people thought proper to inquire into the claims of this said person to be recognised as a second Narayun. They began to question him as to the truth of those claims; when the poor man honestly confessed that such claims he had never made. He was a poor weaver, who had come from a distance, and was going further down the coast on some business. He had been taken ill in going through Hurnuee, and had thrown himself down in the temple, as he was unable to proceed further. He had no idea of ever being recognised as Narayun; but being awoke by people paying their adorations, he sat up and calmly received all they had to give him.

"Thus ended Narayun's second appearance, and with it appear to have ended all the hopes of the people in this quarter. Truly 'the troubled sea that cannot rest', is an appropriate emblem of their fickle and unhappy minds; and how truly distressing is it to find them the sport of every idle fancy and passing event. Theirs is a credulity not to be *laughed* at.—It must be pitied and deplored, for its consequences are awful; and, while we rejoice that the Christian's faith is built on a 'sure foundation', and that his is a 'hope that maketh not ashamed', let us labour and pray that the one and the other may soon be imparted in the hearts of this people".

A still more ridiculous occurrence, says a native, lately took place in Bombay. A Shoodru exercised his gift of prophecy by declaring that Narayun would rise from the

ground near the Cowajee Patila tank.—His declaration met with immediate credence; and about two hundred people assembled in the full hope of witnessing his appearance! They were loaded with cocoanuts and other presents; and they planted a Toolus near the sacred spot! The setting of the sun alone obscured their rational and well-grounded faith!

THIRD LETTER TO A FRIEND ON THE REIGN OF CHRIST.

(Concluded from p. 216).

VI. In the *sixth* place, the doctrine of the premillennial advent is inconsistent with the account of the close of the millennium which is given by the Apostle John in the Revelation.

All the accounts which the Scriptures give us of the millennium unite in leading us to believe that it will be a period of inconceivable bliss. Its peculiar glory we know, however, must pass away, before the closing scene of this world's existence. The Apostle (Rev. xx. 7—9.) informs us that "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out and deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and destroyed them". This tremendous apostacy, and the circumstances connected with it, are intelligible on the supposition that there is to be a spiritual reign of the Saviour during the millennium; because it can easily be conceived that, after a period of bliss distinguished for its knowledge, its faith, and love, and purity, and righteousness, and peace, iniquity should again abound, the love of many wax cold, and the enemies of the Lord array themselves against his church and people. On the supposition, however, that there is to be a temporal reign of Christ, along with his risen saints, the prophetical narrative is not only unintelligible; but decidedly opposed to the view. The Apostle represents the enemies of the church as more numerous than the friends of the Saviour,—a circumstance which cannot possibly be the case if all the saints from the first ages of the world are reigning with Christ, who are represented by divine inspiration as "a multitude whom no one could number"; and which are spoken of even by some millenarians as so numerous that this globe cannot provide suitable accommodation for them. The rebel hosts march unopposed through the length and breadth of the earth, and thus prove their superiority in power in a manner which cannot be admitted when we advert to the situation of the alleged risen saints. "We might well ask", it has been said, "Where are the heroes of the chosen people of old? Where is Abraham who smote the five kings? Where Joshua who drove out the myriads of Canaan? Where Gideon, and Jephtha, and Samson, and Barak? Where is David with his mighty men of war? Where all the warrior kings of Judah? Where all the Christian heroes who conquered and triumphed under the banner of the cross? Surely any one of these, with the might of his own angelic arm, could put to dismay all the embattled chivalry of the earth born and apostate host, of Gog and Magog". The warfare of flesh and blood, carried on by the material weapons of this world's strife, against the heavenly and angelic natures, is quite inadmissible. Millenarian writers seem, in some degree, to be aware of this fact. In order to escape the conclusion to be drawn from the whole narrative, they are pleased to call it a "mystery". There is something more than a mystery in the matter, however; there is an impossibility, and there is a direct contradiction of their system.

VII. In the *seventh* place, the doctrine of the premillennial advent is inconsistent with the scriptural accounts of the resurrection and judgment.

This is a most powerful argument; but before I illustrate it, it will be proper to make a few remarks on the interpretation which the millenarians give of the "First Resurrection", spoken of by the Apostle John in the twentieth chapter of Revelation: "and I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither

his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years". Our opponents inform us that in this passage a literal resurrection and reign of the souls and bodies of believers is spoken of. We do not admit, however, their allegation; and we say that they are deprived of any support of the passage, when it is considered that it *may* refer to a moral resurrection, or a manifestation of persons endowed with the principles of zeal, and love, and disinterestedness, and holiness, for which the martyrs of Jesus were so distinguished; and that it notices some circumstances which lead to the conclusion that such a spiritual revival is actually described.

In support of the assertion that the resurrection spoken of by the Apostle *may* be a spiritual one, I make two remarks:—

(1.) Such a figurative interpretation of the word is by no means unwarranted by Scripture examples. Isaiah, speaking of the restoration of the Church, says, "Thy dead shall arise and be raised out of their tombs". Ezekiel, in reference to the deliverance of the Jews from the captivity, in the name of God, observes, "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel". Hosea, in reference to the conversion of the Jews, says, "In three days we shall rise up again, and we shall live before him". Paul describes the same event as "life from the dead". Unbelievers are spoken of as "dead in trespasses, and in sins"; and the Father, in reference to the returned prodigal, observes, "thus thy brother was dead, and is alive again; was lost and is found". John in the Revelation represents the two witnesses as enjoying a resurrection. In this manner, quotations to a very great extent may be produced; and the conclusion to be drawn from them cannot be disputed.

(2). No stress opposed to the argument can be laid on the circumstance that the souls of those who were slain for the testimony of Jesus are said to be raised. Elias is spoken of, by the same figure, as having come in the person of John the Baptist. God addresses the Jews as Israel, long after the death of that Patriarch; and he speaks of the Messiah as David.

In order to support the assertion that no other than a spiritual resurrection is admissible, we must look to the peculiarity of the Apostle's language—"I saw THE SOULS OF THEM that were beheaded for the testimony of Jesus, and for the word of God, and had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years". A literal resurrection without bodies is absurd; and in this passage there is no mention of bodies. It is in vain for our opponents to inform us that the word soul is frequently applied in a personal sense, as in Acts ii. 41. "And the same day there were added to the church about three thousand *souls*". We readily grant that this is the case; but it is denied that there is any authority for the word soul being used in a personal sense in reference *to a resurrection*, the point under consideration. I would, however, go much further than this. The word soul in the passage before us is in the *statu constructo;* and in this situation it cannot be used in a personal sense. I shall illustrate this remark by an example. It is quite in accordance with the principles of universal grammar to say, that more than two years ago, persons to about the number of twelve souls assembled in the house of Henry Drummond, Esq. for the discussion of various prophetical questions; and to say that the word soul is used in a personal sense. But if we begin to speak of the soul *of* Henry Drummond, or *of* Edward Irving, or *of* Hugh M'Neile, or *of* other individuals who were present on the occasion referred to, we certainly speak of their sentient and immortal principle as distinct from their persons. And in the case before us, when the Apostle speaks of "the souls *of* them that were beheaded for the testimony of Jesus", he speaks of the sentient and immortal principles, or of something connected with them which warrants the figure which he uses,

as distinguished from their bodies,—a fact which is totally inconsistent with the views of those whom we oppose.

The objections which have been urged against the spiritual interpretation of this passage, are, generally speaking, unworthy of notice. There is one of them, however, which I shall here insert in full, as it is founded on a sophism, the perplexing influence of which I have myself witnessed.—"There is another inconsistency", says Mr. James A. Begg, "in the supposition of anti-millenarians. These principles [of the martyrs] having had 'part in the first resurrection, on such the second death hath no power'. Now, as upon this hypothesis, the first death of these principles must have taken place before the millennium, seeing that at that time they shall enjoy a resurrection, so we must suppose the second death, their future decay or extinction. Not only is this, however, not only at variance with the scriptural account of the nature of the second death, (which means the being cast into the lake of fire, Rev. xx. 14), but that even such a death as we are now supposing, or that a death of any kind should have influence on those who have part in the first resurrection, is directly opposed to the statement made by the Apostle; 'Blessed and holy is he that hath part in the first resurrection', for on such the second death (be what it may in the opinion of our friends) hath *no* power. Yet if Christian principles are to be understood as those 'who have part in the first resurrection', we find that when Satan is again loosed from his prison an apostacy takes place, which shews that he has obtained much power over them in *this* sort of second death. If, then, it had been of these it was said, 'Blessed and holy is he that hath part in the First Resurrection', could it have been added, 'On such (principles) the second death hath no power'. In reply to all this reasoning we have merely to give the proper paraphrase: 'Blessed and holy is he who hath part in the first resurrection', who is possessed of the zeal, and faithfulness, and holiness of the martyrs, who laid down their lives for the testimony of Jesus. For on such persons the second death shall have no power".

Beside the passage which I have now noticed, there are others which our opponents endeavour to press into their service, with a view to support their doctrine of a literal resurrection before the millennium. I shall notice the most important of them, though I believe their misapplication must be generally apparent. Isaiah, we are informed, speaks of one class—"They are *dead*, they shall not live; they are deceased, they shall not rise"; and of another class, of whom it is said, "Thy dead men shall live; [together with] *my* dead body they shall arise". Now, even supposing these statements to refer to the millennium, they must be considered as overthrowing the very theory which it is intended that they should support; for in connexion with them it is stated, "And the earth shall cast out her dead", or *rephaim*, a word applied to the wicked. The conclusion of the book of Daniel: "blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days; but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days", determines nothing; for it is consistent with both sides of the controversy. The declarations, "The Lord my God shall come, and all the saints with thee"; "them also that sleep in Jesus, will God bring with him"; "the dead in Christ shall rise first"; "we which are alive and remain, will be caught up to meet the Lord in the air"; and others of a like nature, are completely in accordance with the orthodox doctrine, that the bodies of believers shall, when Christ comes to judge the world, at the last day, be ransomed from the grave before those of the ungodly. The reply of our Lord to the objection of the Sadducees, when he remarked that "the children of this world marry, and are given in marriage: but they who are accounted worthy to obtain that world, neither marry nor are given in marriage....being the children of the resurrection"; and the exhortation which he gave to the Pharisees respecting the practice of charity, when he informed them that they should be "recompensed at the resurrection of the just", fix nothing as to the time of that resurrection. Paul evidently had not his resurrection before the millennium in view, when he remarked that "I have suffered the loss of all things, and

do count them but dung that I may win Christ....that I may know him and the power of his resurrection; and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead"; for it is evident from his observation—"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that, for which I am also apprehended of Christ", that he expresses the ardent aspirations of his soul, for the manifestation of that holiness which his prospects of glorification through the resurrection clearly evinced to be his solemn duty, and his high privilege. On this subject the quibbles of Mr. Noel and some other good men are most deplorable. Where did they meet with any theologians who make the interpretations which they endeavour to refute? and why did they not see that the very principles of reasoning which they adopt overturn their own conclusions? Do they mean to say that Paul was uncertain of his resurrection at the time to which they refer, when they maintain that he was certain that he had obtained a spiritual resurrection from the grave of his sins which is the infallible prelude of it?

Before leaving these passages, I may remark, that even admitting, for the sake of argument, that there may be a literal resurrection of the saints at the commencement of the millennium, nothing is determined in favour of the personal reign of Christ upon the earth. The saints may reign in heaven; as is probably the case with those who rose from their graves at the resurrection of the Saviour, and who entered into the holy city and were seen of many.

Having made these remarks on the objections to the argument which I have stated, I come now to consider the evidence by which it is supported. This, as I have already remarked is of a very powerful kind; and it consists in the fact that the Scriptures represent the coming of Christ at the last day, the resurrection of the dead, and the final judgment, as so closely connected in point of time as to overturn the theory of our opponents. "THE judgment", "THE resurrection", and other emphatic phrases are familiar to the most partial readers of the bible; and go to support this proposition. Its stress, however, depends on many unequivocal passages of the divine word, some of which, we shall notice in the order in which they occur in the bible.

Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt". Here there is a synchronism in the rising of the just and the unjust, which is irreconcilable with the views of those who support the personal reign. If they inform us, as Mr. Begg does, that the passage refers to what is to take place before the millennium, and like him admit this synchronism, then it is no longer true, according to their system, that "Blessed and holy is he that hath part in the first resurrection"; and it ought no longer to be asserted by them, as it must be done in consistency with their essential views, *that the first resurrection* is to be confined to the saints. The writer to whom I have now alluded perceives this insurmountable difficulty; and he lays down the strange theory that a few of the wicked, who are so inconsiderable as not to be reckoned in other passages, will be raised along with the saints. I admire his courage in this case, as much as I respect his judgment when he informs us that the passage cannot refer to the general judgment, for it is not said that ALL that sleep in the dust of the earth shall awake. Would Mr. B. say, that because the Apostle Paul states that "through the offence of one *many* be dead", he does not allude to the fall in Adam of the whole human species?

Matt. xiii. 24—30. In these verses, we have the parable of the tares, from which we learn that the righteous and the wicked will be undistinguished in their particular condition, till "the harvest" of the world, or the great judgment day, when the former will be given up to be punished in the lake of fire, and the latter introduced into the kingdom of glory,—a circumstance which is inconsistent with the personal millennial reign, which supposes a distinction previously to have taken place to a great extent.

Matt. xxv. 31—46. "When the Son of Man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory. And before

him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world!....Then shall he also say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil, and his angels....And these shall go away into everlasting punishment, but the righteous into life eternal". This passage, it is admitted by those whom we oppose, is conclusive against their views, provided it can be proved to refer to the general and final judgment. There is no difficulty in evincing this point. ALL nations are to appear before Christ; and the result of the trial is, that the ungodly *go away into everlasting punishment* and the godly (GO AWAY) *into life eternal.* It is no objection to this view that both parties are represented as judged according to gospel principles, and in a manner said to be inapplicable to heathen nations, who must be present at the general judgment. Christ suited his instructions particularly to the people whom he addressed, and to his church in after ages.

Mark viii. 38. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels". This solemn declaration is introduced in connexion with the question, "What shall a man give in exchange for his soul"? and it refers to the punishment of the wicked at the *advent* of Christ. The allegation that it may refer to the ungodly who are *found on the earth* when Christ comes, and who, according to the theory of the advocates of the personal reign, will then be punished, is altogether inadmissible. Christ addresses him expressly to the people of the generation which was before him; and *when he comes* THEY will be visited by their iniquities; and not suffered to remain in their graves till a long period after that event, according to the principles of our opponents.

John v. 28, 29. "The HOUR is coming in which ALL that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation". What can be more plain and satisfactory than this annunciation? Here the advent, resurrection, and general judgment are in the closest connexion. They are spoken of as taking place in the same *hour*, which though it may not be taken absolutely in its literal sense, can never with any propriety be made to include the whole of the period which intervenes between the commencement of the millennium and the dissolution of the world. This remark possesses the greatest force, when the period of bliss is viewed as literally a thousand years; but its effect is vastly increased, when it is considered that it is at least not improbable that the millennium consists of a thousand prophetical years, or in other words of three hundred and sixty-five thousand, or three hundred and sixty thousand, common years.

John vi. 39. "This is the Father's will which hath sent me, that *of all which he hath given me*, I should lose nothing, but should raise it up again *at the last day*". In this chapter, there are other two similar declarations; and in the subsequent ones, and in the Epistle to the Romans, there are several. They all plainly teach that all believers are to be raised at the same time, and that that time is the *last day*. Millenarians generally say that the believers who have died before the millennium will be raised at the commencement of this period, and that those who die during it will be raised after its conclusion.

In the fifteenth chapter of first Corinthians it is said of Christ, that "he must reign till he hath put all enemies under his feet; and that the last enemy that shall be destroyed is death". It is likewise intimated that this victory will be obtained when the saints are raised; and that after it the Saviour will give up the kingdom to the Father. What do those who claim the name of millenarian say in regard to this passage? With what propriety can they hold that the reign of Christ is emphatically to commence *after* the resurrection of the saints?

In the fourth chapter of first Thessalonians it is said that "the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first". This coming of the Saviour is represented in the second epistle as taking place for the general punishment of the wicked: "The Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them who know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints".

II. Peter iii. In this chapter, the apostle exhorts believers to exercise patience in connexion with the promises relating to the coming of the Lord. He informs them that in the last day scoffers shall arise who shall say "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". He assures them that "the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men". In order to support their faith, he informs them that "one day is with the Lord as a thousand years; and a thousand years as one day"; that "the Lord is not slack concerning his promise"; that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works therein shall be burnt up". And he exhorts them to be prepared for these solemn events. What then is the advent which believers are to expect with joy, and for which they are to prepare with diligence? Let this chapter answer the question. It does not direct the hopes of the Christian to an advent at the commencement of the millennium; but at the period of the world's doom and dissolution. It does not intimate that the reasoning of the scoffers will be overturned by fact at the commencement of the time when Satan will be bound for a thousand years; but when he will be finally cast into the lake of fire. None of the criticisms of our opponents can affect these facts. After all their attempts, we see nothing but precision and clearness in the annunciations of the apostle; and experience nothing but the readiest assent to the doctrine that the coming of the Saviour will be at the time when he shall bring every work into judgment. See also Jude.

James, in the fifth chapter of his Epistle, exhorts believers in these words: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door". Here condemnation is connected with the coming of the Saviour. The context forbids the limitation of this condemnation to the persons who will be found alive at the coming of Christ. John in the commencement of the Revelation exclaims, "Behold he cometh with clouds, and *every eye shall see him, and they also that pierced him*, and all the nations of the earth shall wail because of him". This language clearly teaches that believers are not to be the only persons who are to be raised at the coming of Christ; but that in fact the whole of the human family shall either contemplate him as the object of unspeakable terror, or the object of incomprehensible joy. All the attempted criticisms of our opponents evince the conclusiveness of the passage against their views.

After the account of the Millennium in the twentieth chapter of the same book, the Apostle describes the general resurrection and judgment. "And *I saw*", says he, "a great white throne, and him that sat on it, from whose face the earth, and the heaven fled away; and there was found no place for them; and I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works, and the sea gave up the dead which were in *it*, and death and hell delivered up the dead which were in them: and *they* were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death; and whosoever was not found written in the book of life was cast into the lake of fire". This solemn trial is general. "The dead, small and great, stand before God"; and "the book of life is opened". The

saints, we are consequently here taught are declared *at this time* to be immortal; and not at the commencement of the millennium. It is greatly to be wondered at, that it should be attempted to be denied that this view is correct. I can see no possibility, however, of shewing its inaccuracy.

VIII. In the *eighth* place, the doctrine of the premillennial advent is inconsistent with the genius of Christianity.

If we could overlook the fact that this scheme does not lead us to realize such a day of grace for the world in general as we are taught to expect by the divine promises; and if we could overlook the fact that those believers who die during the millennium, must, according to the system, be absent from the body, and yet *not* present with the Lord, we must admit, that as far as believers who die before the advent, and who are changed at the advent, are concerned, the scheme appears at first sight to be a glorious one. It points to a period of bliss, which exceeds our present experience. It directs our hopes to the redemption of our bodies from the grave; to their inseparable union with our souls; and to the existence of both in a glorified state. It affords a prospect of reigning with the Saviour which is unspeakably interesting. In its nature, however, it is opposed to the spirit of the gospel. This earth, in its present state, is not to be the scene of such blessedness; and it is vain and sinful to indulge a fallacious hope. With the treasures of the scheme the Christian can have no connection. The exhortation of his Saviour is, "Lay not up for yourselves treasures upon earth, but lay up treasures in heaven; for where your treasure is, there will your hearts be also". However greatly he may be reviled and persecuted for the name in which he trusts, he must bear in mind that "his reward is in heaven". He must remember the words of the Apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Let your affection be set on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God". He must "look not at things which are seen, but "which are not seen;" not at "things which are temporal", but "at things which are eternal". He must know that "if his earthly house of this tabernacle were dissolved", he has "a building of God, an house not made with hands eternal in the heavens", and that "in heaven is his better and enduring substance". Here he must look for no continued place of abode; but like the patriarchs of old, he must "seek a better country, that is an heavenly".

Such, my dear friend, is a brief view of the evidence that the doctrine of the premillenial advent is antiscriptural. I direct you to "the law and to the testimony", and my concluding advice is, "Search the Scriptures". I say nothing of the consequences of the doctrine against which I have contended; but I again deplore the conduct of those who have supported it. They have given great occasion to the enemy to blaspheme, by the vituperation which they have dealt out against their opponents; and by the unwarrantable speculations in which they have indulged. They have forgotten to a great extent, their first zeal in the propagation of the gospel. And they have followed a course which, in a great measure, has deprived the world of the advantage of their talents and piety. They are not, however, the objects of scorn, but of pity; and it would have been much more commendable for many who have attacked them, to have sought by the testimony of God to convince them of their errors, than to have exposed them to contempt. I remain, &c.

Bombay, Aug. 22. J. W.

Intelligence.

Asia.—India.

THE INSTITUTION FOR PROVIDING AN ASYLUM FOR THE DESTITUTE NATIVES OF BOMBAY.

The following are the Regulations of this Institution as they have been finally agreed upon:—

I.—The object of the Institution is, to afford suitable food, clothing, and lodging to the destitute poor.

II.—Protestant Christian instruction shall be regularly imparted to the inmates of the Asylum.

III.—No native shall be received into the

Institution, who is able to obtain support without begging; and if any of the inmates be found practising vagrancy, they shall be liable to expulsion at the discretion of the Committee.

IV.—A School shall be formed for the Christian instruction of the Paupers and children.

V.—With a view to promote habits of industry, some employment shall be provided for the inmates of the Asylum.

VI.—The smallest Subscriptions and donations will be thankfully received, and Subscribers of Fifteen Rupees and upwards, per annum, and donors of one Hundred Rupees, shall be Members.

VII.—The affairs of the Institution shall be conducted by a Committee, consisting of all Ministers who are Members, together with not fewer than six Lay Members, who shall be empowered to add to their numbers. Three to constitute a quorum;—all Protestant Missionaries being Ex-Officio members of the Committee.

VIII.—The Secretary shall be empowered to convene a meeting of the Committee, when circumstances may require.

IX.—An annual report of the proceedings, together with a statement of the Funds of the Institution shall be published.

We again recommend this institution to the benevolence of the public. The number of destitute natives in Bombay is almost incredible; and, in consequence of the indiscriminate manner in which charity is generally administered, pauperism is increased, and deception encouraged. The public are aware of these facts; and many charitable individuals, from the difficulties which exist as to the distinguishing of proper objects, are tempted to shut up their bowels of compassion to those whose distress is real. Nothing but a *union* among the friends of the poor is likely to remove these evils; and no union appears so likely to succeed as that presented by an institution, which will carefully investigate the claims of individuals, economically and advantageously administer the alms with which it is furnished, prevent vagrancy, encourage industry, and endeavour by the most effectual means to promote instruction, and the improvement and renovation of the moral character of the poor.

On these grounds, the liberality of the public is respectfully solicited, and confidently expected by the Committee. They are aware that they cannot carry their plans into effect without general support; and they make their appeal to all who pity the miseries of their fellow creatures, and who are disposed to extend relief. Subscriptions and donations will be received by Captain A. Lighton, Mazagaum; or by Messrs. Remington & Co. in the fort.

When alluding to means for the relief of the poor natives, we have great pleasure in mentioning that a Fund has been established at Bangalore, on principles similar to that at Cannanore, which was noticed in our number for July; and that it meets with the general support of the European gentlemen connected with that station. We shall rejoice to hear of an increase of such institutions.

NARAYUN SWAMEE.

We have just received the intelligence of the death of this individual. Many of our readers will remember the accounts which are given of him in Heber's Journal. In his interview with the Bishop at Kaira, he said that "he had 5000 disciples attending on his preaching in the neighbouring villages; and nearly 50,000 in different parts of Goojurat". He has been commonly supposed to be an improver of the Hindoo theology, and to have recommended the worship of the Supreme Being; but much misconception has in many quarters prevailed respecting him. "I lately had an opportunity", observes one of our friends, "of seeing the *Shiksha-putru*, or book of instructions of Swamee Narayun, of whom so much is said by Bishop Heber in his Journal. It was presented by him to the Governor during his late tour in Goojurat. It consists of 117 Sunskrit Shloks, and appears to recommend the exclusive worship of Krishnu, and a stricter adherence to the letter of the Shastrus than is usually practised. It is recommended to the constant perusal of his disciples, as containing the sum of his doctrines. Amongst other *wise precepts* in this: 'Never pay any attention to those Shastrus in which it is asserted that the incarnation of Krishnu is a lying fable'." The Pundit evidently alludes to the Christian Scriptures; and his notice of them indirectly shows the benefits of their circulation. In some situations, they may attract more attention than may on a first consideration be imagined.

Whether Swamee Narayun may have been

influenced, in his instruction of his countrymen, by a dread of the claims of Christianity, we cannot determine. There is no doubt, however, in the minds of some of the best oriental scholars, that the story of the god whom he professed to serve, was forged by the Bramhuns with the view of opposing the claims of the gospel. On this subject, we give the following extract from Mr. Bentley's invaluable work, entitled a Historical view of the Hindoo Astronomy.

"But the grandest blow of all, which was levelled by the *Bramhuns* against Christianity, and the *ne plus ultra* of their schemes, was the invention of the Uwutars, or descents of the Deity, in various shapes, and under various names, particularly that of Krishnu; for as the Christians acknowledged that Christ was an incarnation of the Deity, and that God the Father had sent him down on earth to show his special favour to them, and redeem them from sin; so the *Bramhuns*, in return, invented not one, but several incarnations and descents of the Deity amongst them at various times; thereby, to make it appear by such frequent descents, that they exceeded the Christians and all other nations by far, in point of favour with the Deity.

"My attention was first drawn to this subject, by finding that a great many of the *Hindoo* festivals marked in their calendar, had every appearance of being modern; for they agreed with the modern astronomy only, and not with the ancient.

"I observed also several passages in the *Geeta*, having a reference to the new order of things. I was therefore induced to make particular inquiries respecting the time of Krishnu, who, I was satisfied, was not near so ancient as pretended. In these inquiries I was told the usual story, that Krishnu lived a great many ages ago; that he was contemporary with Yoodhishthiru; that Gurgu, the astronomer, was his priest; and that Gurgu was present at his birth, and determined the positions of the planets at that moment; which positions were still preserved in some books, to be found among the astronomers: besides which, there was mention made of his birth in the *Hurivunsu* and other *Pooranus*. These I examined, but found they were insufficient to point out the time. I therefore directed my attention towards obtaining the *Junmuputru* of Krishnu, containing the positions of the planets at his birth, which at length I was fortunate enough to meet with, and which, in the original Sunskrit runs in the words following:—

उचस्थाः शशिभौमचांद्रिशनघोलग्नंवृ
षोलाभगोजीवः सिंहतुलारिषुक्रमव
शात् पुषोशनोराहवः नैशीथः सम
योष्टमी ब्रह्मर्क्षमत्रक्षणे श्रीकृष्णमि
धमंबुजेक्षणमभूदाविः परंब्रह्मतत्॥

"From which its appears that Krishnu was born on the 23d day of the moon of *Shravunu*, in the Lunar Mansion *Rohini*, at midnight; at which instant the moon, Mars, Mercury, and Saturn, were in their respective houses of exaltation; the moon in Taurus, Mars in Aries, Mercury in Virgo, and Saturn in Libra: that the sign Taurus was then rising: Jupiter in Pisces, the sun in Leo, Venus and the moon's ascending node in Libra.

"The positions of the planets thus given at the birth of Krishnu, place the time of the fiction to the year A. D. 600*, on the 7th of August, on which day, at noon, on the meridian of Paris, the following were their respective positions, as computed from European Tables:—

Sun in Leo,.....	4s	16°	40′
Moon in Taurus,.....	1	18	32
Moon's node asc. in Libra,.....	6	11	17
Mercury in Virgo, geoc. long....	5	0	29
Venus in Libra,..... do.	6	1	24
Mars in Aries,..... do.	0	16	46
Jupiter in Taurus,.... do.	1	10	5
Saturn in Libra,..... do.	6	26	51

"Subtracting the sun's longitude, 4s 16° 40′, from the moon's, 1s 18° 32′, we get 9s 1° 52′, which being divided by 12, the difference in longitude between the sun and moon in a lunar day, we have 22 lunar days, 29 dundus, and 20′ and therefore only 20 dundus 40′ to the commencement of the next lunar day, or about 8*hs* and 24 *min.* making the commencement of the 23d, at 24 *m.* past 8 in the evening. To this add difference of meridians, 4 hours, 54 minutes, makes at Oojain, 18*m* past one in the morning, at which time the moon was a little past the middle of *Rohini*.

"Krishnu, as a portion of Vishnoo, means time, or the year; for Vishnoo being a personification of time, any portion whatever of him must be considered as time also. Hence the figure of Krishnu is almost always accompanied with that of one or more serpents, as emblematic of time; for all the deities whose representations or sculptures are accompanied by figures of serpents, are without doubt mere personifications of time, whether taken as the year or time indefinite†. Urjoonu in the *Geeta*, page 93, in addressing Krishnu, says: 'I am anxious to learn thy source, and ignorant of what thy presence here portendeth'. Krishnu answers: '*I am Time, the destroyer of man-*

*The Bramhuns commonly teach that the birth of Krishnu took place about 4900 years ago. *Ed.*

†All the Hindoos are Saturnalians, that is, worshippers of time, under various shapes and names, according to the different sects.

kind, matured, come hither to seize at once on all these who stand before us'.

"The fabrication of the incarnation and birth of Krishnu, was most undoubtedly meant to answer a particular purpose of the *Bramhuns*, who probably were sorely vexed at the progress Christianity was making, and fearing, if not stopped in time, they would lose all their influence and emoluments. It is, therefore, not improbable but that they conceived, that by inventing the incarnation of a deity nearly similar in name to Christ, and making some parts of his history and precepts agree with those in the gospels used by the Eastern Christians, they would then be able to turn the tables on the Christians, by representing to the common people, who might be disposed to turn Christians, that Christ and Krishnu were but one and the same deity; and as a proof of it, that the Christians retained in their books some of the precepts of Krishnu, but they were wrong in the time they assigned to him; for that Krishnu, or Christ, as the Christians called him, lived as far back as the time of Yoodhishthiru, and not at the time set forth by the Christians. Therefore, as Christ and Krishnu were but one and the same deity, it would be ridiculous in them, being already of the true faith, to follow the imperfect doctrines of a set of outcasts, who had not only forgotten the religion of their forefathers, but the country from which they originally sprung. Moreover, that they were told by Krishnu, in his precepts, that a man's religion, though contrary to, is better than the faith of another, let it be ever so well followed. 'It is good to die in one's own faith; for another's faith beareth fear.' *Geeta*".

The Shlok to which Mr. Bentley here refers is the following:—

श्रेयःस्वधर्मोविगुणः परधर्मात्स्वनुष्ठितात्स्वधर्मेनिधनंश्रेयः परधर्मोभयावहः

It was quoted by a Bramhun at the late discussions in Bombay as an unanswerable reply to the superior claims of Christianity. It is founded on the principle that the religion adopted, whatever be its faults, is better than the religion proposed, whatever be its excellencies.

CHURCH MISSIONS IN THE ARCH-DEACONRY OF MADRAS.

It is now about 16 years since the first Missionaries from their Society landed on the shores of Southern India. They were then very few in number, and the only Stations they occupied were Madras on this, and Allepie on the opposite coast. They had all the difficulties to surmount which are necessarily occasioned by an ignorance of the language, manners and customs of a country so different from Europe.

The first ten years, therefore, may be considered, as having been spent in preliminary movements.

And what has been the result? That, within the last six years, the progress actually made, not in one direction only, but in many directions, has far exceeded the most sanguine expectations, and opens up prospects, which, provided there be no deficiency of men and means, are cheering and encouraging in the highest degree.

The Corresponding Committee must refer to their several Reports for the truth of this statement, and would particularly call attention to the Venerable Archdeacon Robinson's brief but interesting account of his recent visit to the Missionary Stations south of Madras, and to a paper which exhibits at one view the state of the Missions at the present period.

If the eye be cast over the map of Southern India while these papers are under perusal, and at the same time it be borne in mind, that the principal spots are only the centres of so many circles, widening every day, over which the rays of divine light are now diffusing themselves, it will be evident that the funds, entrusted to the Society's stewardship, have not been expended in vain, and that they do not make this strong appeal to the public for an increase of those funds, till forced to do so by the increased expenditure consequent on the enlargement of the sphere of their operations.

Let the existing state of three of the principal stations be compared with what they were only a few years ago, and it will not be said, that merely the germ of a future Christian community is plainly forming, but that it is already unfolding itself into blossom and giving fair promise of abundant fruit, unless, (which it would be criminal to suppose,) the dew of divine grace be withholden, and the means be kept back (which cannot in justice be anticipated) of supporting the present and sending forth more labourers.

Whether a view be taken of the Presidency and its environs, or the eye be directed southward, or the observer look towards the western coast and especially on that ancient Syrian Church, which has there existed for centuries, what a cheering view every where presents itself, and what ground for belief that, animating as it is, *this is* after all only the day of *small things*, in which the light of Divine Truth, having begun to brighten the horizon, will not cease till it has enlightened the whole hemisphere.

In Madras and its neighbourhood, at the time now referred to, the Society could scarcely have been said to have cast a single seed into the ground; and now are found schools in every direction—souls anxious for instruction—and that great modern instrument of moral influence, the Printing Press,

pouring out the word of God to the people, for many miles round to the north, to the west, and to the south.

Not more than eleven years have elapsed, since the two devoted servants of God at Tinnevelly placed their feet on the soil; and, brief as the space of time is, they number the towns and villages now under Christian instruction by *hundreds*, and the families and persons by *thousands*.

And what has been effected at Cotyam, the seat of the Syrian College, the episcopal residence of the Metropolitan, where the representatives of the Society were restricted, for obvious reasons, to friendly advice and brotherly suggestions, as from the clergy of one Christian church to those of another? The College is now sending forth a better informed priestood—the press is issuing the sacred scriptures in the vernacular tongue—schools have been established in different parts of the country—and such is the feeling of regard, and so total the absence of jealousy, that, at the instance of the Syrian clergy themselves, the Missionaries have been invited to engage in their more direct line of duty, the conversion of the heathen.

Pulicat, and Mayaveram, and Allepie, and Cochin, and Tellicherry, and Bellary, can only be mentioned by name in this brief statement, although they each, Mayaveram especially, deserve particular regard, and would amply repay the trouble of inquiry. If these make not so prominent a figure, as the three before-mentioned places, it is either because they are of more recent establishment*—have been less efficiently served—or obstacles, from some local cause or peculiar circumstances, have stood in the way. Nothing however is wanting at any station to the full development of the power of Christian instruction, but that attention, which will most certainly be bestowed, when men and means proportioned to the demand are placed at the disposal of the Corresponding Committee.

This appeal cannot be closed without adverting to two subjects, deeply interesting in the history of Missions: one, the general establishment of schools for *female* education in almost all the Mission-stations—the other, the disposition recently manifested among the *Roman Catholic* population to embrace a purer faith.

The importance of the former must be as evident as its novelty, to all, who, in this land of hitherto female degradation, consider the influence which mothers especially have over the feelings of their infant offspring—and the latter completes the picture, which is now exhibited to view in Southern India, of Pagan and Papal idolatry beginning simultaneously, equally on the Eastern and Western coast, to totter before the word of God and the preaching of the Gospel.

* At Mayaveram, however, though very recently established, there are about 1500 heathen children willingly receiving Christian instruction in the Missionary schools.

The Corresponding Committee would therefore earnestly entreat the Christian community of every rank to come forward and aid in this great moral work. They are thankful to the Disposer of all hearts for the measure of support which has been hitherto afforded, and they are induced to make this appeal, by the assurance that their wants only require to be more widely known to be more adequately supplied. The question in fact is, as derived from a comparision of the income with the expenditure, not whether advantage shall be taken of new openings, or the circle around stations already occupied be widened; but whether it will not be necessary to contract the boundaries of present exertion through want of funds to support the labourers.

The Parent Committee has been under the necessity of limiting the annual remittance to £5000 for general purposes, and £200 for female schools, in Southern India. Large as this sum may at first sight appear, it is manifest from the present expenditure of the Mission, that it will fall far short of the demand, nor will the amount of the local subscriptions of the current year make up the deficiency.

Thus the very success which God has been pleased to bestow on the Society's designs, and which cannot but be a great cause of thankfulness and congratulation, becomes to them also a matter of embarrassment, by enlarging the borders of Christ's kingdom without augmenting in an equal proportion, the revenues for its administration. The sheep are multiplied and the folds widened, yet the flocks are straitened for want of pasturage and shepherds. There is plenty of ground ready for tillage, and water not wanting for irrigation; but alas! the hands are too few to raise it to the required height, or distribute it over the lands in abundance.

Shall then any barrier be interposed to this progress of Christian knowledge? Shall these Oases, so recently formed in the moral desert, be suffered to languish through an inadequacy of means to procure the instruments of culture? Shall those, who inherit the blessings secured to them by the first Protestants, now hear the calls of the Roman Catholics for instruction in the pure word of God, and not spare a little from their abundance to afford them the precious gift? Shall they, whose honorable exertions to impart security to life and property are deservedly remunerated from the soil of the land, not give back a portion to turn away the inhabitants from idols to serve the living God? Shall they, who by birth-right have a fixed residence in the country, and enjoy with their families the blessing of Christianity, not lend a helping hand, according to their ability, to bring their heathen countrymen to the light of the truth?

With these questions, and they might be multiplied ad infinitum, according to the relative situation in which parties stand to each other, the Corresponding Committee

would leave the subject to the serious consideration of all into whose hands this appeal may come; humbly beseeching the Lord of all worlds to dispose the hearts of Christians to assist in giving the bread of life, as he appears to be disposing the hearts of the ignorant and idolatrous to receive it.

We subjoin the following extract from the Venerable the Archdeacon's letter, adverted to above.

REVEREND AND DEAR SIR,—Having in the course of my late visitation had an opportunity of seeing all the Society's Missions in the South, I trust a brief account of my observations will not be unacceptable to the Committee; and that they will allow me to add such suggestions as occurred to me, after conference with the Reverend the Missionaries at their several stations.

Chingleputt.—Of the small establishment at *Chingleputt*, I cannot speak in very favourable terms: but I have no doubt that the removal of the School to the heart of the Native Town, will greatly tend to increase the number of Scholars. Much good might be expected if a more efficient master could be found. And if he were willing to employ his leisure in reading and conversation with the Roman Catholics and heathen, it might lead to further and more important results. I found 50 boys in the School; 12 of whom read English very tolerably; but I fear none of them have any knowledge of the meaning. The great kindness of Mr. Paske, in supporting and superintending the school, offers such advantages, that it seems important to take measures for availing ourselves more completely of them, by the employment of a better Master.

Mayaveram.—On my arrival at *Mayaveram*, I was grieved to find that our excellent Missionary, Mr. Barenbruck, was absent, having been compelled, by a severe illness and the breaking of a blood vessel, to relinquish for a time all his public duties, and to reside in perfect quiet on the coast. I saw him afterwards when I visited Negapatam; and the short intercourse I then enjoyed with him, made me doubly sensible of the value of his services.

In his absence I found the establishment at Mayaveram in excellent order, under the careful and judicious superintendence of John Dovasagayam and Cornelius. The usual daily services in the Chapel are continued; and are attended by many of the Christians, and always some Heathen, sometimes as many as 40. The morning I spent there I was struck with the decorum and order observed by these inquirers during our prayers, and their great attention to what was said. I addressed them according to my usual custom, through the Catechist; and dismissed them with the blessing. I examined the Seminary, consisting of 24 boys on the foundation, supported entirely by the Mission, and 5 day Scholars. The two first classes pleased me very much by their answers to general questions on the Scriptures, and the chief truths of Religion. The first class answered in English, the second only in Tamul. They read the Bible, Selections from Ecclesiastical History, English and Tamul Grammar, Geography, with other lesser books, and Arithmetic. I was struck also with the excellence of their singing. I examined the Schools in the immediate neighbourhood, which were collected for that purpose in the Mission House, in reading the New Testament, and repetition of Catechisms, and oral instructions. They are all heathen children, but all learn our Christian books without scruple; and their proficiency is fully equal to that of the Schools of any Mission. They are generally very young, and it is observable throughout India that the talent of the natives boys after 12 years, bears no proportion to their quickness and docility before that age. Perhaps the contagion of evil example upon their *moral* character, begins at that time to exert its deadening influence upon the *understanding*. The good state of these Schools is mainly to be attributed to the superior qualities and excellent method of John, who is one of the best Native Assistants in our service. The Christian Congregation of Mayaveram consists of 50 souls, with 5 Catechumens. The Seminary is in the Mission compound; and, in the neighbouring country, there is a circle of 30 Schools, divided into three several districts, containing altogether 1508 children. The Committee are aware that the former Chapel, being too small, the Bungalow built for the accommodation of a second Missionary has been altered for the purpose. I was struck generally with the correct ecclesiastical character that pervades all Mr. Barenbruck's arrangements. He is highly appreciated by the natives, Heathen as well as Christian; to whom his successful practice in medicine has doubtless much endeared him; and who are compelled, after the experience of many years, to reverence the excellence of his life, though they hesitate to embrace his doctrine.

Palamcottah.—On the 18th of February, I arrived at *Palamcottah;* the centre of the Society's Missions in *Tinnevelly;* the field of greatest promise; and already, in many places, "white unto the harvest." I was received with great cordiality by the Rev. Messrs. Rhenius, Schmid, and Winckler; the two former residing on the Mission Premises, and the latter having come in from Dohnavoor to meet me. On the 19th I visited the Mission Church; a spacious and cheerful building, but too wide for the length, being 27 feet without pillars. This Chapel was built in 1826; when the humbler one, of mud walls, which was insufficient for the congregation, was abandoned to the writers, &c. I had the gratification of meeting 44 of the Catechists and many of the Schoolmasters. Considerable numbers also of the Christians from the different villages came

with them; so that the church was quite crowded. I have seldom seen a more striking and interesting scene, or one more full of delightful and awful associations, than this assembly of these assistant officers of the infant church presented. They had come to the mother church, as to the centre of light and knowledge; and were about to return, with fresh vigour, to their respective spheres of humble labours:—and who could tell how much of life or death might depend on the spirit of their instructions and the tenor of their lives! I addressed the Catechists at some length on the great duties committed to them; and on their conduct to their Ministers, to themselves, and their people. Mr. Rhenius was kind enough to interpret for me. The Senior Catechist, David, answered me in the name of the rest, with great feeling and propriety; and all presented me with their offerings "of the fruits of the land." I then spoke to the people, with especial reference both to the great privileges they enjoyed in the knowledge of God's Word, and to their persecutions from their heathen neighbours; exhorting them to endure with patience and cheerfulness the cross of our common Master, and to remember that, if they endured tribulation for his sake, it was in their passage to a kingdom of glory. They too crowded round me as I left the Church, each one with a fruit to offer me, and with many prayers, (expressed by the most aged among them,) for God's blessing on my journey.—At 10 o'clock the Seminary was assembled for examination, which occupied us till 2 o'clock. I was disappointed with the Latin and Hebrew; but still it is highly creditable in native boys, and with the limited means of instruction they have, to have made any proficiency in either language. About 12 of the boys read and construed a fable of Æsop in Latin; and three of them read and translated the first Psalm in Hebrew. They have gone through some chapters of Genesis and of 1st Samuel. Their knowledge of Arithmetic, Geography and Ancient History is good; and their answers in Theology, in which I questioned them very closely, were excellent. They are well grounded in the doctrines of the Gospel, and clear and distinct in their views. The Missionaries tell me that some of the pupils have suffered in their health from too close application, and the entire change from a life of labour and exposure, to one of study and seclusion. One boy died a short time ago; and they much fear the eldest boy, a very superior lad, *Surkunnem*, is declining from the same cause. The examination, on the whole, certainly exhibited the most satisfactory proof of the excellence of their system.

In the evening of the same day I visited the Native Congregation in the town of *Tinnevelly*, about 3 miles distant. While the Christians were assembling in the Chapel I had an opportunity of witnessing Mr. Rhenius's method of addressing the Heathen. We were walking round the splendid cloisters of the great Pagoda of Varunnen, and were followed by many hundreds. His lively and *perfectly* native mode of address, as well as the fluency of his language, attracts them wonderfully. The Bramhuns crowded round him with eagerness; and as we stopped occasionally at an angle of the building a question led to a remonstrance on the folly of this stupendous idolatry, thus convicted and exposed by their own replies; till his remarks assumed gradually the form of a more general discourse addressed to the multitudes around; while the pillars, the sides of the tank, and the pavement of the cloister were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid; cheerful in his whole appearance; happy in his illustrations; and a master, not only of their language, but of their feelings and views. We reached the Chapel about six; and found the lamps lighted for evening prayers. They had been preaching in a small School house since the year 1820, without any fruit whatever of their labours. People began to scoff at them, and they almost began to despair. But still they persevered; and suddenly they were rejoiced by 60 families (about 200 souls) renouncing idolatry, and, after preparatory instruction, gradually joining their Church. Those persons are all respectable. Among them I was particularly introduced to a pensioned Subadar, a venerable old man; whose life, which has been lately worn down with heavy domestic affliction, is said to be an ornament to his profession. The Chapel, a neat building in a crowded part of the town, finished in 1828, was almost filled. I spoke to them at considerable length; and the circumstances of the place which I have just mentioned, the recent baptisms of so many, and the number of Heathen who were around the doors, made this one of the most striking scenes I witnessed in the Province. I must mention one circumstance highly honorable to them. After they became Christians, they said they could no longer consent to connive at the tricks of the native Revenue Officers, and to share their plunder in falsely numbering their looms, and so defrauding the Government. The collector, *at their request*, numbered the looms afresh, and 1000 Rupees were thus saved to the Government, but the Heathen servants were so enraged that they soon found means to oppress them, and deprived them of as much more as they had given up. This is one of the many crosses which they *must* bear. The congregation being new, a few only of the women attended. I spoke therefore particularly to them, on the necessity of *their* hearing the Word of God as well as their husbands.

On the morning of the 20th, after meeting the Brethren and their families at breakfast, at Mr. Schmid's, and enjoying much interesting conversation on many Missionary subjects, I had the pleasure of examining *the schools*, both of the Mission

compound and of the neighbouring villages. I was much struck with the greater proficiency of the high caste boys over those of low birth. It is probably owing to the constant habit of hearing a better language spoken at home, and breathing a more literary atmosphere,—the difference of Tamul spoken by high and low being immense, and the language in which books are written holding a middle course between the two. The emulation among the School-masters was remarkable, and forms a striking feature of the system pursued. The scholars of one fine old man, who is loved by them as their father, far outstripped the rest, except one poor little boy, the son of a beggar, miserably deformed, who quite astonished me by his answers. I examined them in religious knowledge; and though many of course could not answer, (almost all being Heathen,) yet many did most admirably, and all were anxious to do their best. The Church was crowded with listeners; and it is often found that the examination of heathen children in the truths of religion is the best mode of instructing the heathen parents. I am compelled to say that the knowledge these boys have of the truths of Christianity, exceeds any thing I have seen in Madras, or in other parts of India; and the harvest, in this as in other respects, seems to become more promising as I advance from North to South.

The Brethren have at present 50* Schools under them, of which 32 are taught by Schoolmasters, and the remaining 18 by the Catechists, in their respective villages, as far as their more important duties permit. To these 50, are to be added 6 in Mr. Winkler's District of Dohnavoor, South-west of Palamcottah. The number taught is 1249 boys, and 92 girls. Each school is divided into 6 classes, according to the proficiency of the children in reading and spelling. The highest class read the Gospel: the next little tracts, spelling as they go on; the 3rd spell words with four or more syllables, and all the children commit to memory, 1st a Catechism of the Doctrines of Christianity; 2d the Sermon on the Mount; 3d a Catechism of Scripture history: 4th a collection of Scripture proofs belonging to the doctrinal Catechism: and besides these they commit to memory the moral sentences of Avyar, an ancient Tamul author,) and a Dictionary of Tamul Synonymes.

Dohnavoor Branch,—I had the pleasure of spending the 25th of February, with the Rev. Mr. Winckler of *Dohnavoor*, 25 miles distant from Palamcottah, where the Catechists of his District, ten in number, were assembled to meet me; together with six of the neighbouring Schools, and the congregation of the village. I examined and catechised each of these separately, and was much gratified with the proficiency of many amongst them in divine knowledge; more particularly with those immediately under Mr. W's. instructions. This District, which contains 39 congregations, is the wildest part of the Province; and many of our Christians are of the tribes of *Maroors*, (thieves) like the colearies of Tanjore. It is not easy to break them of their former predatory habits, and reduce them to a life of patient and contented labour. The great majority, however, of all our congregations are the poor *Shanars*, the cultivators of the Palmyra; and though we might desire to see more of the higher classes embracing the Gospel, yet there is nothing in the experience of our Missions now, which the History of the Apostolic age would not lead us to expect. Mr. W. is by no means sanguine; and he assured me, in answer to my question, what proportion of the people he considered real Christians? that he could not reckon on more than one in twenty. But could we say more than this of the towns and villages of Europe? There may be, and probably are, many instances of hypocritical profession from worldly motives: but still, though greater caution is necessary in receiving converts, we cannot help rejoicing that many are thus brought under Christian instruction, and we have every reason to hope that the next generation, born and educated within the Church, will be Christians, not in name only, but in deed and in truth.

Aleppie.—After visiting the station of Quilon, I arrived on the 5th of March, at the Society's Mission at *Aleppie*, where I had the satisfaction of hearing from Mr. Norton that his congregation, though still small, is increasing, and with the advantages he enjoys in the Schools lately established, together with his own increased knowledge of the native language, we may reasonably look for a greater measure of success than he has yet experienced.

The Church, which was built 1818, with great assistance from Captain Gordon, and a liberal grant of timber from the Rance of Travancore, is in excellent repair, and capable of containing many more than the present congregation. The Mission house is a noble residence in the same compound, and Mr. Norton is now building (as the Committee is aware,) on each side of the compound, separate houses for a boy's and girl's school, from the £200 collected by Mr. Norton's friends in England. The support of the school is derived from an allowance made by the Rajah's Minister. In 1818, Mr. Norton represented to Colonel Munro the great number of distressed poor in Aleppie; and the Resident obtained from the Divan a monthly allowance of 45 Pago-

*The numbers mentioned in this Paragraph are already much increased. On May 3d, in 62 catechist districts, comprising 244 towns and villages, more than 2,000 families, consisting of above 7,500 souls, were under direct Christian Instruction; in 150 Churches, 94, smaller houses of prayer, 62 schools, 1 seminary of 36 pupils, and a class of Preparandi containing about 30 young men. The number of scholars was 1450 of whom 112 were girls. EDITOR.

das. He has lately requested that a moiety of this sum should be appropriated to the Schools; and 35 boys and 35 girls are thus supported. With the other moiety the sick and objects of compassion are relieved. I examined the children of both schools, and found the upper classes tolerably well informed; but the eldest girl and the first boy are too much beyond the others. He is very urgent for the appointment of another Missionary to assist him; and describes the sphere of usefulness as one that might easily be increased. It is very desirable, that, as soon as the funds of the Society will allow, more village Schools should be established. A shed may be built for 3 Rupees, and the pay of a master is only 4 or 5 Rupees. Our present resources will probably not admit of any increase of the establishent.

The population of Aleppie is said to be about 30,000, and that of the neighbourhood immense; and in addition to this, the extensive trade which is carried on with the Persian Gulph and the Red Sea, opens a prospect of usefulness, with the Moohummudans as well as Hindoos, which seems scarcely to have any limit, but to which our success hitherto has borne no portion.

Cotyam.—My visit to *Cotyam*, among the Christians of Saint Thomas, was productive of the greatest pleasure. It was highly gratifying therefore to witness the the great progress, both of sound learning and religious feeling, among the Syrian youth who are destined for holy orders; the great desire for education which has spread throughout the country; and the confidence and affection with which the Brethren at Cotyam are regarded generally, by both the Clergy and Laity. The improvement thus produced, especially among the candidates for Priesthood, gives us the best ground of hope for the future reformation of this church; but it is of the utmost consequence to remember that their reformation is still future, and that probably for many years it must be the object of hope rather than of exultation, of earnest prayer and wise counsel.

My attention was chiefly directed to the actual state of the *College*, and the degree of proficiency which the pupils have obtained, and I have great pleasure in assuring the committee that the result of my examination was highly satisfactory, and most honourable to the Reverend Mr. Doran, to whose judicious superintendence and unremitted instructions it is indebted for its present improved and flourishing condition.

The native teachers are as follows:—In *Syriac*: Malpan Alexander, Joseph and Marcus, Catanars, at Rs 20 ₱ mensem.

In *European learning*. Matthew and Poonen, at Rs 10 each.

In *Sunskrit*. Two Nair teachers, at Rs 9 and Rs 8.

Total Rs 100 ₱ mensem.

Abraham, Catanar, is exceedingly useful in the general instruction and superintendence; but his services hitherto have been quite voluntary, or rewarded only by occasional presents from Mr. Doran's private purse.

The objects of the Institution are primarily the training up of the Syrian youths for ordination by the Metropolitan, who requires a certificate from Mr. Doran, of the proficiency and competence of the candidates.—2dly, The education of others also, as Catechists, Schoolmasters, or for general purposes. About three fourths of the present number are destined for Holy Orders, and the great difficulty now felt is in providing situations for the others. It is hoped, indeed, that the moral advancement of the people generally, will lead to the formation of Schools in different parts of the country, which, together with other consequences of increased civilization, will create a demand for well educated youths. At present, however, the difficulty is beginning to be felt, and it seems to me therefore most important that the establishment should not be extended beyond the probable vent for the employment of the students. Many youths are desirous of admission, for whom there is no room and no funds.

Their *Studies* are Theology; the Syriac, Greek, Latin, Sunskrit, English, and Malayalim languages; History; Mathematics, and Geography.

The whole *expenditure* of the College* for the support and tuition of 103 boys is Rs 335 ₱ mensem, which includes,(Rs 70) the salary of the Metropolitan, whose Episcopal residence it is. The actual expense, therefore, of the College is Rs 265 or about Rs 2½ for each boy.

I examined them in their several branches of study, except Sunskrit and Malayalim, (of which, I was unable to judge,) and without

* The College was founded in the year 1816, by the then Metropolitan, Mar Dionysius, at the instance of the British Resident, Colonel Munro, and with the aid procured by his powerful assistance. The cost of the *building* (which consists of one quadrangle, and is quite in native style, and unfortunately in a situation near the bank of the River,) was partly defrayed by a fine levied on the Heathen for their former oppressions of the Syrians, and partly by a share of the sum (25,000 Rupees) granted by the *Ranee of Travancore* for the general purposes of the College. The funds for the endowment of the College are the remainder of that grant, Subscriptions raised for this object by the Church Missionary Society, both in England and India, (laid out in Government Securities and Mortgages,) and the Revenue of a tract of land called Munro Island, about 10 miles from Quilon, given in perpetuity by the Ranee. The Island was at the time of its cession in 1816, about ⅛th under cultivation. The present portion which is cultivated and pays rent is about ¼th; and the whole of the rent, viz. Rs 1400 ₱ ann. is now expended on the improvement of the remainder.—In the course of 10 years, the probable future income to the College, wholly available for its support without deduction, is calculated at Rs 6000 annually. The only assistance received from the Mission is the superintendence of one of the Missionaries, and school books.

any previous notice and preparation. The 1st, (or lowest) class construed Selectæ e Profanis; the 2d, the same and Cæsar; the 3d, Virgil; the 4th, Cicero's Orations; the 5th, Horace's Epistles; the 6th, Demosthenes. I examined also a considerable class in Arithmetic, Algebra, and the first six books of Euclid; and three boys in Plane and Spherical Trigonometry. In Syriac they construed both the Old and New Testament fluently, giving the meaning both in English and Malayalim, and rendering an accurate account of the grammatical construction. I gave them also two English sentences to translate into Syriac, which were done without error. My principal object, however, was to ascertain their progress in religious knowledge; and I therefore catechised them very carefully in the chapter, I. Cor. x. which they read in English, and translated verse by verse into Malayalim. The result was highly satisfactory; of course with a very perceptible difference of the younger boys; but in the higher classes there is a knowledge of the doctrines, history and scheme of Divine Revelation, which shews that the main object of the College, their preparation for the Church, is sedulously kept in view. When I saw *one hundred and three* boys thus educated by one Clergyman, in so many different branches of learning, almost all of which where totally unknown to them a few years ago, I could not help viewing it as an Institution of incalculable value and importance. I proposed a few prizes as a stimulus to the higher students, four for the best compositions in English, and one in Syriac, on John i. 17. *The law was given by Moses, but grace and truth came by Jesus Christ.* I will do myself the pleasure of sending copies of these to the Committee when I receive them.

On the Morning of the 9th, I visited Mrs. Baker's Female School. There are 47 Syrian Girls; and their singularly neat and happy appearance, with that fine expression of countenance which distinguishes this people, renders the sight most interesting. They knit, spin cotton, sew plain needle work, and learn to read and write their own language. I heard them read the New Testament, examined them in Watts' two Catechisms, and catechised them in the chapter they read. Their proficiency is very creditable; and all they are taught fits them so well for their future duties, as wives and mothers, that they are eagerly sought for in marriage.

On the same morning I visited the *Grammar School*, which is under the superintendence of Mr. Doran, with the assistance of two teachers from the College. It is supported entirely by the Society, and its chief object is to form a nursery for the College. They learn English and Malayalim grammatically, writing and arithmetic; and are instructed catechetically, in the great truths of Christianity. There are at present 48 boys. Both here and in the College several Heathen boys are admitted; in the latter, one of the cleverest boys is a Nair, and many are very anxious for admission.

I requested the Brethren to meet me on the morning of the 10th, in order to discuss any subjects of reference, regarding the Mission. The following were some of the points that came before us.

The propriety of building a Mission Chapel. This subject has been referred by the Missionaries more than once to the Committee; and the answer was, that they doubted the expediency of it for the present. The difficulty which I myself felt about it, and which I stated fully to the Missionaries, as I had before done to the Committee, was one purely of an Ecclesiastical nature, viz: how far it was right for us to build an Episcopal Church of our own communion in the midst of another Episcopal Diocese, for whose benefit the Mission was established, and by whose permission we continued to reside there. It was necessary therefore in the first place to ascertain, what were the feelings of the *Bishops* and *Clergy* of that Church respecting such a measure. The Missionaries assured me in the strongest manner that there was not on their part the slightest objection or suspicion, but that on the contrary they rather wondered that no Church had yet been attached to a Mission where three Clergymen resided. This, together with the three following reasons for it, completely removes my objection.

1st, The present room for Divine Service, (the Grammar School), is not sufficient to accommodate their usual congregation. 2d, They have no means at present of admitting the Heathen to hear the services of our Church, or the preaching of God's word, which they are very desirous of attending. 3d, They cannot at present receive converts into our Church by baptism. Many are desirous of admission, and would prefer our Church to the Syrian, and in the present state of that Church it is much to be deplored that we should not have the power of receiving them; but, except we have a place set apart for the service of God, they will not join us. After a full discussion of these reasons, which appear very strong to my own mind, it was resolved that I communicate these sentiments to the Committee, and to the Bishop of Calcutta, and strongly recommend the measure. I am convinced from the general feeling of the people, (which has since been strongly confirmed by the Resident of Travancore and the Syrian Clergy themselves,) that it will very much increase their respect for us. They have no idea of a body of Christians, especially Clergymen, without a Church.

The propriety of establishing a Grammar School at Mavallikari, similar to that at Cotyam as auxiliary to the College.

The Parochial Schools.—The whole number established by the Mission, and sup-

ported by the Society is 42, in which 1,200 children on an average attend daily. The sum allowed annually for their support was Rs. 2,200; but last year, on account of the failure of the Society's funds it was reduced to Rs. 1,600. Hitherto, however, Mr. Baker, (who has the superintendence of them) has not reduced the number, having supplied the deficiency from funds in his own possession. These are now expended, and either the number must be reduced, or the former allowance renewed. The great importance of these schools to the Mission arises from hence, that it is their only *direct* means of instructing the people, from the very circumstance of their Mission having no establishment of Catechists. It would be better if Syrian Masters could be employed in these schools, instead of Heathen, as is now the case. The Nair Schoolmasters are certainly the best at present, but it must have a pernicious influence on the boys, to be taught Christian books and principles by men who disbelieve and contradict them in their lives.*

Abraham Catanar, a young man of great ability, piety and zeal, who has been teaching for some time gratuitously in the College, is strongly recommended to the Committee for a salary of Rs. 20 ℔ mensem.

The Malayalim Liturgy.—This is printed in an imperfect state, and needs further revision. I represented the importance of putting the whole into a more perfect state for general use, and especially of preparing the Psalms, the *vox ecclesiæ*, which at present are necessarily omitted in the public service. Mr. Bailey promises to leave the revision of the services, with Messrs. Baker and Doran, who engage to prepare them, and also to revise the whole of the Psalms, without delay, for the Press. The expense of these revisions, and of a new and complete edition of the Book of Common Prayer, will be met by certain funds of the Prayer Book and Homily Society, (564 Rupees) now in Mr. Bailey's hands, and what I have collected by circular; and for what is further needed reference is to be made by me to the Committee of the Prayer Book and Homily Society in Calcutta.

I was pleased with the good sense and Christian feeling shewn by the Brethren in the discussion of these subjects; and the more I saw of them, the more reason I had to be satisfied with their moderation on the delicate question of the Syrian Church, in its dependence upon Antioch, as well as the zeal and fidelity of their Missionary labours. I have looked very narrowly into that point (as one of vital importance distinctly to ascertain,) and it is evident to my mind that they enjoy the confidence of the Church and People at large, and that they are doing nothing to forfeit that confidence.

Occasional visits to Tellicherry, where the Society has Schools formerly established by the Rev. F. Spring, but no Missionary establishment. There is a great opening for usefulness both there and at Cannanore, 15 miles distant, especially among the Roman Catholics, and the Committee requested Mr. Baker to visit it now and then. He went once and reported to the Committee; but it is quite impossible, during the absence of Mr. Bailey, and the probable absence of Mr. Doran, also to Europe, that this can be repeated. It remains therefore for the consideration of the Committee what provision can be made for that important field of labour, and if possible for the *permanent* services of an European Missionary of our own Church.

Their labours are of immense importance in their probable—I had almost said, certain—effects in the regeneration of this venerable body, and thus ultimately, by their agency, in that of the Parent Church of Antioch; and there is no Mission of the Society which costs the Committee so little.

Mr. Doran's wish to return to England by way of Persia and Syria, is already before the Committee. I had much and earnest consultation with him on the proposal, and after viewing it in all its bearings, as carefully as I was able, I do not hesitate to recommend its adoption. The want of Baptismal Registers in their Churches makes a census difficult; but he suspects that their numbers are very much underrated in the common accounts. He believes that the number of those who resisted the Church of Rome amounts nearly to 100,000 souls. They have certainly much increased of late years; but I should think his calculation is too liberal. Should even the lowest number be correct, who can calculate the value of our Mission in such a field? May God endue them ever more and more with wisdom, fidelity and zeal, and give them hereafter an abundant harvest!

Cochin—At Cochin, where I arrived on the 12th of March, I was rejoiced to find the Reverend Mr. Ridsdale faithfully and diligently employed in the several objects of his Missionary labours, and I trust the uniformity and consistency of his Christian conduct, have gone far to remove difficulties which a series of painful circumstances have hitherto thrown in his way.

No chaplain being at present stationed here, he has very kindly given his gratuitous services to the Congregation, which amounts to about 200, and who would otherwise be deprived of all means of grace. These voluntary labours are of great value to the interests of our venerable Communion; and are gratefully acknowledged by many of those to whom he ministers; and it will be highly gratifying to the Committee to be assured that he does not, on this account, remit in his exertions among the three several classes to whom his Missionary labours are immediately directed, viz. the Jews, the Roman Catholics and the Heathens.

* The evils connected with the employment of heathen teachers evince the necessity of the *strictest watchfulness* on the part of those who superintend them, and the necessity of fervent prayer for another class of labourers. We fear that these points are too little regarded.—Ed.

The number of White Jews that have left Jew Town in the last two years, is 16 Men, 11 Women, 7 Children; Total 34. The number now there, is 40 Men, 76 Women, 92 Children; Total 208.

The number of Black Jews that have emigrated in the last two years is about 100. In a very short time the Colony (at least the white Jews) will probably be extinct. The sight of the services of their Synagogues, under such circumstances, is full of most melancholy reflections.

The number of converts from heathenism is but small; but attendance at the Malayalim services both in the Church and in the Bazar, is occasionally considerable, and there are other promising circumstances in this Mission; particularly in the great interest lately excited among the *Cokanee Bramhuns*, who are reading the Scriptures diligently, and of whom Mr. R. has strong hopes, though he wisely forbears to speak largely of them at present.

Among the Roman Catholics he has been more successful. The Church of Rome here offers the best possible advantage to an assailant, for it is literally divided against itself. The higher orders of the Clergy are quarrelling with each other, and are generally despised and feared by their flocks; and wherever the people can find means of escaping from the iron hand that oppresses them, they are eager to join our communion. This observation is true of the whole of the peninsula; in every part of which there appears a simultaneous movement of the Romish converts to escape where it is possible from the trammels of ignorance and exaction. The Committee have a recent instance of this under their own immediate observation in the neighbourhood of Madras. The same is still more remarkably seen in the accession of several Roman Catholic villages in Tanjore to our Communion: and similar instances, in Dindigul, and Travancore, and Tellicherry, abundantly testify that one feeling of dissatisfaction pervades the most distant congregations of that corrupt Communion. Mr. Ridsdale is much assisted in his exertions among the Portuguese Christians by *Mr. Lima*, late Franciscan at Goa, and resident for the last six months at Cochin. He is an excellent Preacher, earnest and impressive; and his character has not only been without suspicion during his stay here, but his labours have been unwearied, especially among his former brethren. The Committee have already kindly acceded to Mr. R.'s request for an addition to his salary; and I feel assured that he will prove himself worthy of the confidence reposed in him, and be a valuable auxiliary in the Mission.

I examined Mrs. Ridsdale's female school, in which there are 20 children. These, as well as Mr. R.'s boys' School, are boarded in their own premises. Many of them are poor Roman Catholics whom their parents have entirely given up. The girls make lace, for which Cochin is famous, and sew plain work: their reading in Malayalim, and knowledge of religious truth is very pleasing, which is one among many other testimonies to the unwearied zeal of this excellent woman, who, in the midst of many discouragements and great personal suffering, has exerted herself in all his plans of usefulness even beyond her strength.

Coimbatore.—Before I conclude this report, I beg leave to bring to the notice of the Committee a small but very interesting colony of native Christians whom I found at Coimbatore, and whom I am anxious to commend to their fostering care. They are settlers from Tanjore, and are chiefly the family and connections of Francis Mallah Pillay, who has been for many years Sub-Treasurer in the Collector's Office. Their character seems to be quite irreproachable. Francis came to see me on my arrival, bringing with him a beautiful pastoral letter which they had lately received from *Mr. Hallewell*, breathing all the Christian spirit of that excellent man. They are very earnest in their petition for a Missionary, but how can one be spared at present? A Catechist may perhaps be given; and the occasional visits and superintendence of the Society's Missionaries on the Hills, might ensure some degree of regularity in the administration of the services and Sacraments of our Church. There are about 80 souls, Many Roman Catholics are in the neighbourhood, wholly neglected by their Priests, and much good might be extended amongst them by cultivating this interesting family. Under the auspices of Mr. Sullivan they have enjoyed many advantages. He supported from his own funds a school for 40 natives, Heathen as well as Christian, in which English was taught; and many have been excellently educated. I had the gratification of reading prayers and preaching to them in the evening of the day which I spent there, and administered the Lord's Supper to 20 native communicants. Permit me to request that, if possible, they may not be left destitute of the means of grace; but that a Catechist, under the direction of the Rev. Mr. Morewood, may be permanently fixed with them.

I have only to entreat your indulgence for the length to which this Report has extended, and to assure the Society of my cordial satisfaction in all I have witnessed of the prosperity of their Missions throughout the Archdeaconry, and my earnest prayers for their increasing and abundant success.

I Remain, &c. &c.

MADRAS, *29th April*, 1830.

The following notice refers to the stations of the Society not alluded to in the Archdeacon's letter.

Madras.—Rev. J. Ridsdale; Rev. P. Schaffter; Rev. C. Blackman; Mrs. Ridsdale; Mrs. Schaffter; Mrs. Blackman; Mrs. Kindlinger, *in charge of the Female Schools under the Madras Ladies' Committee.*

Mr. A. B. Duckham, *in charge, under the Secretary, of the secular concerns of the Mission.*

Mr. Smith, *Depositary.* Mr. E. Dent, *Catechist and Inspector of Schools.* Daniel, *Head Native Catechist.*

5 Catechists, 2 Readers, 28 Schoolmasters, of whom 15 are employed under the Madras Ladies' Committee.

In the principal and 5 subordinate Catechist Stations,* comprising 9 towns and villages, there are about 110 families, and (including school children) above 1600 persons receiving direct Christian instruction at the expense of the Church Missionary Society, in 4 Churches, a Seminary containing 27 pupils, a class of 5 preparandi, and 29 Schools, of which 13 are boys' Schools, containing 574 children, one is an English and Tamul School, of 80 boys, in the Mission compound, and 15 are Female Schools (containing 583 girls) superintended by Mrs. Kindlinger for "the 'Madras Ladies' Committee for Native Female Education, in connection with the Church Missionary Society".

A Church is building by Mr. Schaffter for the accommodation of persons at Mavaloor Coopum and in the neighbouring Teloogoo villages who have recently renounced the Romish communion. Many Schools are needed for these villages.

Measures are in progress for affording instruction at the Peramboor Institution, both in the languages and literature of this country, and in the usual branches of a liberal European education.

Pulicat.—Rev. C. T. Winckler, Mrs. Winckler, 1 Catechist, and 11 Schoolmasters.

In this station and the neighbourhood are about 31 Tamul Christian families, and (including 277 school children) about 400 persons, receiving Christian instruction in 1 Church, and 11 schools.

Bellary.—The well known Amundarayer, *as Catechist*, is employed in visiting the Heathen, and in the care of a small congregation which meets for Divine Service on Sunday afternoons in the Garrison Church. The Ghooty Schools and one of the Bellary Schools have been relinquished for want of pecuniary support. The number of children now in the 3 Schools at Bellary is 118, of whom about 12 are girls.

We now conclude this interesting account of the Madras Missions, by inserting the following extract from a letter from one of the Missionaries, dated the 31st July last, acknowledging the receipt of some contributions from a few friends in Bombay.

"It will give you pleasure to hear that the work in Tinnevelly is steadily going on; although under many untoward circumstances. The Catechist stations have risen to the number of 70, with more than 2000 families under Christian instruction.—The schools are more than 60. Nearly every month brings an addition to the church; and idolatry is falling away in every direction. These new congregations want Christian teachers, prayer-houses, and schools. The prayer-houses the people themselves usually build; but they require assistance from us. Teachers we must prepare betimes; and we have, therefore, always a number of men, of various ages, selected from among the congregations, who appear the most promising, pious, willing, and apt to teach;—they remain for three, four, or more months at Palamcottah, receiving instruction daily, more particularly in the word of God, and also learning the method of teaching. Without such a preparatory class, we should not be able to answer all the calls for teachers. During the last six months, these calls were so numerous, that I was obliged to increase the number. I knew our fund for that purpose would not reach; but I thought—'The Lord will provide', he knows what we want; and when last month I made up the account, I found I had expended, during the last quarter, more than Rs. 100 above the fund. Now your bounty has relieved us from all difficulties. Does not the Lord provide? To HIM I therefore would leave the care for further provision—It is HIS work. He receives souls as a satisfaction for the travail of his soul. If he inclines your heart, and the hearts of other Christian friends in your quarter to come further to our assistance, I trust you and they will obey his voice, and we shall be thankful.*

"The last clause in your postcript pleased and affected me more particularly; viz. that we have Christian friends at Bombay, who remember us in their supplications for the extension of the Redeemer's kingdom.—Thank you. Go on therein, if you please. 'If you abide in me', said the Saviour, 'and my words abide in you, you shall ask what you will, and it shall be done unto you'. Here is ground for confident and effectual prayer".

*Viz.—Black Town, (1814.) Peramboo, (1823.) Poonamalee, (1817.) Mavaloor Coopum, (1829.) Triparoor, (1821.) and Chinglepat, (1820.)

* Donations for the benefit of this Mission will be received and forwarded by the Editor.

We trust the strong appeal, conveyed in this plain statement of facts, will not be made in vain to the Christian public.

CALCUTTA DIOCESAN COMMITTEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We have received the Report of the above COMMITTEE for the year 1829—30, in which we notice some interesting particulars.

The Rev. Dr. Mill, Principal of Bishop's College, is announced as having returning to his charge from England, accompanied by George Undy Withers, Esq. B. A. as Junior Professor of Bishop's College, the Rev. T. D. Pettinger; and Messrs. Acheson, and Koch. Professor Withers has been ordained Deacon since his arrival, by the Bishop of the Diocese, at an Ordination which his Lordship held at the Cathedral on Palm-Sunday.

The Rev. Mr. Pettinger is studying the language, and, if we understand the Report, intended for Bombay,* to succeed the Rev. A. P. Birrell, destined for that Presidency, but obliged, on account of health, to return to England; Mr. Koch has gone to Madras, and Mr. Acheson is still a Probationer of the College. The Rev. W. Morton has gone to England for two years; for the recovery of his health.

From "Proceedings at a General Meeting of the Subscribers and Friends to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, holden at the Episcopal Residence in Chowringhee, on Friday morning, January 29, 1830, the Lord Bishop, President, in the Chair", we quote the following resolutions:—

VI. The President communicates to the Meeting the measure lately adopted by the Parent Society for extending, generally, so far as the accommodation afforded by the buildings may permit, the benefits of the system of education carried on at the Bishop's College, their Missionary Institution in Bengal.

Agreed, That the Meeting have much satisfaction in receiving the communication thus made of the purposed extension of the benefits of the system of education in Bishop's College to general students: and do desire to record their conviction that the means thus adopted for the dissemination of sound and useful learning come within the objects of a Missionary Institution.

VII. The President further communicates to the Meeting that the Supreme Government had again committed the Howra district, within which one of the S. P. G. Missions has been long situate, to the clerical charge of the Professors and other Clergymen attached to Bishop's College; a measure of which his Lordship fully approves; and that this arrangement affords peculiar facilities for beneficially extending the Incorporated Society's operations in that quarter.

Agreed, That the Meeting are in consequence of opinion, that Howra would afford an eligible situation for the establishment of a Central Native English School, under the authority and protection of the Incorporated Society; and that the Committee of the Correspondence be forthwith requested to carry this resolution into effect.

VIII. The President having stated in detail to the Meeting his Lordship's earnest wishes concerning the erection of a "MARINER'S CHURCH" in Calcutta, under the immediate protection and to be served by a Missionary of the Incorporated Society.

Agreed, That this Meeting highly approve and fully concur with the measure proposed by the President, and that they will cordially co-operate with his Lordship in carrying this object into effect.

(Signed) J. M. CALCUTTA.

We have long wished to see a Christian College open for the purposes of general education in this vast portion of the British Empire, and therefore we feel great pleasure in presenting to the public the foregoing resolution to that effect. It will be remembered that in our number for January we noticed the proposed enlargement, and the several rates of charges for tuition, &c. have since been published. The plan has our best wishes for success; and, ultimately, we have no doubt will prove highly beneficial; but at present we confess we have great fears that the situation of the College, on the opposite side of the river to the town, will prove a serious obstacle to its utility.

The Mariners' Church has our hearty concurrence, and as the parties for whom it is intended cannot be looked upon as subjects of the Indian soil, on the contrary, the great proportion of them are British subjects resident here only for a short time, we think they come fairly within the sphere of operations of the religious public of Great Britain. For, if we remember correctly, the Charter of the Propagation Society embraces the providing religious instruction for British subjects in the Colonies, where it cannot otherwise be procured, as well as the spreading of the Gospel among the heathen.

We agree with the sentiments expressed in the report, that the spiritual wants of the British seamen have been too shamefully neglected. It is impossible for those persons, moving from place to place, to occupy fixed seats in any Church, whilst their habits deter them from going to many of our Churches. It is therefore desirable that there should be at every port a Church set apart especially for them, and contiguous to the harbour:—by this plan all objections to permitting them to come on shore on Sunday to public worship, would be obviated by the Captain of the ship allowing such of his men as wish it, to go on shore in charge of one of his Officers; he knows the Church to which they go, and as the seats are specially

* Since the Report has been published Mr. Pettinger has arrived in Bombay.—EDIT.

for them, they can all be together, and return to the ship with the Officer; and should any emergency require their presence, he knows at once where to send for them.

We come now to the more pleasing task of noticing the progress of education under the auspices of this Society, and this, upon the whole, is satisfactory. From the Synopsis of the Calcutta Diocesan Native Schools attached to the Report, we learn that the average daily attendance of boys at seventeen Schools supported by the Society, amounts to 1,653, all of whom are receiving Christian instruction. To say that, however slow the progress, the fruits of such a system will not ultimately be seen, would be to deny the truth of the declaration of God by the mouth of His prophet Isaiah: *As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.**

The fields may not be ripe unto the harvest in our day, but that the seed, thus generally scattered, will some of it fall into good ground and produce abundance of fruit, there cannot be a doubt. It is the sanguine expectation of the public for great and sudden change that has produced disappointment, but as the Report before us truly remarks, "it is in the gradual removal of darkness, and the introduction of the true light, that the genuine and sure progress of the great object should be traced".†

We quote the following from the letter of the Rev. T. Reichardt, to the Committee, as giving a very just view of the prevailing feeling regarding religious instruction amongst the youths that attend all the Schools supported by the Missionary exertion in this part of India:—

"4. With reference to communicating instruction in the Christian religion, we experience no difficulties; nor are there any objections made to the perusal of our books, the Gospels not exempted. However, it is chiefly done with a view to please the Missionary, and considered as giving us thereby an equivalent for the instruction they receive in arithmetic, writing, and spelling. Though I have but seldom witnessed any moral or religious impressions on the minds of the children, yet a considerable acquaintance with the most important truths of our most holy religion is undoubtedly acquired by the boys, which we hope will produce better feelings among them, and may eventually lead to the conversion of many, agreeably to this cheering promise, 'Cast thy bread upon the waters, and it shall be found after many days'."

English is now taught in most of these Missionary Schools, and although not immediately seen, the good effects will, we have no doubt, ere long be very perceptible. With our language we may hope to introduce much of European literature, and nothing, we feel assured, will so soon open the eyes of the natives to the imperfection of their own system as this. It was a maxim of the ancient Romans to introduce their own language, without delay, into all their conquered provinces, and the good effects of it were speedily seen in the civilization which rapidly followed: there is not an instance on record, of heathen Rome having been so long in possession of a country as Christian England has been of this, with so little progress made towards its improvement.

Cal. Chris. Intel. June, 1830.

Calcutta.—LALL-BAZAR BAPTIST MISSIONARY SOCIETY.

Extracted from the Ninth Report of the Society.

"Considerable additions have been made to the church in the Lall-Bazar during the past year; while the loss by death and exclusion has not been very great. The numerical statement will be thus: Dead 4; Excluded 5; Dismissed 1; Total decrease 10. On the other hand, *forty-three* have been added to the church by baptism: so that there has been a clear increase of 33. Among those who have been removed by death during the past year, we reckon our native brother Ram-Krishora, who was cruelly murdered by the enemies of the Gospel at Sulkee; whither he had gone in the employment of the Serampore brethren, to read the Scriptures to the new converts. Among those who have been excluded, are three natives from the villages, who had been baptized in the course of the year. The whole number of members now belonging to the Lall-Bazar church, including all absentees, is nearly one hundred and forty.

"The persons who have been added to the church since our last report was drawn up, are of several descriptions; namely, three Europeans, thirteen of the Indo-British and Portuguese classes, and twenty-seven Natives. The natives, two persons excepted, are all converts from heathenism. The two persons referred to are Ram-Huree and his wife, who were formerly in the connexion of our Independent Brethren.

"Besides the persons already baptized, there are numbers more who have given up cast and professed to renounce idolatry. We cannot make ourselves responsible for the motives which have influenced such numbers, in so short a time, to renounce idolatry and declare for Christianity; but we can say, that great caution is used in admitting these professed converts into the Christian Church. More than double the number of persons mentioned in this report would have been baptized, had all been admitted to that ordinance who were willing to be baptized. But the method adopted

* Isaiah lv. 10, 11.—† Page 2.

has been that of selecting those, and only those, who appeared, in a judgment of charity, to have taken refuge in the Saviour, and whose conduct, as far as it could be ascertained, corresponded with their professions.

"It is still found true, as in former times, that those who will live godly in Christ Jesus must suffer persecution. The native converts have had, and still have, a sufficient share of persecution to convince them, that it is through much tribulation that they must enter the kingdom. Many of these poor men have at different times been fined and imprisoned under false charges, and some of them have even lost their crops. It was not long since that two of them, after attending divine worship at the Lall-Bazar on the Sabbath, were, on their way home in the evening, apprehended under a false charge, as there is every reason to believe, for debt. They are in prison still. They have been visited there; but as no visitor can gain admittance even into the prison yard, nothing more could be done than to exchange a few words with them, through the fence which surrounds their place of confinement: they, however, appeared with pleasant countenances, and without any of those marks of dejection which might have been expected. The old man (they are father and son) appeared with his hymn book in his hand, just as when he left the Chapel. Two other books were given them, and a small sum to enable them to procure a few necessaries, of which they were in great want. An assurance was then given them that every thing possible would be done to procure their liberation, and they were exhorted to suffer with patience, and to stand fast in their profession. While these poor men have been in prison, their crops, to which they look as the means of support to themselves and families, have suffered very much. A friend has afforded their families some pecuniary assistance, that persons might be hired to cut the rice for them; but, owing to the difficulty of procuring labourers, very little of it has been cut. All the villages connected with this Society are under the jurisdiction of Mr. Masters, the Judge and Magistrate of the suburbs of Calcutta; and that gentleman, there is every reason to believe, has done his utmost to secure the Christians from injury: but bribes and perjury, it is feared, prevail to so great an extent as to be sufficient often to render abortive the best intentions of the magistrate. It appears that there is a regularly organized opposition to the Native Christians on the part of the zumeendars and others, who spare neither money nor labour to annoy them, and if possible to compel them by continual vexation to leave their villages".

Cal. Miss. Her. April, 1830.

Calcutta.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The twelfth Annual Meeting of this Society was held in Union Chapel, on Wednesday, April 13, 1830. From the Report then presented we give the following extracts. To no vice are the Hindoos supposed to be more addicted than to meanness, and to no class in society is the temptation to this vice so strong as to abjectly poor. Chiefly, however, from persons of this condition of life, or removed but few grades from it, have been the converts made by this Society. Their occupation is that of fishermen or cultivators of the soil. But notwithstanding the statements given in last year's Report, it seems scarcely to be understood, even by the friends of the Society, how completely worldly emolument, as a motive for the profession of Christianity, has been withheld from them; and in many instances what serious inconvenience, and actual suffering and deprivation, have been sustained on an open profession of the Christian faith. Wherever the Missionaries have gone, they have assured the people, that in their secular affairs they could afford them no relief; and that in any of their litigations with the zumeendars, they would not be considered as a party concerned. Instances have occurred when humanity seemed almost to demand their interference; but prudence seemed as imperatively to forbid. To some of their friends the neutral conduct of the Missionaries has, on these occasions, appeared almost of doubtful propriety, and it has sometimes not been easy to decide in their own minds what was the precise line of duty: but whether any good would eventually accrue from their interference, they knew to be very problematical; to some extent, evil certain. On the other hand, the influence of non-interference has been most salutary to the Mission in general. Many who otherwise, from low and unworthy motives, would have presented themselves as candidates for baptism, have been deterred: the prospect of earthly gain appeared not only remote but more than uncertain; the probability of suffering scarcely admitting a doubt. Thus the profession of the Christian faith became a test of principle, not an experiment of gain. In the humble calling in which they were brought up, the converts abide, working with their hands the thing which is good, and supporting their families by hard but honest industry. When these circumstances are considered, it must be obvious that their deep poverty serves rather to illustrate and confirm, than bring suspicion on their sincerity.

The more immediate labours of the Society in Calcutta, may be noticed under the two heads of Schools and Stations for Preaching.

The Boys' Schools are three in number, one having been relinquished in the past year, and established at the village of *Kristnapore*. These have been regularly visited, and the first classes examined every week at the residence of the Missionaries. The two Girls' Schools, under the superinten-

dence of Mrs. Gogerly, have been united, and the number of children is about forty.

The Stations for Preaching are as at the date of the last Report. At *Hautkolah*, a vastly populous part of the native portion of the city, service has been conducted, with few exceptions, two evenings in each week: and to those persons who have witnessed only the fluctuating character of other native congregations, it will not be easy to convey a correct notion of the steady, regular, and orderly behaviour of the numerous and respectable auditory of natives assembling at this place.

At *Tontonea* chapel, service has been conducted on two other evenings in the week; the congregations have been generally large, but varying much, both in numbers, and in the persons of whom they were composed. *Mirzapore* has been visited occasionally, but not so regularly as either of the other two places, nor does it afford the same encouragement.

Annexed to the *Calcutta* station, because visited by the same Missionaries, is the village of *Kristnapore*, situated on the eastern border of the Saltwater Lake, and noticed in last year's Report as the residence of several families who had made a profession of the Christian faith. The Native Church at this station, stated last year to consist of seven members, has increased to sixteen. One has been suspended from communion for improper conduct: the deportment of the others has, upon the whole, been such as to afford the Missionaries satisfaction. Of the nine added in the year, eight are from the village of *Kristnapore*. They were admitted to the Christian church by the ordinance of baptism, administered in Union Chapel 20th September, 1829, in the presence of a very attentive and deeply interested auditory. The Lord's Supper was commemorated in the afternoon of the same day; and every Sabbath afternoon a native service is conducted in the School-room of Union Chapel, which has been attended by the members of the Native church and others, chiefly the domestics of Christian families. Mr. Lacroix always spends the Sabbath, and usually two other days in the week, amongst the Native Christians at *Kanmakal-choke*. In the morning of the Lord's day a regular divine service is conducted, and in the afternoon a catechetical exercise, founded on the subject of the morning's discourse. The attendance has, in general, been punctual and good, which, considering that many of the congregation have to travel six miles across an inundated country, is no unfavourable specimen of their zeal and sincerity. Villages more remote have been visited by the Missionaries who have usually met with attentive congregations, wherever they have gone. A spirit of inquiry continues to prevail amongst the people. Some who have not made an open profession of their faith in Christ, have nevertheless relinquished caste, and appear earnestly to be seeking the way of salvation.

On the 19th February, ten adults and eight children were admitted by baptism to the Christian Church at *Kanmakal-choke*, and at *Gungree*, 5 adults and 8 children, were baptized, and the place erected for public worship was opened for that purpose at the same time. Since that period, four other adults and six children have been baptized at *Gungree*. Also a native female, now employed by Mrs. Ray in instructing the younger children in her girls' school, was baptized by Mr. Ray.

The number of native converts now in communion with the Church in the stations in the vicinity of Calcutta, is 95, and of candidates for baptism 97.

Though not immediately connected with the labours of this Society, your Committee cannot forbear noticing, as a very pleasing feature in the present aspect of Missionary exertions, the individual efforts which several friends in the past year have made for the advancement of the glory of Christ amongst the heathen. Deference to the feelings of those praiseworthy individuals prevents the Committee from giving publicity to their names. But "God is their witness, and their record is on high". One lady has superintended a native service in her own house, twice a week, to which her own servants and other natives have access. Another has commenced a similar exercise. A female member of the Church in Union Chapel has established a Native Girls' School in her house, and devotes to it a great portion of her time and attention, having studied the Bengalee for the purpose of qualifying herself for this arduous and self-denying employment. Others have distributed alms to the indigent and infirm, to whom the native preacher employed by this Society, assisted by the Missionaries, has regularly preached. A gentleman has erected a School Room for Boys on his own premises, and devotes to it two hours every day, teaching in English, and superintending their native studies. In this School are about 116 boys. Your Committee cannot speak too highly of those liberal and zealous individuals, whose conduct bears so striking a resemblance to the spirit which animated the bosoms of the first disciples of our Lord, and so eminently characterised the best and earliest days of Christianity; and they hope others will feel and imitate their benevolent and praise-worthy example. *Cal. Mis. Her.*

We request the most particular attention of our readers to the concluding paragraph of this extract. Individuals who may make exertions of the nature alluded to, will greatly strengthen the hands and encourage the hearts of those whose work is to "preach among the heathen the unsearchable riches of Christ". By the distribution of scriptures and tracts; by the formation and visitation of

schools in their neighbourhood; by collecting the natives, over whom they may have influence, to hear the gospel proclaimed by missionaries; and by introducing the subject of religion to their native acquaintances, they will, by the divine blessing, contribute essentially to the advancement of the Redeemer's Kingdom. On the mind of a true believer, this is a most powerful consideration. His union with the Saviour, leads him to seek the promotion of the divine glory; and, while he is actuated by the principles of love, he remembers the solemn declaration of the apostle: "TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN".

We have with pleasure noticed in some quarters a commencement of the efforts which we here recommend; and we know that it has been a subject of gratitude with some of the Missionaries in this Presidency, that applications have been made to them for Christian school books and tracts; and that they have been occasionally called to address some natives whom their own exertions would probably have been insufficient to induce to hear the gospel.

DHURMU SUBHA AND SUTTEES.

On Sunday the 4th of Shrowun, a meeting of the Dhurmu Subha was held at Calcutta. It was principally occupied with a consideration of the questions of Suttees and Colonization. A Mr. Francis Bathie, an attorney, who has undertaken the ungenerous and ungracious task of conveying the petition of the natives for the repeal of the benevolent Regulations for the abolition of human sacrifices, received the papers and documents which were thought necessary to support the plea. The substance of his address, according to a native Newspaper, was as follows:—"I am now to proceed to England on your behalf, and to fulfil your wishes will spare no labour, either of body, mind, or speech. I take God to witness that there shall be no negligence on my part. After having carefully perused your petition, and the legal opinions and documents with which it is supported, I feel a firm conviction that your request will certainly be granted". With Mr. Bathie's connection with a petition against European Colonization, we say nothing, because this is a subject on which every variety of sentiment may be allowed; but we are at a loss to conceive how any person bearing the British name, should associate himself with the prayer of blood-thirsty superstition; and how he should venture to cherish the flame of blind and irrational zeal, by affording hopes which will assuredly meet with no regard from a British and Christian legislature. In the judgment of the considerate public, it will form no excuse, that the question of colonization is introduced with the subject of the horrid rite, from which natural feeling and and religion alike revolt.

"It was next determined", says the native Newspaper, "that as the great object of the Society, the sending to England a petition in favour of Suttees, had been accomplished, it was necessary to take into consideration the erection of a house" for the meetings of the Society. Some temporary arrangements were made on this subject.

Burmah.—ADMISSIONS TO THE CHRISTIAN CHURCH.

From a communication recently received from the Rev. G. D. Boardman, we learn that the divine blessing has, in a very pleasing manner, attended the labours of our brethren among the Burmese. During the past year there were baptized at Moulmein *twenty-seven;* at Rangoon *seventeen,* and at Tavoy *eight;* in all *fifty-two* persons. We sincerely join in the prayers of our esteemed brethren there, that the present may be a year of still greater power and grace.

The following are extracts from letters received a short time ago.

From Mrs. Wade.

Moulmein, Nov. 23, 1829.

MY DEAR MRS. P——,

****I was truly happy to hear of the prosperity of your school, native Church, English ditto, &c. &c., but my heart is sometimes extremely sad to think that my dear favourite boarding school is now reduced to five scholars, merely for want of some one to assist me. And as to *day*-schools, I have no time even to get them in operation. One of the girls who was educated and baptized here, and who is now married to a respectable Christian who lives very near us, is employed in teaching a day-school for girls, particularly on account of the children of the Christians; to this school we send our remaining 5 pupils, and have them living in a good Christian family very near our doors. This is the *little all* I am doing in the way of schools; and when I am out

to visit the villages for three or four days at a time, they are left to get on as they can. But we all think that it is my duty to devote my time to the instruction of the women, which really requires *more than all* my time. Mr. Wade is now at a village ten or twelve miles distant, which I visited with him last month. He has baptized one woman there, whose husband gives pleasing evidence of piety, and wishes (in the midst of the most violent opposition, from the priests and people) to be baptized before Mr. W. returns. There are also at the same place several interesting inquirers. The good work is also going on all around us, so that we are often reminded of the words, "Stand still and see the salvation of God". The English soldiers continue to come a long way to brother Judson's rooms for instruction. *Four* have been baptized, *three* more are expecting to receive the holy ordinance to-morrow, and of several others we have pleasing evidence of piety; but you will feel sad for us when I tell you, that our dear brother Judson is just about leaving us for Rangoon....We *all* think it his *duty* to go, for the good native pastor has now baptized fifteen, which, together with the remaining old Christians, form a Church which needs looking after. We hear that there are also many inquirers in and about Rangoon, and some who wish to be baptized; so we send him away with somewhat of the feeling which you will find expressed in Acts, xx. 36, 37, and xxi. 13, 14.

From the subjoined short extracts, from letters of a more recent date, we learn that Mr. and Mrs. Wade had visited Rangoon. Dr. Judson had been prevented proceeding there.

From Mrs. Wade.

Rangoon, Feb. 29, 1830.

**** You will probably be surprised to to receive this from *Rangoon*, but thus it is, we have no abiding place, and feel more and more like pilgrims and and strangers on earth. We have now been here three days, and have felt our hearts rejoiced and delighted to see what God has wrought by means of our good native brother. We do not know how long we shall stay in this place but desire to know and do the will of God.

From the Rev. J. Wade.

Rangoon, March 21, 1830.

We left Moulmein on the 21st ult. for Rangoon, to visit the church, and if Providence opens the way for us to remain, we shall probably stay a considerable time. Two have been baptized here since our arrival, and a number more seems to have embraced the truth in love, who are waiting to receive the holy ordinance. We have a good deal of company daily, and feel some hope that God is about to answer the many prayers which have been offered up for this place in years past.

Cal. Mis. Her. May, 1830.

Ceylon.—THE SECOND TRIENNIAL REPORT, OF THE AMERICAN MISSION SEMINARY, JAFFNA.

I. Admission of Students.

At the date of the last Report, the number of Students in the Seminary was forty-eight, divided into three classes. In September, 1827, twenty-four lads were admitted from the Preparatory School at Tillipally, after having passed a satisfactory examination; and in September 1829, another class of twenty-nine were received, all, with one exception, from the same school. They had made considerable attainments, not only in Tamul, but in English, to which they had attended regularly, for three or four years, in that School. Those first entered were, at that time, fourteen or fifteen years of age: the others, as a class, were considerably younger, being, on an average, not more than twelve years old, as they had been received into the Preparatory School while quite young; a circumstance very favourable to their acquiring a good pronunciation of English, and a thorough education.

II. Course of Study.

The study of English, and of various branches of science, principally in that language, occupies about two thirds of the time of the students, and Tamul literature the remainder. An enumeration of the principal books, in the order in which they have been studied, will give some idea of the course pursued in the Seminary, and of the extent to which education has been carried.

1. For the English and Scientific course.—Spelling books, with reading lessons—Dictionaries—The New Testament—Abridgment of Scripture History—English and Tamul Phrases—Lennie's Grammar—Murray's Introduction to the English Reader—and Blair's Class Book, are all used in studying the language. In Mathematics, Geography, &c. Walkingame's, Hutton's, and Joyce's Arithmetic have been used by successive classes—Bonnycastle's Algebra, through Quadratic Equations, and lately, Euler's in connexion with Bonnycastle's,—the first four Books of Playfair's Euclid—Trigonometry, Mensuration, and Surveying, in Hutton's Mathematics—Cummins's first Lessons on Geography and Astronomy—Blair's Grammar of History—the principal parts of Keith on the use of the Globes—Blair's Grammar of Natural Philosophy, through Mechanics and Pneumatics—Cummins's Questions on the New Testament, accompanied with maps—and Bishop Porteus's Evidence of Christianity. The Bible, first in Tamul, then in English, is studied and regularly recited on the Sabbath during the whole course.

2. *Tamul Studies.*—It has, from the beginning, been considered an important object to introduce a more rational method of teaching Tamul, than that pursued in the Native Schools; and also to displace, by works of real utility, those extravagant, and immoral fictions of the poets which are stu-

died by all here who make any pretensions to learning, and which are held in high estimation by the people. It was at once evident, however, that no innovations could be effected without much patient and persevering effort. At first indeed it was necessary to make a compromise,* and to proceed, in some respects, according to the Native System, introducing the new course only in part, and by degrees; but continued effort has at length brought this department more under control, and, among others, the following books have been introduced. An abridgment, in prose, of Nannool, the standard Grammar of the poetic dialect, with an application of its principles in analyzing Auveiyar and Moothurei;—Nannool itself accompanied with copious explanations and illustrations from standard authors—Tiruvalluver Cural, a work on moral subjects—some parts of Scanda Purana—Tatwa Kattalei, which treats of the constituent parts and functions of the human body—and a Native system of Arithmetic. The Arithmetic well deserves the Student's attention, though he may be acquainted with the European Systems. It contains many useful tables, both in integers and fractions, and some important rules in Mensuration and other branches, expressed in a laconic poetical manner, by which they are easily retained in the memory for practical purposes. Scanda Purana was for a time read, mainly for the sake of convincing the people that the mysteries of this very sacred book, which is periodically recited and interpreted at most of the principal temples, are not, as was supposed, beyond the reach of Missionaries. It had often been remarked, "if you were acquainted with the contents of the Scanda Purana, you would not think it necessary to make known to us the Christian Scriptures". The use of this book in the Seminary produced no small degree of excitement among the people around, some of whom exerted themselves to hinder the students from reading it.

III. Government and Exercises.

The Principal has the immediate government of the Seminary, and devotes his time to its superintendence. Of instruction, he is assisted by two well qualified native teachers, employed on a salary, and by twelve or fifteen monitors, selected from the upper classes, who receive a small reward. The lower classes are taught chiefly by the monitors. Each class is also under the care of a Superintendent, who is, to some extent, responsible for the conduct and daily progress of its members.

Morning and evening prayers, in Tamul, accompanied with the reading of the Scriptures, are attended in the Chapel at sunrise, and about half an hour before sun-set. The hours of study, aside from the morning recitation soon after prayers, are from nine o'clock to twelve—from two to evening prayers—and from seven to half past eight, in the evening. As each monitor is pursuing a course of study with his class, he teaches usually but a single branch, and is employed only from one to two hours each day. The Principal attends the recitation of the first Class at half past six, at eleven, and at half past four o'clock.

The stated weekly exercises have usually been, a meeting on Tuesday evening, for expounding, and enforcing the Scriptures; on Friday, for communicating moral and religious intelligence from periodical publications, in connexion with reading the prophetical parts of the Scriptures, and on Saturday evening, a meeting of inquiry on subjects connected with personal religion. On Sabbath afternoon, nearly all the pious students go in companies of three or four each, to the neighbouring villages, to catechise the children in the Native Free Schools, to distribute tracts, and to converse with the people. In the evening all in the Seminary, being divided into two Classes, according to their standing, recite the substance of two chapters from the Bible, one Class in English, the other in Tamul.

The lower classes are examined monthly by the Superintendents, and their progress is registered; the Monitors' bills of all descriptions are then inspected and settled; delinquents are corrected by public admonitions, forfeitures, in whole or in part, of a small monthly allowance for stationary, and occasionally, though but seldom, by corporal punishment, suspension, or expulsion, as the case may require. Premiums are seldom given, except for extra exercises in copying or translating. The hope of obtaining the small places of trust and emolument in the Seminary, and of being entitled to a certificate of recommendation at the end of their course, is one of the most common and powerful motives to diligence and good conduct. Some, it is believed, are influenced by still higher considerations.

All in the Seminary are members of a Bible association, which is connected with the Branch Bible Society at Jaffna. Quarterly meetings of the association are held in the Chapel; on which occasions, five or six members make appropriate addresses, or read translations of suitable pieces, taken from periodical publications.

At the quarterly vacations, which are from ten to twelve days each, the students, who are collected from different parts of the District, have a very favourable opportunity for distributing tracts and portions of the Scriptures, not only to their friends and neighbours, but to the people generally; an opportunity which most of them are very ready to embrace.

IV. Examinations.

Besides private examinations, by the visiting Committee, there have been, since the date of the last Report, four public examinations; two in the English and two in the Tamul language. The first in English was held on the 7th of September, 1827,

* We trust that this "compromise" does not extend to the admission of the "immoral fictions" referred to.—Ed.

The three lower Classes were examined in different parts of common Arithmetic, English Grammar, Geography, the principles of projecting Maps, and first lessons in Astronomy. The first Class was examined in Algebra, through Quadratic Equations,—in the first two books of Euclid's Elements of Geometry,—and Porteus's Evidences of Christianity.

The other examination in English, was held the ensuing year, at the same season and under similar circumstances. The first Class, consisting of five members, having finished their course of study, and being about to be honourably dismissed, the examination was principally confined to them. They were examined with a good degree of particularity, in Plane Trigonometry,—Mensuration of Superfices and Solids,—Mechanics,—Pneumatics,—and the Evidences of Christianity. Much of the time was spent in illustrating, by appropriate experiments, the six Mechanical powers, and the six essential properties of the Atmosphere, as given in Blair's Grammar of Natural Philosophy. The Principles of the Air Pump, Air Gun, Common Pump, Syphon, Diving Bell, Thermometer, Barometer, Hygrometer, and some other instruments, were explained and illustrated. At the close of the examination, a member of the Class made a short speech in English, to the audience, closing with a farewell address to his Teachers and Class mates.

Sir Richard Ottley, Chief Justice of the Island, who had honoured the Seminary, and greatly encouraged the conductors of it, by attending three previous examinations, afterwards favoured the Principal with a letter, expressive of his views of the present state and future prospects of the Institution.

The first public Examination in Tamul, since the last Report, was in June 1827. Besides the ordinary studies in this language, the *Third Class* were examined in the Native and European Systems of fractions; and the superiority of the latter was illustrated by the comparative facility of solving questions, which, when wrought by the former System, require very protracted operations. The same Class were examined in Geography, translated into Tamul, from a short treatise in English.

The *Second Class* exhibited a variety of Maps in Tamul, which were distributed among the more intelligent part of the Spectators.

The *First Class* were examined in some of the more important practical parts of Geometry, and in the first principles of Astronomy; especially on the subject of Eclipses, showing their nature, and the method of calculating the mean time of their occurrence. All in the Seminary were then examined in Scripture History and Chronology.

The other Examination in Tamul was held in April 1829, and is more particularly worthy of notice, on account of the excitement it produced among the best informed natives of the vicinity. Though the several Classes were prepared to be examined, as usual, in various branches of study, the whole day was spent in attending to the dissertations and illustrations exhibited on the following subjects.

1. On the method of ascertaining the distances and magnitudes of the Sun, Moon, and Planets.

2. A comparison in several important points, of the Hindoo System of Astronomy, as taught in this District, with the European System.

3. A dissertation on the importance of a knowledge of the English language, as a medium of acquaintance with the contents of Tamul books in the high language, illustrated by a reference to the Asiatic Researches, and other publications in English on Hindoo literature.

4. An account of the creation of the world, and of the first man and woman: also of the flood, from two of the Vedas and from Bhagavat, the seventh of the eighteen Puranas.

5. Answers to two important questions suggested by the foregoing accounts.

6. A dissertation on the six Mechanical Powers, illustrated by experiments.

7. A dissertation on the nature and properties of the Atmosphere, illustrated by experiments.

The subjects, thus brought forward, were not only attended to with interest, but excited a very considerable spirit of inquiry and many doubts as to the truth of the Native Systems.

V. Dismission of Students.

Of the one hundred and one students who now are, or have been members of the seminary within the last three years, one has died, another left to act as a superintendent of Schools, and nine have been dismissed, by the visiting Committee, for not approving themselves worthy of gratuitous support. In September, 1828, the first Class, consisting of *fifteen* youths, and one from the second Class, were regularly dismissed, and received appropriate recommendations. Of this number, nine had been received to the ordinance of baptism, on credible profession of Christianity, and were members of the Church in regular standing. It was intended that, as a Class, they should pursue their studies, at least another year; but their anxiety to obtain some profitable employment, and the demands of the Mission for more efficient Native Assistants than could otherwise be procured, induced the Conductors to deviate from their intended course.

At the annual examination in September, 1829, by the Missionaries, *eleven* members of the first Class were regularly dismissed, with favourable recommendations. They had not proceeded so far in their studies as those who left the Seminary the preceding year; but on account of their age, the wishes of their parents, and some other considerations, it was thought expedient to grant them a dismission.

Of the *twenty seven*, thus honourably dismissed at two annual examinations, nineteen are employed at the different stations of the American Mission, two in the service of the Wesleyan, one in that of the Church Mission, and two in European families, as private teachers. Two remain without being permanently employed, and one died in Mission service at Trichinopoly.

VI. Classes.

Immediately after the last annual examination, the several classes were remodelled so as to consist of the following numbers.

First Class	21
Second Class	22
Third Class	20—63

There are also ten others connected with the Seminary, employed partly in teaching and partly in prosecuting their studies, preparatory to becoming Native Preachers, Interpreters, Translators, and Permanent Instructors.

VII. Building, Apparatus, and Library.

Since the publication of the last Report, the rooms for the students, which are now sufficiently extensive for the accommodation of one hundred, together with the requisite number of Native Teachers, have been tiled, and some of them rendered, in other respects, more substantial and commodious.

Ottley Hall—the principal building—designed for public examinations, lectures, library, &c. which was in progress at the date of the last Report, has since been enlarged, by the addition of Virandah rooms on one side and one end: at the other end, an Observatory is partly erected. The building, in its present form, including the outer Virandahs, is 109 feet in length and 66 in breadth; the centre being two stories in height. The whole will be finished, it is hoped, in the course of the present year, when accommodation for the Seminary on its present plan, in regard to buildings, will be tolerably complete.

The Philosophical and other Apparatus, then obtained, was noticed in the last report, and it was stated, that other articles had been commissioned from England. In March, 1828, these were received, to the amount of about £125, together with a good supply of books, for the use of the Students. Of the Apparatus, the Pneumatical and Mechanical, with the Orrery and Telescope, have been found particularly useful, in illustrating various branches of study, which could not be taught, to any good purpose, without such helps, especially where the task is not only to dispel ignorance, but to contend with inveterate prejudices, not readily yielding, even when opposed by ocular demonstration.

The Mission Library, which is devoted to the use of the teachers, and students as far as necessary, consists of more than 600 volumes, (besides class books, procured for the students) in general, well selected. Some little progress has also been made, in collecting native books, though in regard to these and other works connected with Oriental literature, the Library is still very deficient, and any of them would be most thankfully received.

Mad. Govt. Gaz. Aug. 2.

WESTERN AFRICA.

Liberia.—AMERICAN COLONIZATION SOCIETY.

This Society was instituted in 1817. Its object is to colonize in Africa, or some other suitable place, with their own consent, the Free People-of-colour residing in the United States. In 1821 the Society purchased Cape Mesurado, on the western coast of Africa, about 250 miles South of Sierra Leone, where they established a colony in 1822, consisting of 130 settlers, Free People-of-colour, from the U. States. In 1827 the number of colonists was 1000, of whom 150 had been liberated from a slave ship. Four large factories, or trading establishments, were in successful operation.—Some of the colonists had accumulated property to the amount of several thousand dollars. This growing colony sustained a severe loss in the death of Mr. Ashmun, the Agent of the Society, and Governor of the colony, in 1828, and in the death of Dr. Randall, his successor, in 1829. Dr. Mechlin is the present Governor.

The late Dr. Randall, soon after his arrival, spoke highly of the Colony, but draws a melancholy picture of the Natives:—

"As low in the scale of humanity as we consider the degraded Slave in the United States, he is here much exalted, when compared with the Native African. Even the Re-captured African, who has remained as a Slave in Georgia but one year, here occupies a high grade among his savage countrymen; and becomes the means of extending the light of Civilization and Christianity among them. I have under my charge, as United-States Agent for Re-captured Africans, a town of these people, who were but one year in the United States, and one year at service in the Colony: they are now comfortably fixed in their bamboo houses, with good farms about them; and I was pleased to find that the best house in the village was devoted to Christian worship. The establishment of this town was one of the last acts of benevolence and philanthropy of the lamented Lott Carey*".

From the last Report of the Society, it appears that the general health of the Colony was uninterrupted during the year 1828.

* The was a coloured Baptist preacher, and acting Governor of Liberia *after the death* of Mr. Ashmun.

Tracts of country had been offered, and some had been occupied; and the two great interests of the Colony, its Agriculture and its Trade, had advanced through the year with steady progress. The public buildings had been completed; and such arrangements made, that the Colony was thought to have the most ample means of defence, both against the Natives, and the Pirates on the coast. Such a system of education had been introduced, that every child in the Colony enjoys the benefit of instruction: Sunday Schools had been established throughout the Colony, two of which are for Native Children. The effects of these Sunday Schools for Native Children have been salutary, but partial and inadequate; operating only on the child, while the parent remains unaffected. The colonists, by their influence and exertions, may probably accomplish much in this manner among the surrounding Natives, when Missionaries are regularly introduced among the adults: but want of an enlightened Ministry was severely felt: the standard of morals was, however, high.

With reference to the number of those who are disposed to proceed to the Colony, and the disposition there is among those who hold Slaves to emancipate them, the Managers remark—

"Nearly 600 Free Persons-of-Colour are, at this moment, seeking a passage to Liberia. Many of these are of the most respectable in their class; who, it is believed, will be no expense to the Society after their arrival at the Colony.

"The disposition to emancipate Slaves for the purpose of colonizing them is making progress, with a rapidity far exceeding the means of the Society; and perhaps equal to the wishes of all the sober and judicious friends of freedom. One hundred and sixty-five slaves have, the year past, been offered to the Society by six individuals; and for more than two hundred is a passage now sought to the African Colony: of some of these, the expense is defrayed by their proprietors; while the sacrifice incurred in giving freedom to others has fully equalled the the means of individual benevolence".

The following account of a body of Emigrants, who lately sailed from Norfolk in Virginia, is given by the Captain:—

"I have received, up to this time, about one hundred and fifty-five emigrants. Among them are several well-educated Schoolmasters; also a well-educated Presbyterian Minister and his family, and a Methodist and a Baptist Preacher, of more than ordinary talents; also a number of valuable mechanics, viz. carpenters, cabinet-makers, turners, black-smiths, brick-makers, stone-masons, a valuable machinist, a gun-smith and brass-founder, and a printer. Take them all together, I think them by far the most intelligent and discreet set of people that the Society have ever sent out. They are all on board, remarkably well accomodated, and cheerful. They carry out with them a considerable amount of property in goods, household and agricultural implements; and as much provisions of their own, as will support them for at least six months to come: so that, with very few exceptions, they will be of no expense to the Colony after their arrival. More than half of these people can read and write: one hundred of them can read: and what is extraordinary, I have not heard an oath nor an improper expression from any of them, nor seen any of them use spirituous liquors; although I am constantly with them".

It is well remarked on this account, by the Editor of the Paper in which it appeared—

"It is a most happy circumstance that the Society is able to send out such choice men. With its present excellent character, this policy will soon give the Colony a moral power not easy to be shaken".

Lon. Mis. Regr. Feb. 1830.

We learn from the American Missionary Herald for Jan. 1830, that the number of colonists in 1829 exceeded 1500, and accessions were annually making to their number.—More than two thousand slaves were offered to the Society by their owners, some of whom had contributed liberally towards defraying the expense of their transportation. The number of free coloured people in the United States, is computed to be 233,592; and the number of slaves, 1,543,688. Intelligence had been received from Liberia that thirty of the emigrants who embarked at Norfolk for that colony the preceding spring, had died, among whom was the prince Abduhl Rahaman. He was grandson of the king of Tombuctoo, who, when young, was treacherously drawn to the coast, and there seized and carried to the West Indies, and afterwards to Natchez, as a slave.

The German Missionary Society have sent out a reinforcement to strengthen their mission in the vicinity of Liberia, consisting of Messrs. Sessing, Dietschy, Buhrer, and Graner. They went by way of the United States, where they arrived in November. They were introduced extensively to the friends of missions in several of the principal cities—Public meetings were held in their behalf in New York and Boston, and liberal collections were taken in aid of their object.

Messrs. Sessing and Buhrer proceeded on their way to Liberia in December; and the remaining two were intending to embark for the same place in February. About 200 emigrants were expected to take passage in in the same vessel.

America.

MISCELLANEOUS INTELLIGENCE.

Embarkation of Missionaries.—The Rev. Mr. Temple, with Mrs. T. under the patronage of the American Board, embarked at Boston, Jan. 18th, on his return to Malta. The Rev. G. B. Whiting, and the Rev. H. G. O. Dwight, with their wives, embarked on the 21st January, directly for Malta; but it was expected that Mr. Whiting, in company with Mr. Bird, would re-occupy the station at Beyroot, (Syria,) which was abandoned in 1828, in consequence of the political commotions of the country. Mr. Dwight, in company with the Rev. Mr. Smith, was expected to make an exploring tour in Armenia and the adjacent countries. The Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds, embarked at New York Dec. 10th, for Smyrna. The object of Mr. Brewer is to promote education, especially female education, in Greece. He expected to reside on the island of Syra, where he established a flourishing school during his former residence in the Mediterranean. He is under the patronage of the Ladies' Greek Association in New Haven.

DAILY TEXTS FOR SEPTEMBER.

"From the evidence adduced on *the grounds of assured hope*, it appears that scriptural assurance of God's salvation rests, not merely on the promises of God's word, but also on the work of the Spirit within us; and must, therefore, rise or fall with our consciousness that we are 'created in Christ Jesus unto good works'; and must be acquired and maintained by humble, watchful diligence. There is, indeed, another kind of assurance, more easily attained, at least where the conscience is not too tender, or the heart too humble".

IX. On the grounds of assured hope.

SEPT.

1. John v. He that—believeth—shall not come into condemnation.
2. John vi. Verily; verily—he that believeth on me hath everlasting life.
3. John xvii. This is eternal life, to know thee, the only true God and Jesus Christ.
4. John i. Even—them that believe on his name, which were born—of God.
5. I. Peter i. Of his abundant mercy he hath begotten us again unto a lively hope.
6. John xxi. Lord, thou knowest all things, thou knowest that I love thee.
7. I John iv. We love him because he first loved us.
8. Matt. xix. Behold, we have forsaken all, and followed thee.
9. II. Cor. v. The love of Christ constraineth us—to live—unto him who died, &c.
10. John xiv. He, that hath my commandments and keepeth them, he it is that loveth me
11. John xv. Ye are my friends, if ye do whatsoever I command you.
12. Phil. iii. I count all things but loss for the excellency of Christ Jesus.
13. Rom. vii. I delight in the law of God, after the inward man.
14. Job xlii. Wherefore I abhor myself, and repent in dust and ashes.
15. Rom. vii. O wretched man!—who shall deliver me from the body of this death?
16. Rom. viii. The carnal mind is—not subject to the law of God.
17. Rom. viii. To be spiritually minded is life and peace.
18. I John v. This is the love of God, that we keep his commandments.
19. I. John v. By this we know that we love the children of God.
20. I. John iii. Let us—love in deed and truth; —hereby we shall assure our hearts, &c.
21. Ps. cxix. Thou art my portion, O Lord;—I would keep thy words.
22. Rom. viii. As many as are led by the Spirit of God, are the sons of God.
23. Rom. viii. And if children, then heirs; heirs of God, and joint heirs with Christ.
24. II. Cor. i. Who hath given us the earnest of the Spirit in our hearts.
25. Rom. v. Much more, being reconciled, we shall be saved by his life.
26. Luke xxii. The Lord looked:—Peter went out and wept bitterly.
27. II. Pet. i. Give diligence to make your calling and election sure.
28. Heb. vi. Shew the same diligence to the full assurance of hope unto the end.
29. Eph. iv. Grieve not the Holy Spirit of God whereby ye are sealed.
30. Col. iii. Your life is hid with Christ in God.

Remark.—Every one knows that upon the subject of the full assurance of faith, Scott differed from such writers as Booth, Marshall, Harvey, Romaine, and may I add, Newton? He seems to have distrusted the tendency of the exhortations these writers abound in, to cast one's self in the utmost exercise of assurance, upon the promises made to us in Scripture, as the only stable ground of joy and comfort,—and to have maintained, on the contrary, that the promises are made to peculiar characters; and that only in proportion to the evidence we derive, from the work of the Spirit within, of our being such characters, are we entitled to, or can we safely conclude that we have, a personal interest in the promises made to them—In short, that as the sum and substance of this full and assured persuasion (call it by what name you will) is no more than, "I believe that I am a believer", it must be affected by all the vacillations of belief, in the same manner as in the other case, by inconsistency, unsteadiness, and carelessness of walk.

G.

Poetry.

THE MERCY SEAT, EX. XXV. 22.

There is a place of sacred fame,
Known by that dear, that hallow'd name,
The Christians lov'd retreat:
It stands on heaven's own peaceful ground,
Where beams of love divine surround,
And angels' tongues are heard to sound—
'Tis call'd the "Mercy Seat".

Around the hallowing ark divine,
The rays of mild compassion shine,
And angels pinions meet;
Whose purple splendour points the scene,
While beams of glory dart between,
And everlasting grace is seen,
Upon the "Mercy Seat".

The softest airs that breathe in heaven—
The sweetest joys of sins forgiven,
Do here in union meet;
The brightest glow of ardent love
That lights a seraph's zeal above—
The sighs that heaven's compassion move,
Surround the "Mercy Seat".

The gentlest breath that mercy yields—
The break that fans celestial fields—
The sound of Jesus' feet—
The prayers of saints, that incense mild,—
The joys that rose when mercy smil'd
Within the breast of sorrow's child,
Are near the "Mercy Seat".

The pure symphonious host of heaven,
To whom the harps of God are given,
Do here in concert meet;
And ever o'er the hallow'd ground
Are crowds of listening angels found,
Who love to hover all around
The sacred "Mercy Seat".

The thoughts which heaven engenders here,
Than mountain snow more pure and clear,
Where northern winters beat,
And chaster than the woodland dove,
Enkindled by seraphic love,
And lighted at the throne above
Before the "Mercy Seat".

There, while the soul in stillness lies,
And breathes its wishes to the skies,
And pants its God to meet,
Hallow'd are those silent moans—
How inly blest the heart that groans,
To know the lamb that now atones
Before the "Mercy Seat".

While low in dust the mourner lies,
With lifted heart and downcast eyes,
What varied feelings meet
What lab'ring sighs—what streaming tears—
What restless hopes—what boding fears—
Till Jesus' heavenly form appears,
Before the "Mercy Seat".

That great high priest, who offers there
Our offerings of praise and prayer,
In whom all graces meet,
Before the throne for ever stands,
With bleeding heart and lifted hands,
The price which justice still demands,
Upon the "Mercy Seat".

Where Aaron stood in days of yore—
This holy, holy place before,
With deepest rev'rence meet;
A veil of every splendid hue
Excluded from the public view.
The mystic ark, where blessings grew,
The shining "Mercy Seat".

But now the veil is rent in twain,
The Lamb of God has once been slain,
And with triumphant feet,
Upon the serpent's head has trod,
While offering up his life to God,
And sprinkled with atoning blood
The ancient "Mercy Seat".

The beaming glories round the head
Of our illustrious Saviour shed
The mild complacence sweet,
Which lights up his benignant face
Displays with what transcendent grace
He ever fills that awful place
Before the "Mercy Seat".

The sacred place, to myriads known,
Is now to some familiar grown;
But therefore not less sweet;
And one there is that oft is found
In prostrate silence on the ground,—
A Christian's highest hopes are crown'd
Before the "Mercy Seat".

When eastern morning paints the skies,
And western evening fades and dies,
His ever willing feet
Bear him before the sacred throne,
To lay his offering all alone,
Far from the busy world, unknown,
Upon the "Mercy Seat".

And when the tide of nature's grief
Runs high, and no benign relief
His harass'd mind can meet,
His crosses, cares, and griefs severe,
He brings with many a thankful tear
And calmly lays his burden near
The hallow'd "Mercy Seat".

Eternal source of calm repose—
Exhaustless balm of all my woes—
My rest divinely sweet!—
O Jesus! through the pains of thine
I lay this weary heart of mine
Beneath the everlasting shrine,
Thy gracious "Mercy Seat".

NOTES TO CORRESPONDENTS.

Episcopus, R., A translation of a Murat,hee Tract, and a part of the Review of Irving's Last Days have been received.

Our thanks are due to several friends who have sent us documents containing Intelligence during the last month.

Some of the articles of Intelligence which appear in this number are considerably abridged. In some instances, we have altered the arrangement of the paragraphs.

We shall feel obliged to the gentleman who furnishes the Daily Texts, if he will transmit them a little earlier in the month.

THE

ORIENTAL

CHRISTIAN SPECTATOR.

VOL. I. OCTOBER, 1830. No. 10.

Communications,

ORIGINAL AND SELECTED.

For the Oriental Christian Spectator.

REVIEW OF "THE LAST DAYS",

A discourse on the evil character of these our times, proving them to be the Perilous Times of the Last Days.—By the Rev. EDWARD IRVING, A. M. Minister of the National Scotch Church, Regent Square.

Year after year is this intrepid minister allowed to come forth with some startling work, and to produce in due form to the church, arguments, and appeals, and faithful sayings, and tremendous sayings. And year after year do our monthly publications shrink from meeting him, or rather they content themselves by attacking any weak point in his discourse, but leave the grand argument thereof untouched and unrefuted. (*a*) Mr. Irving has told the church great things, and it becomes the church to say whether these things be so. Now, Mr. Editor, I do believe you have marked out for your publication a more noble and Christian course, and happy am I to find in your fifth number, J. W.'s first letter to a friend on the reign of Christ, a doctrine held in full force by the author under review. Whatever Mr. Irving's faults may be, he is a sincere, faithful, and bold minister of Christ, and as such highly to be honoured and had in reverence by the church—and though your correspondent considers him not entitled to be heard until he can prove that the worthies of the reformation held the doctrines in question, yet very worthy is he of a hearing, if, with the bible in his hand, and the love of Christ and his kingdom in his heart, he can prove the doctrine he maintains. (*b*)

In Mr. Irving's new book, (*c*) "The Last Times", we shall find many startling assertions, and much to censure, yet there is likewise much to awaken the slumbers of Christians towards the momentous subject under discussion. And I do earnestly call your attention, and the attention of all who have the welfare of the church and their own souls at heart, simply and impartially to judge whether or no a case sufficiently clear has been made out to justify the opinions we are about to treat upon. The work is dedicated to W. Dinwiddie, W. Hamilton, Esqrs. and the other Members of the Session and Committee.

"I cannot look back", Mr. I. observes, "upon the second, third and fourth years of my ministry, without astonishment and amazement, that God should have honoured a man

(*a*) This is a position which we do not admit.—*Ed.*

(*b*) Most certainly. Let Mr. Irving be heard in as far as he comes forth with scripture evidence. Would our Correspondent claim a hearing for him on the point of Church history to which J. W. refers, when he perverts the most clearly established facts? Mr. Irving, in a note to his Lectures on the Revelation, p. 160, informs us that the doctrine of the spiritual coming of Christ at the commencement of the millennium, "*hath originated within these few years*"!! Are we for a moment to listen to this and similar statements?—*Ed.*

(*c*) "The Last Times", is no longer Mr. Irving's "*new*" book. Since it appeared, he has published ten or twelve volumes, some of which, alas! teach and defend the most dangerous heresies.—*Ed.*

unknown, despised, and almost outcast (save by you and a small, small remnant of my native church) to preach his Gospel to every rank and degree of men, from the lowest, and basest of our press hirelings up to the right hand of royalty itself. Of this honour I will boast, and none shall prevent me boasting of it in that spirit, I trust, of foolishness for Christ's sake in which Paul boasted before the Churches of Achaia—My God honoured his servant, whom the religious world despised".

Mr. Irving's text is, II. Tim. iii. 1—6. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away". The first discourse is introductory, and commences with a suitable exhortation on the first Sabbath of the year, urging his people solemnly to examine themselves, as they were "all entering upon a new and unknown region of experience, as it were, a terra incognita of time; a period which heaveth as it were pregnant with great events". The occasion or history of the text is then unfolded, and made out to be part of a charge of the Apostle to Timothy—that he would abide faithful in the midst of general defection—That two heresies had arisen in the church, the first was, that the resurrection was past already.—This is explained as the overstraining of the doctrine of baptism, which is likened unto the errors of many divines in our days, who assert that the first resurrection is no more than our regeneration. Mr. Irving connects these errors with the constant doctrine of the primitive times—that those who were partakers of the first resurrection, should receive an hundred fold for all the enjoyments of life which they had surrendered, and not be hurt of the second death, but reign with Christ. And this our author considers opening the door to all lust and vanity, and giving us the rudiments of that most abominable heresy of Cerinthus and the Millenarians which succeedeth in wholly discrediting the doctrine of the first resurrection and the kingdom of Christ and his saints upon the earth.

The second heresy the Apostle notices in (ver. 20, ii. Chapter), on which Mr. Irving says,—

"By the similitude of a great house, where are vessels to honour and vessels to dishonour, openeth to us the mystery of the Divine purpose in permitting schismatics and heretics to be found in his church, for the end of shewing that there also he proceedeth by the election of his own will; and must be acknowledged and besought as the sovereign dispenser of grace, and disposer of conditions, which to forget, in the admiration of the love of Christ, or the work of the Spirit, is to subvert the foundations, and bring all things into most fatal disorder and confusion".

When a politician or common debator in debate endeavours to overthrow a prevailing opinion, he states the contrary opinion in bold and unqualified terms, thereby startling and confusing the judgment of ordinary minds, and very probably terminating his oration by gaining many to be of the same opinion with himself. But for a minister of Christ to descend to such tricking, and in meddling with the sacred things of the sanctuary, to depart from the truth, the whole truth and nothing but the truth, is not for an instant to be tolerated, and yet upon what other principle can we suppose our author to write in the above passage? Has he seen in the Church too great an admiration of the love of Christ, and too great an attention to the work of the Spirit?—if so, we are bold to declare that the last and perilous times, even on Mr. Irving's calculation, have not arrived;—or does he wish abstruse and difficult topics of controversy to gain more attention and more of the churches' affection than the holy affections his argument tendeth to disparage? No, far, far from it: his object appears to be, to bring into prominency doctrines and truths which he considers to be kept too much in the back ground; but in endeavouring to attain this desirable end, he has quite mistaken the path. For the church ever hath in her remembrance the awful curse that is pronounced upon them that love not our Lord Jesus Christ, and the danger of grieving the Holy Spirit, lest he depart from them. But on the doctrine of God's decrees, which are found throughout Scripture, her understanding is appealed

to, and when that fails, her unerring guide tells her, "Nay, but, O man, who art thou that repliest against God". Yet never implies the necessity of the reception of these holy doctrines as affecting the eternal salvation of the soul, much less "the subverting, the foundations, and the bringing of all things into the most fatal disorder and confusion". Mr. Irving endeavours to settle what is signified by "The Last Days", and says there are only two opinions about it—the first is, that they are the last days of the Jewish: the second is, that they are the last days of the Christian dispensation. Mr. Irving then enters into a long discussion of 18 pages to prove, what all will readily admit to him, the Christian dispensation is the one referred to, and proceeds to show from various parts of Scripture, that the days are evil, and not good. The following passage is a recapitulation of his argument.

"In improvement upon the subject, I observe, how utterly repugnant to the language of Holy Scripture, it is to interpret the last days, of which our text discloseth the fearful character, as referring to the last days of the Jewish dispensation, when every thing fell out directly the reverse of all these things which are to happen in the last days of the Holy Scriptures. I observe, secondly, how vain it is to refer the last days to the conclusion of the Millennium, long after the Jews are brought in, long after the nations have been all converted, long after wars have ceased, and every other mystery written in the prophets hath been accomplished, because, as the other is far too soon, this is far too late, seeing it is in these very last days that all those things are to be accomplished which draw on the restoration of the Jews, and the blessedness of the whole earth. The last days of the prophet Jacob, is a time when all the twelve tribes of Israel are conquering and overturning; of Balaam, when the Sun out of Jacob is scorching up his enemies; of Daniel, when the Jews are restored with great distress both of themselves and the nations; of Ezekiel, when Gog and Magog come up against them; of Jeremiah, when Edom, and Moab, and Israel's captives are restored; of Hosea, when the chosen seed return to serve David, their King, and his Glory; of Job, when he riseth to look upon his Redeemer; and of Daniel, when he shall stand in his lot. It will not do to bring all these things into being one thousand years before the last days, seeing they are every where declared to happen during these last days. Therefore, thirdly, we are forced to admit that the last days are the shutting in of the present, and the ushering in of that glorious dispensation to which we are looking forward, and being necessarily driven upon this conclusion, we have nothing left us but to make the best of it; and that seeing judgment is appointed of God in his own wisdom, and deserved by us for our frowardness, yet in his grace revealed beforehand, we should do our endeavour to bear in mind how the tide sets, and not say it is flowing west, when it is setting directly away from it. But this is exactly the present case of the church, to think we are steering full sail into the pacific and blessed region of time, when we are hurrying headlong, and as it were absorbed, stern foremost into the jaws of an almost inevitable whirlpool. How much it is the duty of every man who loves the church, and is convinced of this fatal delusion, to speak out his conviction with all boldness, and warn his brethren with all loving kindness, I leave you to judge. And this is what I have undertaken, and shall in these discourses prosecute, endeavouring to read upon the face of the times those very characteristics which are here described as belonging to the latter times". (*d*)

Mr. Irving renders his text very impressive, by selecting the particular evil, or sign of the last times, on which he is about to discourse, in connexion with the first clause—"This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters"—which forms the subject of his second sermon. The people spoken of in the text, we are informed by Mr. Irving, are the whole of Christendom—all believers in Christ, as the last revealer of God's will, or

(*d*) We do not know the extent of Mr. Irving's library; and we are unacquainted with the degree of candour and diligence with which he may peruse the statements of the writers whom he intended to oppose; but we must say, that in this part of his work he has failed to notice the most generally received, and ably supported view of the meaning of the expression, "Last Days", viz. that it refers, without any specification, to the times of the gospel dispensation in general. If our readers will consult their concordances, they will find that this interpretation, which, for reasons with which we are unacquainted, is entirely overlooked, is entitled to their highest respect. We should like to know how Mr. Irving would interpret the phrase "latter times" in the following verse: "Now the spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils". (*1. Tim. iv. 19.*) Do these "latter times", which are almost universally applied to the rise of the papacy, refer either to the latter (we do not say last) days of either the Jewish or Christian dispensations?—*Ed.*

all the baptized in name of the Holy Trinity. He proposes to look widely and largely into this mass of people, and if among them there is to be found a part who claim an exemption, which we are informed the religious world doth—he proposes to address himself with more than ordinary diligence to prove that they are "themselves under the evil influence, less observable, perhaps, by being more disguised, but truly the same in principle and in working".

On the subject of "*Lovers of self*", he says—

"This first feature of character, commonly known by the name of selfishness, we consider as the general characteristic of the times, out of which the other come, as it were by natural generation. For as the love of God produceth all pious dispositions, and the love of our neighbours, all noble and generous dispositions of the soul, so doth the love of self engender all narrow, contracted, malicious, envious, and cruel dispositions of the natural man. Now that this selfishness, which is to be the mother affection of the perilous times which are to come in the last days, appertaineth to the church, and not to the heathen world, is manifest from the last trait that is given; 'having a form of godliness, but denying the power thereof'; as also from the whole chapter, which describes an apostacy from the faith, and not an ignorance or disbelief of Christ....There is not such a diabolical principle as the love of self: the love of the world hath something that appeareth generous, however much it may degenerate into vanity; it carrieth us out of ourselves, and may sometimes, yea doth oft, exalt us above ourselves, to the love of others, and to the desire of their well being, to the neglect and even in defiance of our own. But to be taken up with ourselves, however noble we may be in our faculties and powers, is so utterly to abuse the gifts of the Creator for his service, and to deny our fallen and wretched condition by nature, which calleth for tears and grief rather than for delight and enjoyment; it is also to betray such ignorance of the immortal crown and glory to which we are to be advanced from the dust and ashes of the present life, and withal it is so foreign from the self-denial, self-resignation, and self-humiliation of Christ, and so much akin to the self-adoration and vain glory of Satan, who would exalt his seat above God, that I know not in what way any man can so offend against so many great principles of the truth, and confederate himself with so many great principles of falsehood, as by giving himself up to this passion of self-love"..

In applying this characteristic to the religious world, for of its applicability to the commercial and political world Mr. Irving's says, there can be no doubt, he instances in proof, that since the last forty or fifty years, Christians seem to have been *solely* taken up with the state of their own souls—to the neglect or secondary consideration of the state of the church—so, with regard to preaching, the question is, how did it bear on myself?—not, how on the glory of Christ?—how felt I?—not, was it of the orthodox faith?—frames and feelings are preferred to the ordinances of the church, exciting and rousing declarations to the opening of texts and doctrines. "Men (says Mr. Irving, though in language not the most elegant, or metaphor the most chaste) speak of a sermon in the same language, and perhaps with the same gesture of the hand, smiting the body in the same place with which they speak of a dinner,—'it did me good Sir, I felt the better for it'?" He closes this subject with the following passage—

"Against which spirit of selfishness, brethren, we would guard you, by bringing to your mind that religion is not for our own glory, but for the glory of God; that it is not for our own personal profit, but for the honour and profit of Christ; not for our well-being—but for the well-being of the Church, that we should consult in the first and principal degree. And my assurance to you is, that by looking upon yourselves in the second or the third place, your own well-being will prosper far more than by taking the view which is commonly taken". (*e*)

The next characteristic of the evil times is,

Covetousness.—Our author contrasts the present desire of possessing, with the regular and quiet diligence of our Fathers, and their contentment with small and sure returns. This is sufficient to justify his conclusion that a spirit of covetousness hath been poured out upon men within the last thirty or forty years, against which spirit he calls upon his people to wage a good warfare. The religious world, a term on which, before applying the subject to them, we would offer a few observations is one, that we cannot but agree with Mr. Irving in his view, while we object to an application of a term

(*e*) Mr. Irving, in these passages, has some excellent observations; but certainly the *first* inquiry with the hearer of a sermon is, "How I have been influenced with the divine truth which has passed before me".—*Ed.*

that tends to bring the Church of God into contempt. That tares have grown up with the wheat is a truth to be deplored, and an evil which it is a duty to beseech the great Lord of the vineyard in his own good time and way to rectify; but ill justified is a minister to assume to himself a knowledge that no mortal man ever had, and wield his indiscriminate censure and condemnation upon the professing people of God. What have I to do to judge my brother?—to his own master he standeth or falleth. Mine be the duty to point out error's glaring way—mine to warn men of the evil of being self-deceivers—mine to open out Satan's designs in his worst, because most deceitful character, as an angel of light—and if to the conviction of a minister, Satan in this character is doing a world of mischief by deceiving men's souls, then in language most solemn, in entreaties the most affectionate, and in dignified, holy and faithful sayings, to warn the church of the danger to which many of her professed members are exposed.

Mr. Irving, on this subject, says—

"And now to shew how this characteristic applies to the world called religious, few words are necessary: you have only to be present, and to hear what is the first object and conversation in all their meetings, and the great theme of their delight: is it not the state of their funds? What the great end of their speeches? The increase of donations and subscriptions. What the great labour of their travellers, and what the proof of their success? The amount of their ingathering. What the qualification for honorable office? The amount of your contributions. What the great fear and apprehension? Lest the funds should fall off. What, in short, the bulwark of their strength, and the anchor of their hope, and the assurance of their faith? If these things do not betray a covetous spirit in this religious world, I know not where it is to be met with elsewhere".

Mr. Irving started by defining covetousness to be "the desire of possessing that which we have not, and attaining unto great riches and worldly possessions". He concludes by making it out to be the appropriation of a part of our store to the cause of God, and charges home on the religious world, or rather the Church, this evil, because she is making to herself friends of the unrighteous mammon—that the long list of names and sir-names that are given in our reports are open to serious objection we admit, and consider them in direct disobedience to the commands of Christ, not to let our right hand know what our left doeth, but to say that money so appropriated and so accounted for, —even the good of men, and used as a means of salvation, is covetousness, is absurd. (*f*)

Our next sign is—

Boasters.—His arguments for proving the age covetous, are the same as are now used to prove them boasters—we pass on therefore to the next sign, which is—

Proud.—After having been told how humble our Fathers were, how much condescension existed between the high and low, how much the obligation was felt between the rich to the poor, &c., we have the following passage:—

"Pride consisteth not in the assertion of our proper place and rank in life: this is the use of our dignity, and not the abuse of it. I know and lament that the outward sign and symbols of rank have been levelled by the spirit of insubordination and irreverence which is poured out on men; while I believe there never was in this land such an abuse of the gifts of understanding, and the advantages of rank and station to the aggrandizement of self, as there is in these times; and this is pride. And if we look to those who consider themselves as being more especially the representatives of the spiritual people of God, we shall find how, in the train of their boasting, pride hath introduced itself, saying 'stand off, I am holier than thou': we are the people of God: we are doing the works of God; and all those who are not of us are without God and without hope in the world': look how little acknowledgment there is of the Church of Christ; how much of independency; how little of subjection, how little discipline, how little deference to authority. The noisy bustling works of a few years which we have wrought eclipse the labours of our Fathers".

(*f*) That many persons may enrol their names in the list of benevolent societies from a principle of ostentation, we readily admit. We have no suspicion, however, that in general such a feeling exists. The desire of countenancing a good cause, we should think is the leading motive; and with this in view, there is no opposition to the command of the Saviour.—*Ed.*

(To be continued.)

PRESBYTERIAN BISHOPS.

To the Editor of the Oriental Christian Spectator.

It is not generally understood that *Presbytery* acknowledges the order of *Bishops*,

or that Presbyterians number them among the Officers of their Church. No other order of Church Officers, however, is esteemed by them to be so indispensably necessary; and, as to matter of fact, whatever other order may be dispensed with among them, this never is. *Deacons* may be wanting in a Presbyterian Church: *Bishops* never are.

The misconception, to which we allude, has arisen simply from *names*. The Presbyterians generally denominate their Bishops *Elders*. In doing so they give them a scriptural name; but in doing nothing more, they are apt to leave an unscriptural impression. By waving the use of the word *Bishop*, they give the hearer to understand that their Elders are not Bishops, and, consequently, that an order of men, divinely appointed for the instruction and government of the Church, is not recognised, but rejected, by them. Had they only used the language of Scripture as freely as the Scripture itself uses it, all these misconceptions would have been spared. Witness, for example, the language used in the Acts of the Apostles.—"From Miletus Paul sent to Ephesus, and called the *Elders* of the Church. And, when they were come to him, he said unto them,—'Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *Bishops*'." (Acts xx. 17, 18, and 28.) Witness also the language of Paul to Titus. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *Elders* in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly; for a *Bishop* must be blameless". (Titus i. 5, 6, and 7.) Paul, in instructing Timothy how he "ought to behave himself in the Church of God," makes reference of course to its Office-Bearers. Yet among these Office-Bearers, *Elders* are not mentioned: *Bishops* and *Deacons* are the two orders with respect to which he gives him instructions. (I. Tim. iii.) The same peculiarity occurs in his Epistle to the Philippians. "Paul and Timotheus, the servants of Jesus Christ, to all the *Saints* in Christ Jesus which are at Philippi, with the *Bishops* and *Deacons*." (Phil. i. 1.) "Saints"—the undistinguished body of Disciples; "Bishops"—the overseers, that is, the Instructers and Governors of the Church, "Deacons"—men "appointed over" the inferior "business" of the Church;—*these three classes* comprehended the whole Church at Philippi. *Elders* are not mentioned as forming a part of it at all. Yet *Elders*, again, are often the only Office-Bearers mentioned. "When they had ordained them *Elders* in *every* Church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts xiv. 23.) "When we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the *Elders* were present". (Acts xxi. 17 and 18.) "The *Apostles* and *Elders* and *Brethren* send greeting unto the brethren which are of the gentiles". (Acts xv. 23.) These passages exhibit the freedom of Scripture in the use of the terms *Elder* and *Bishop*. Had the same freedom been used by Presbyterians, they would never have been suspected of rejecting a Divine Institution, such as that of the order of Bishops undoubtedly is. They are often chargeable with the neglect of the ordination and use of *Deacons;* but from any neglect with respect to *Bishops* they are altogether free. As in the Church at Ephesus, and at Philippi, and "in *every* Church" in the days of the Apostles, so in every Presbyterian Church of the present day there are *several Bishops*. Of these, one or two "labour in the word and doctrine": the others, at least, oversee and "rule" the Church. (I. Tim. v. 17.) The functions of both are purely spiritual. When any thing like the "serving of tables" occurs; it ought to devolve on the order of *Deacons*. (Acts vi.) The Bishops, that "labour in the word and doctrine", and generally denominated *Ministers:* the Bishops, who may simply oversee and "rule" the Church, retain the general name of *Elders*. The *Spiritual authority* of both is the same, —the *government* of the Church equally devolves on them; but the peculiar *work* of the former is "the ministry of the word". It has often happened in Presbyterian Churches that the latter have, in their general aspect and character and work, been rather Deacons than Bishops. They have been occupied in little else than secularities; and hence

they, and the name which they bear, have been miserably degraded. This, however, is a corruption of the system, which is easily remedied. Wherever the Bishops are pious and zealous men, they feel the necessity of Deacons, and appoint them accordingly. The "*Bishops*" then perform their proper functions; the "*Deacons*" are diligent and faithful in "the business over which they are appointed"; and the whole body of the "Saints" is edified. EPISCOPUS.

HINTS FOR SELF-EXAMINATION.

To the Editor of the Oriental Christian Spectator.

SIR,—As it may be presumed that Christians would thankfully receive any hints calculated to assist them in the examination of their heart, I trust you will find room for the following extract from a tract, which is no doubt in the hands of some of your readers, but probably not in those of the majority.

"The Christian is justified by faith, and has peace with God through the blood of Jesus Christ; and the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him. The effect, of course, will be a cordial adherence to the law of God, a rejoicing in that law after the inner man; but there still remains another principle, a sinful mind and disposition, even in the regenerate. Hence that earnest and oft-repeated prayer of every true believer, 'Examine me, O Lord, and prove me'.—Hence, also, the cordial application of the apostolic precept—'Examine yourself'. To assist the Christian in this important duty is the object of the following hints, which, by the blessing of God, may enable him to detect some of the latent evils of his heart, its pride, and its selfishness—and, by the grace of God, may lead him to that blessed Saviour whom he knows and loves, that in his Spirit, by his grace, and through his cross, he may fight against and overcome these lurking evils, which otherwise will secretly 'eat, as doth a canker', the heart of his religious profession. And let us not shrink from this *Mirror of the Heart*, nor despise these apparently small destroyers of the springing fruits of the grace of God in our hearts. (Cant. ii. 15.)

"This lurking pride and selfishness of the heart may appear—

"1. In setting a high value on our kindness or labours for the good of others: or by excessive impatience or mortification at ingratitude or want of success.

"2. In being over tenacious of our own property, and ready to resent encroachments upon it.

"3. In strictly assuming the dignity, rights, or privileges that we think our due, and being mortified with disrespect or neglect.

"4. In the risings of anger or revenge at any contempt or ill-usage.

"5. By impatience at contradiction, and irritation if our self-will be at all thwarted.

"6. In a reluctance to give up our own will to obey the will of another: this is so strong in some characters, that when a desire is expressed to lead them, it is sufficient to excite resistance.

"7. By dislike to be dictated to, or found fault with.

"8. By a high esteem of our own opinion, and unwillingness to yield it to another; and a desire to rule, and have every thing our own way.

"9. In vexation at being blamed when we deserve it, offence at being suspected if we do not, and a spirit of self-justification and retort.

"10. By a reluctance to condemn ourselves or confess ourselves in the wrong *even in trifles:* and a tenacious adherence to what *we have once advanced in argument.*

"11. In prejudice against those who dislike us, or have told us of our faults, crossed our self-will, or interfered with our interest, pleasure, or comfort.

"12. By a jealousy of other's success in temporal or spiritual labours".

The above hints may be sufficient for the present,—if acceptable I will trouble you to insert a few more next month.

"Let every Christian seriously seek that spirit of Christ, by which he may truly mortify these deeds of the body, and this carnal mind. The grace he needs is indeed the purchase of the Saviour's sufferings; it can only be received by faith in them; (Tit. ii. 14), and can only be rendered effectual by the Holy Spirit through union with Jesus Christ".

O my fellow Christians, as we value our peace, the approbation of our Lord, and the honour of his name, let us examine our hearts! R.

SHIPWRECK OF THE LADY HOLLAND.

Knowing that many of our readers have felt an interest in the Shipwreck of the "Lady Holland," near the Cape of Good-Hope, and that no leading particulars regarding that event have been submitted to the public:—we are glad to be enabled to furnish our readers with the following account; being the substance of a letter addressed from Cape Town to a Clergyman of the Church of Scotland:—*Cal. Christian Intelligencer.*

"I WILL SING OF MERCY AND OF JUDGMENT".

Such is the brief and emphatic introduction to the 101st Ps. and to the communi-

cation that follows, no introduction can be more strikingly appropriate.

* * * * *

Suspense, however, is always painful: the truth must be told, and mine is a short but disastrous tale:—On Saturday night, the 13th February, "the Lady Holland," the vessel on which we embarked for India, was wrecked off Dassen Island, 2 miles north from Cape Town; but not a life was lost—not even a personal injury sustained by any one of the passengers or crew.

During the preceding week the weather was delightfully cool, without storm or tempest. On the 13th, at 12 o'clock, our position, as determined by repeated observation, was—20 miles north, and 70 west off Cape Town. All who have made a long sea voyage, are acquainted with the numberless discomforts, that lead to heighten the enjoyments of life on shore. The confinement, the langour, the squeamishness —all create an ardent longing for land, with its freedom and invigorating exercises. Of this longing the passengers of the Lady Holland largely partook, on the evening of shipwreck. Our nearness to land produced an unusual exhiliration of spirits: every countenance was cheerful—every heart glad. All seemed in the best of humour with each other, and nothing could exceed the joyous eagerness displayed in making little preparations for a probable disembarkation on the following day.

With a moderate breeze and a moderate sea, the vessel was gliding through the water at the rate of 5 miles an hour—her course, by compass, lying nearly S. E. About 8 minutes past 10 P. M. when the passengers had retired, or were preparing to retire to rest, a confused noise of voices was heard without, which was almost instantaneously followed by a sharp stunning shock of the vessel. All instantly darted to the deck: suspense was only momentary: the moon, as if commissioned on the kindly errand, suddenly emerged from the horizon, and disclosed the cause. Before, and on every side of us, low dark reefs appeared, amid which the breakers struggled with dashing roar. The sails had become unmanageable, the vessel refused to obey the helm; uplifted by every wave, she again sunk down with a shattering crash, that made the flesh creep and shiver; and the Captain, in a tone of piercing agony, was heard to exclaim, "Ah, she's gone; she's gone".

The vessel was now abandoned as lost, and our situation appeared critical in the extreme. Every moment the ship was expected to be torn into fragments, and the deep yawned to receive us: to attempt a landing through the foaming breakers were madness; and even though a landing were effected, the reef had the appearance of being so low that the waters must flow over it at full tide; and to put to sea, in the dead of night, in a leaky boat, on a coast noted for shoals, sunken reefs, and sudden squalls, seemed like the hazardous experiment of despair.

Still, no one lost presence of mind; something may be done, and every thing must be done, was the prevailing sentiment. The jolly-boat, manned by the ablest of the seamen, was sent off to explore the lee-side of the reef, and ascertain the possibility, or impossibility of effecting a landing. The rest of the crew and male passengers proceeded to clear the deck of incumbrances, to fire signals of distress, to cut down the masts, to "*calk*" and repair the long-boat. In the meantime, the ladies, to the number of 13, and two maid servants, wrapped in mantles, sheets, or blankets, assembled in the cuddy, expecting, as they were, every instant, to be ingulphed in a watery grave: their coolness and composure were admirable. No running about in confusion: all sat quietly round the cuddy-table: no wild screams of terror, all seemed collected and calm. A few were pale as death: some shed the silent tear, at the thought of home, friends, and children: others eagerly inquired, "Will Christ save us?"—or earnestly ejaculated, "Oh, pray for me". The spectacle was awfully solemn; preparation for an immediate appearance before the judgment seat seemed to engross the whole soul:—and never, never, can I forget the pathos and emphasis, with which all, kneeling round the table, joined in public prayer and supplication to the Father of spirits in that trying hour.

It was now past mid-night, and our boat not having returned, its safety was despaired of:—But the vessel still held together, and the determination was, if possible, to cling to the wreck till day break. Soon, however, we had reason to change our determination. The hull was rapidly filling with water—the breeze freshening, and the tide beginning to flow in upon land. The swells, in consequence, became heavier: a number of lofty waves followed in rapid succession, each sweeping across the deck; and causing the vessel to strike with a crash more tremendous than the preceding. No one could now sit or stand with safety: the attempt to cling to the wreck was felt to be hopeless: and all were eagerly desirous to have recourse to the last expedient—the launching of the long-boat. After surmounting many difficulties, which it is needless to detail, the boat was launched, amid the cheers of the sailors, and exclamations of "there goes our last hope". But speedily was joy alternated with a very different feeling, when the cable that held the boat broke, and our "last hope" was seen drifting towards the rocky shore. Seized with a momentary torpor, we still eyed, and continued to eye our "last hope", in deathlike silence, and just as we expected to witness the fatal crash, a seaman, who had leapt on board, with the energy of despair, shoved off with an oar, and brought the boat once more along side the wreck.

By this time, (½ past twelve) human voices were heard from the reef, and articulated English sounds of "boat", or "boats", "here directly", leading us to expect a speedy assistance, cheered the spirits of all. The

first object was, to lower the ladies into the long-boat. This was slowly, but securely accomplished, by means of a rope and noose, swung round a pulley, at the extremity of a projecting beam, from which the jolly-boat was wont to be suspended. Here, the conduct of the ladies cannot be sufficiently admired:—as it contributed much to the prevention of accident, and the preservation of life. Though the wreck creaked and shivered, as if every beam were tearing asunder, —and the boat was in momentary danger of swamping, or being crushed between the beams and rafters that obscured the surface of the waters, the competition was not who should be most forward in rushing into the boat, but who should be last to abandon the fatal wreck. About one o'clock, when the boat was filled with nearly the whole of the passengers, the jolly-boat arrived, with the pleasing intelligence, that a good landing place had been discovered, about a mile and a half distant, and with the farther intelligence that we were wrecked on Dassen Island, a low, sandy desert, containing neither food nor water, beyond what belonged to 3 or 4 men, sent, at that season, from Cape Town, to collect the eggs of the penguin, a sea-fowl that abounds there in countless myriads: and soon, our boat being taken in tow by the jolly-boat, we finally abandoned the wreck.

Drenched to the skin, and exposed to a keen, piercing cold, we now wrought hard in baling the water, which gushed in on every side. By this means being kept afloat, in half hour we reached in safety, the sloping, sandy beach—our souls rising to God, in feelings of fervent gratitude for the wonderful deliverance. The poor men from Cape Town delivered up to us their temporary abodes, consisting of two wretched hovels, formed by two cross walls, against which leaned 7 or 8 whale jaw bones, covered with stones and ashes:—the one, employed as a cooking apartment, covered with filth, and dripping with soot—the other, as a sleeping and store-room, crammed in every corner and crevice, with grease, tallow, skins, &c. But such as they were, we were thankful to enter them, and await the light and warmth of day.

The morning being calm and cloudless, and the sea unruffled, some of the officers and sailors were enabled to return to the wreck. The lower part of the hull was completely torn and splintered. The poop and stern part of the deck not having parted, were still visible. From the direction of the current, the sea, rather than the beach, was strown with masses of floating materials:—and in the course of the day, several boxes and other articles, belonging to the passengers, were picked up from the water, or separated from the wreck.

Without loss of time, the surgeon of the ship crossed to the main land, in the most "sea-worthy" of our boats, with the intention of travelling to Cape Town by land, and securing for us the speediest assistance.

In the mean time, we made the best of our situation. The hut being quite incapable of holding all, a small tent was constructed, by means of a few whale rib bones, and torn pieces of canvass, which served to exclude part of the piercing rays of the sun by day, and cold heavy dews by night. The eggs of the penguin, some wine and biscuit providentially rescued from the wreck, and a little brackish water obtained by the then resident islanders from Cape Town, furnished us with food:—shells, gathered on the beach, supplying the place of cups, glasses, &c.

Our employment consisted chiefly in watching and apportioning our little store of provisions, and collecting whatever articles might be indentified by their respective owners. Nor was the God of our Fathers forgotten. Within, and around our little tent, passengers and sailors, on the bended knee, joined in the reading of the word, and offerings of thanksgiving to that Omnipotent Being, who commanded, and the floods of great waters did not overflow us—to that merciful Being, who "guided us with gladness", and "compassed us about with songs of deliverance".

Still, humanly speaking, our condition was far from being enviable:—situated on a barren island, from which all communication is often for whole weeks excluded, with the certain assurance that our provisions could not last many days:—our nights restless and sleepless from being on the bare ground, exposed to the attacks of noisome vermin, or the dripping of cold dew:—while the glare of the sun by day, from the white burning sand, almost scorched the face, and threatened lastingly to impair the eye sight. Judge then of our joy and gratitude to God, when on Tuesday morning, we beheld a ship of war sailing along the western coast of the Island. "Can she really be destined for our relief", was the natural interrogatory of each, though the equal ignorance of each could only lead to conjecture. She was so destined: the governor, Sir. G. L. Cole, the instant the tidings reached him, having promptly and humanely issued orders, to proceed without delay, to remove us from the island. By nine o'clock A. M. all were comfortably seated on board the Falcon, brig of war, commanded by Captain Colpoys. From this Commander and his Officers, we experienced a kindness of treatment so cordial and unaffected, as to make us feel that the presence of the British flag on every shore is a blessing, and that British generosity is more than an empty name.

After a passage considerably protracted by the prevalence of calms and contrary winds, we were landed on the wharf at Cape Town on Wednesday, about 5 P. M. Many of the passengers knew where to find a temporary residence: and while the rest were hesitating what course to follow, British kindness once more opened the doors of her asylum for the weary stranger. Lt. Col. Munro, Commander of Artillery, awaiting

our arrival, with a frankness that admitted of no refusal, invited all to his apartments in the adjoining castle, to partake of refreshment, and spend the evening, till comfortable lodgings might be provided.

Here I might well stop, since the general reader can have no particular interest in ascertaining how the different parties were privately accommodated. But gratitude, still glowing with the warmth of its first excitement, requires me as an individual, to declare that, stranger though I was in a strange land, I there found a refuge and a home. In the house of the Rev. Dr. Adamson, a gentleman no less profound in the depths of human science than in the mysteries of that which is divine, I found a home congenial to my feelings: I found Christian sympathy and Christian love. There are times when the heart is verily touched, and the finer sensibilities of the soul are truly awakened—when nature, in her most refined and exalted susceptibilities, awaits her accustomed boundaries, and luxuriates in her new elevation of being. When made to sing of mercy and of judgment, and could not help feeling that while judgment must arouse, mercy *alone* could soften and subdue. Mercy beamed forth like the beauteous rainbow, amid clouds of judgment—the cheering emblem of reconciliation and love, and amidst its beams the dark frown of judgment evanished. The soul, for a time emancipated from grosser elements, felt as if it could sing an anthem of heaven: and the burthen of its song was,—"The mercy of God, how subduing! the love of Christ, how constraining! Truly the love of Christ is a plant which may grow on every shore, and unlike every other, unaffected by change of soil or climate, wherever it grows it is still the same—fresh and teeming with the presence of divinity, linking the hearts of men to each other, and the hearts of all to God, the Fountain of Love".

On a review of the preceding statements, a few inquiries may naturally be suggested. 1st. Is there any blame to be attached to the Captain? if so, what is its nature? The *general* impression seemed to be that little or no blame was to be attributed. His latitude was accurate to a mile; his longitude to within 15 or 20 miles—an accuracy which, after a voyage of two or three months, is commonly reckoned as great as can well be counted on, particularly if cloudy weather precede the appearance of land. We were thus 15 or 30 miles nearer land than, from the joint result of Chronomatric and Lunar observation, we were led to expect; and a dense haze bounding the horizon and contracting within a narrow compass the sphere of vision, afforded no opportunity for correction by the sight of land at a distance. For the sake, therefore, of avoiding danger, it was the Captain's intention to change his "tack" at 8 o'clock P. M. and "stand out" to sea till the morning. At 8 o'clock, he sounded with 110 fathoms line, and found no bottom. Now, according to every chart, soundings should be had within a few miles of land; and the Captain, hence inferring that he must still be upwards of 30 miles from shore, deemed it unnecessary to change the course of the vessel. The soundings were again repeated before 9 o'clock with a similar want of success. About ten o'clock, when preparations were making for a change of course, the seamen on "the outlook", on leaving his post, remarked to the watch that succeeded him, "I am very much mistaken, if that's not land, after all". Some of the seamen ran forward, followed by the second Officer and Captain, and was heard the chilling cry, "breackers a-head", "helm hard to weather"; but, before the vessel could obey the helm, she struck, and the concussion made all spring to the quarter-deck.

From this it may be gathered, that the Captain was very much deceived by the soundings, and the cause of the deception seems to have arisen from an unusual rapidity in the current, which carried off the lead obliquely, and never allowed it to reach the bottom. It was afterwards ascertained that the force of the current was, at that time, greatly increased by the prevalence of strong east winds, during the preceding weeks. And the only fault generally ascribed to the Captain was—his imprudence in holding on towards land, in the darkness of night, when, even according to his own calculation, his distance from it was so very inconsiderable.

2d. What was the amount of property saved? Of the ship's cargo, valued at between £30 and 40 thousand, little or nothing was, and could be saved. All the passengers lost much, and a great portion, nearly the whole of their property. Of my own, a few articles were secured from one of the poop cabins, and a few more were washed ashore. Out of a collection of books, in every department, amounting to at least 800 distinct works, not more than forty were recovered, and most of these so shattered, or reduced into a state of pulp, as to be of little value. But what was felt most severely, as being irreparable, was the *entire* loss of *all* notes, memorandums, journals, essays, &c. the fruits, such as they were, of the reflection and research of the most active years of my life. They are gone: so perish all earthly things: the treasure laid up in heaven alone is unassailable. The Lord dealt in a way of unspeakable mercy, and not the least of his mercies was found in the cheerfulness of resignation with which he enabled me to feel, and say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord".

Thus unexpectedly perished part of the first fruits of the Church of Scotland in the great cause of Christian philanthropy, but the cause of Christ has not perished. The former, like the leaves of autumn, may be tossed by every wind; the latter, more stable than nature, ever renewing with the bloom of youth, will flourish when nature herself is no more. The cause of Christ is a heavenly and divine thing, and partakes

not of earth. Often has its high origin been gloriously vindicated: often has it cast a mockery over the mightiest human efforts: often has it gathered strength amid weakness, become rich amid losses, rejoiced amid dangers, and triumphed amid the fires and the tortures of hell-enkindled men. And shall the Church of Scotland dishonour such a cause, by exhibiting any symptoms of coldness, or despondency, in consequence of the recent catastrophe? God forbid: let her rather arouse herself into new energy: let her shake off every earthly alliance, as a retarding, polluting alliance: let her confide less in her own resources and more in the arm of him, who saith, "Not by power, nor by might, but by my Spirit": from her faithful appeals, let the flame of devotedness circulate through every parish, and prayers to the Lord of the harvest ascend from every family:—then, may we expect her fountains to overflow for the watering and fertilizing of many a dry and parched Heathen land.

DELTA.

THE CHARACTER AND PROSPECTS OF THE HEATHEN.

What is the character, and what are the future prospects of the Heathen? The following particulars include a scriptural answer to this question.

1. The heathen are accountable subjects of the government of God. They possess all the powers requisite to complete accountability; intellect to understand law; conscience to feel obligations; and faculties to perform all which God requires of them. The knowledge of God, and of right and wrong, from the light of nature, is such, as creates obligation to love, worship and obey him; and renders them inexcusable for transgression. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened". They are described also, as sinning wilfully: "Who, knowing the judgment of God, that they that commit such things are worthy of death, not only do the same, but have pleasure in them that do them". They are represented also, as being conscious of accountability and of guilt. "Not having the law", a written revelation, "they are a law unto themselves, their own consciences also bearing witness, and their thoughts, the mean while, accusing, or else excusing one another".

2. According to the Scriptures, the heathen are without holiness, and are disqualified for the society of heaven. They are a part of that great family upon whom the Lord looked down from heaven, to see if there were any that did understand and seek God, and sought, in vain, one faithful found among the faithless; all having gone aside, none remaining that did good, no, not one. The evidence of holiness, or Christian character, has never been discovered among pagan nations, by missionaries, or by travellers.

3. The heathen are described in the Bible, as alienated from God. To this character is traced the idolatry which has overspread and darkened the earth: "When they knew God, they glorified him not as God;—did not like to retain him in their knowledge; but changed his glory into images of men, and of birds, and four footed beasts, and creeping things;—changed the truth of God into a lie; and worshipped and served the creature, instead of the Creator".

4. The worship which the heathen offer is not the result of involuntary and unavoidable ignorance, the well meant, though mistaken, yet acceptable worship of affectionate children, offered to God by symbols. Idol worship is uniformly forbidden as a voluntary, criminal, inexcusable diversion to other gods of the worship due to Jehovah alone. "Thou shalt not make unto thee any graven image, nor the likeness of any thing";—"thou shalt not bow down thyself to them, nor serve them".—"Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spoke unto you on Horeb, lest ye corrupt yourselves, and make you a graven image;—and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, and all the host of heaven, shouldst be drawn to worship them". Nor is there any obscurity in the evidence of God's being and perfections, or any thing so specious in idol worship as to palliate the criminality of idolatry. On the contrary, it is represented as foolish, the prostration of reason, and the consummation of folly.

5. Idol worship is represented as worship offered to devils. "They shall no more offer their sacrifices to devils". Lev. xvii. 7. "They provoked him with strange gods; they sacrificed to devils, not to God". Deut. xxii. 17. "They sacrificed their sons and their daughters unto devils". Ps. cvi. 37. "But I say, that the things which the gentiles sacrifice, they sacrifice to devils, and not to God". 1 Cor. x. 20. Devils are called the angels that sinned;—rulers of the darkness of this world;—and their leader is called the prince of this world, the god of this world, the spirit who ruleth in the hearts of the children of disobedience.

6. The characteristics of idol worship have been, in all ages, impurity and blood. Without exception, a part of idol worship has consisted in prostitution; and the temple has been the concentration of obscenity, where, from age to age, abominations which cannot be named, have been practised. And in some period of the history of all pagan nations, the offering up of human sa-

crifices has constituted a part of idol worship. The Ethiopians, Scythians, Egyptians, Chinese, Persians, the inhabitants of ancient India, all the northern nations of Europe, the states of Greece, the Roman empire as late as the time of Trajan, the Gætæ, the Leucadians, the Goths, the Gauls, the Heruli, the Britons, the Germans, the Carthagenians, the Canaanites, the Arabians, the Cretans, the Assyrians, the Rhodians, the Phocians, the Danes and nations of Africa, the islands of the Southern Ocean, and the Mexicans,—all these are recorded in authentic history, as having worshipped idols by human sacrifices.—The morality of pagan nations corresponds with the impure, malignant, and sanguinary character of their divinities, which remove from sin all the sanctions of the divine government, and give it the patronage and encouragement of their own character, example and worship.

In the temples, no salutary instruction is given; and no examples of virtue are presented, in their gods, or in their priests, or in their worshippers. But the very temple is the putrefaction of obscenity, and the stall of murder and blood. Consequently, all the malignant passions, and all the wicked practices, in their greatest possible enormity, are described by inspiration as breaking out in the Roman empire; and as characterising not a few of the most corrupt, but as giving the image and body of the time; and that too, in a state of society more elevated and refined, than idolatry, before or since, ever formed.

For these crimes of the heathen, the greatest that can be committed, they are held guilty, and threatened with punishment in language the most energetic and terrific which heaven has any where employed: and the tokens of the divine displeasure, in the actual punishment of the heathen, are unsurpassed. It is concerning the heathen that it is said, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, because, that which is known of God is manifested in them". And in the catalogue of heathen crimes, including all the abominations ever practised by man, the apostle says, "Knowing the judgment of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them". The displeasure of God against idolaters is called fury, anger, vengeance, wrath and indignation; and the expressions of it convulse the heavens and the earth;—"The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted".

7. Idolatry persisted in, excludes from heaven. It is no where taught in the Bible that the heathen are saved. No traces of holiness or of Christian character are recognized in them; while all the traits of unholy character, and abominations of life which constitute the evidence of ungodliness, are ascribed to them. It is the idolater "who feedeth on ashes; whom a deceived heart hath turned aside; who cannot deliver his soul, or say, is there not a lie in my right hand?" "Know ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor thieves, nor drunkards, shall inherit the kingdom of God". "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death". Will it be claimed that these crimes, classed with idolatry, do not exclude from heaven? How then can it be concluded that idolatry does not? What folly it is to be charitable, in opposition to the express and reiterated declarations of God!

8. According to the Bible, idolatry is irremediable by any power, but the power of the Gospel. All nations, in the absence of a revelation, have fallen away to idolatry, from which not one has been reclaimed, but by the influence of the Gospel. Science and the light of nature have never overturned a single pagan altar, nor recalled a single nation back to God. If a few men of superior intellect and knowledge have penetrated the gloom, and seen and felt the folly of the reigning superstition, they have possessed neither power, nor courage, nor benevolence enough to set themselves successfully against it; and have usually practised the abominations which they despised. No power but Christianity has ever shaken down an idol temple, or put out the fire of human sacrifice, or stopped the nameless impurities of idol worship, and lit up the light of life in the region of the shadow of death. For time and for eternity, the condition of idolatrous nations is hopeless, till the day-spring from on high visits them, and the sun of righteousness arises upon them. It is therefore said, "How beautiful upon the mountains, are the feet of him that bringeth good tidings of good, that publisheth salvation."—"How then shall they call on him on whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent"?

To this scriptural account of the character and condition of the heathen, and to the efforts which we make to evangelize them, objections are made, some of which demand an answer.

1. It is said, Why did God permit mankind thus to apostatize to idolatry?

Ans. He has done every thing to prevent it, which the nature of man, as a moral being, and his character, as a just lawgiver, demanded. That he could have done more, consistently with the principles of his government, to prevent defection, it is easier to assert than to prove. The laws and institutions which God has provided to prevent idolatry, have in every age been wisely adapted to the existing state of society and

condition of the world. The history of his providence is a history of moral influence on the part of God, to retain the allegiance of man; and of effort on the part of man, to flee from the hated knowledge of God into darkness. And now, shall the rebel, or his advocate, demand, why God did not defeat his efforts to depart from him?—"What could I have done, saith the Lord, that I have not done"? If force was relevant, there might be an answer. But if it was relevant, how can it be accounted for that a God of sincerity should ask such a question? The objector might just as well demand, Why does God permit men in Christian lands to rob, and lie, and steal, and perpetrate all sorts of crimes.—Are men not guilty because God does not by force prevent their evil deeds? Then blame would be impossible—for if God did prevent, who could transgress; and if his not doing it took away blame, who could sin? The lawgiver is not accountable for the misconduct of his subjects, provided the laws are just, and they are free agents, and his administration is wise and good.—The heathen therefore have no cloak for their sin, unless the transgressor may plead his own offence in arrest of judgment.

2. If the Gospel is indispensable to the salvation of mankind, why has not God long since sent it to them?—Because, in the first place, pagan nations have ever maintained violent opposition to its introduction. When the Gospel was given to the Roman empire, the fire of ten persecutions raged against it; and when it triumphed, the delusion and the sword of Mahomet, and the lying miracles and persecutions of popery combined to supplant and expel it.—Because a majority of nominal Christians have opposed and hindered the sending of the Gospel to the heathen; as, probably, some who make this objection now do.—And because Christians have been too worldly, and slothful, and timid, and unwilling to do their duty.

God has provided the Gospel for all people, and commanded his disciples to send it to them; and if the heathen had been willing to receive it, and its enemies at home had not opposed sending it, and the friends of Christ had done their duty, the knowledge of the Lord might, long since, have covered the earth, as the waters do the sea. It is the fault of man, not of God, that the Gospel has not been sent to the nations. Is it to be expected that God shall send down angels to print Bibles and scatter them? We might as well insist that he should send them down to plough and sow for us, while we sit in idleness, or conspire together to hinder the work.

3. But if the heathen do, by the light of nature, as well as they can, ought they not to be accepted? The heathen do not do as well as they can, by the light of nature. This light teaches them to love and to worship God, to abstain from the idolatries and immoralities in which they indulge, and to practise the moral virtues which they neglect. Instead of doing as well as they can, they do as bad as they can. Imagination cannot contrive, or depravity execute wickedness, surpassing that which characterises the idolatrous population of the world. Their very temples and worship embody all that is impure, debasing, and inhuman. If there be a spot on earth where the attraction of guilt might be expected to draw down the exterminating wrath of heaven, it is in those idol temples, where six hundred millions of mankind worship devils, and persist in the practice of unutterable abominations.

4. But if the heathen cannot be saved without the Gospel, how can they help themselves, and how, of course, can they be to blame? They can be to blame, because they sin against the light of nature, in rejecting the worship of God, and preferring the worship of idols; and in every one of the gross immoralities which they commit, their crimes, if not aggravated by the presence of our superior light, are in themselves as enormous as they can be, and, with their light, *eminently criminal and inexcusable*; and it is as just that they should be punished for abusing the light of nature, as it is that we should be punished for violating the revealed laws of heaven. And as to their not being to blame for their sins, unless the Gospel discovers to them some way to escape punishment, it would be a singular maxim, that criminals cannot deserve punishment, unless they can discover some way to escape it. We thought it was the business of law, not to facilitate, but to prevent the escape of transgressors. What if a band of robbers and murderers, overtaken by justice, and inclosed within massy walls, should try in vain to undermine or scale them, or to burst the door of the dungeon; would they not be to blame, because they could not escape, and the government would not show them how, or aid their endeavours? But God from age to age has been attempting to show the heathen the way of escape, and they have hated the light, and refused to come to it. They went from it, because they hated it, and when it was sent after them, and it shined in their darkness with the splendour of noonday, they raged against it and put it out. Besides, it seems to be assumed in the objection, that it is merely for the wickedness committed in this world, that the heathen will suffer in the world to come; whereas they form characters here of immutable wickedness, and continue through eternity as *voluntary* and as virulent in their aversion to God, as they were in time. It would mar therefore the joy of heaven, and not benefit the heathen themselves, to introduce them to that world of moral purity and glory. They would recoil from the insupportable light, and seek alleviation in the more congenial darkness of the world below.

5. But it is said by some, that the heathen do not need the Gospel; they are as well off without it as we are with it.—Are

they patriots, republicans, the friends of liberty, and the enemies of superstition and priest-craft, and foes to the union of church and state, who say this? How little such men know about the condition of the heathen; or how much they calculate upon the ignorance of others, is manifest. The governments of all idolatrous nations are terrific despotisms. In all of them, the great body of the people are ignorant, poor, and vicious; are tormented by the fears of a dark and cruel superstition, and enslaved by a sordid priesthood; they are crushed by the united weight of a pagan church and state union. No where is priestcraft so triumphant, or so terrible, as in pagan lands. There, too, the wife is the slave, and not the enlightened companion of her husband; and the blessings of the Christian family state is not known. Infanticide, and by the hands of the mother, is common; thousands of widows burn, annually, on the funeral pile with their dead husbands; and thousands of parents, when sickness or age has rendered them helpless, are carried from their own dwellings to die on the cold ground, by starvation and disease. Do not the heathen need the Gospel? are they as well off without it as we are with it? Were there no heaven to lose or hell to be endured, do they not need that peace on earth and good will to men which are found only in alliance with the Gospel?

6. It is said, that it is a libel on the character of God to suppose that so large a portion of the human race are so wicked, and exposed to such punishment. But is the lawgiver accountable for the misconduct of his subjects? It may as well be insisted, that the crimes of Christian communities are not crimes and do not expose men to future punishment, because, to suppose it, would be a libel on our Maker. But was it ever alleged in behalf of criminals in a court of justice, that there were so many of them, that to suppose them guilty, and to punish them, would be a libel on the government? It belongs to governments to make good laws, and then to execute them, instead of rendering disobedience impossible, or the following a multitude to do evil safe.

7. But after all, these, it is said, are the harsh and repellant views of an obsolete theology, and that the modern and more enlightened views are much more amiable and consoling.

But again we answer, that the views here exhibited are the result of divine testimony, and unquestionable matters of fact; and the Russian campaign, or the existence of shipwrecks and piracies may as well be denied, because it is much more amiable and consoling to believe that they never happened. But was the innocence of an accused person ever pleaded in a court of justice, on the ground that the supposition of his guilt is a harsh and repellant view, and the supposition of his innocence a much more amiable and consoling conclusion?

8. But it is said, God can take care of the heathen; he does not need us;—and, it may be added, can take care of our health, and plough, and sow, and reap our fields, and send angels to educate our children, and preach the Gospel to them. He does not need us. But do you think he will do it, because he can? Does his ability to work without man, supersede the necessity of man's instrumentality?—The express declarations of the Bible, and the analogy of Providence, stamp the supposition with folly and presumption.

The fact is, that the heathen are unholy and miserable on earth, and, as certainly as heaven is a holy world, are disqualified for heaven. The Gospel is the only remedy, and on Christians devolves the duty of sending it to them; and to palliate or to deny their sin, does not alter their character or condition. To form charitable opinions, and hopes, and good wishes, does them no good, but rather irreparable injury; for the heathen will never be converted, until their guilt and misery are admitted, and every attempt to palliate their guilt and cover their wretchedness, is a barbarous effort to prevent the sympathy of the Christian world from waking up, and the charity and prayers of the Christian world from hastening to their relief. Who is willing to assume this responsibility? What Christian, redeemed by the blood of Jesus, will dare, to do it? What Levite will look upon them, and pass by on the other side, and tell the world that they are not wounded, and do not need the healing balm of the Gospel? The entire heathen world groans and travails in pain until now, waiting for the manifestation of the sons of God.

Spirit of the Pilgrims.

ACCOUNT OF THE MAGAGINE', AN AFRICAN TRIBE.

The African tribe, concerning which I have proposed to give you some information, (writes Mr. Kugler) inhabit a place called Darbia, and the name of the people is Magagine. Darbia is about south-west from Darfur, at a distance of 300 English miles. There are three considerable rivers in this country: the largest of these is the (White River) Led; the second Karo (River of Reeds); and the third is called (the Black River) Gililo. All the horrors of the invasions for the Slave-Trade, trouble the Magagine in Darbia: they are however so fortunate as to be in possession of a good asylum; not the work of their hands, but the work of him to whom we owe all good things: this is a very high and steep mountain, and accessible only in four places: its name is Surock. This is the place of refuge for the Magagine, when they are so fortunate as to spy their enemies in good time; but the latter exert themselves to the utmost to take the people by surprise, in order to make a prey of them. The Magagine, however, having once safely reached their asylum, are secured there from all the terrors and consternation occasioned

by these invasions: the four passages of that mountain are well defended by the men of the tribe against their enemies; so that the people live unmolested in their asylum till their enemies retire. These people do not suffer from any want while on that mountain; for they have good fountains and a plentiful pasturage for their cattle, and other necessary supplies are provided while the people effect the retreat to their asylum. The siege of this mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but this is a matter of little concern to the Magagine, for they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. The soil in Darbia is very fertile, and requires but little labour for obtaining the enjoyment of its fertility. It is remarkable, also, that it snows in Darbia, but the snow melts as it falls to the ground. Nobody claims a property of soil; and quarrels about property of land are, of course, unknown amongst the Magagine. Every one cultivates as much ground as he pleases.

The Magagine are a free people, and appreciate liberty as the greatest blessing: Slavery, therefore, is to them the greatest horror and abomination. Their liberty, however, is not without order and discipline; but they have good and just laws—not many—according to which differences and quarrels are admirably adjusted. The Magagine have a Headman, whom they obey and honour as their superior: they have also other ranks besides that of their Prince; but nothing raises an individual to a higher rank, except bravery and personal merit.

Trifling quarrels are never referred to the judge, but are settled by the parties themselves in single combat: such two competitors cut branches from a tree, and beat each other with them till they are satisfied. Whenever jealousy is the cause of quarrels, then the single combat always ends in the death of one of the party. The elders exert all their authority on such occasions, to bring the parties to terms of reconciliation; and such is their authority, as frequently to put a stop to quarrels which would cost the life of a man without their interference. Thus we see that wisdom and good counsel are sought with old age; that great honour is conferred on it amongst the Magagine; and their elders therefore are invested with the power of judgment. The Prince and the elders together maintain good order by a regular discipline amongst their people. Singular measures are taken in difficult suits in which witnesses are wanting. The suspected criminals are sought in the following manner, and by these two extraordinary measures. There is a set of men among the Magagine tribe who make it a practice to swallow an immense quantity of water; and this strange practice is repeated till they appear to the people to be masters in their art, and the preparation for their office is thus finished. When a crime is supposed to have been perpetrated by a man, application is made to a water-drinker. He begins his work with swallowing as large a quantity of water as practicable: the individual suspected to have committed the crime is then called by name; and the charge is detailed in the presense of the water-drinker, who uses every effort for throwing off the water whilst the charge of the criminal is detailed to him. If the water-drinker succeeds in throwing off the water, the person accused is cleared; but if his efforts are in vain, the individual accused is declared guilty, and is reserved for punishment. The second measure is for detecting unknown female criminals; and it is this:—water is poured into a pot, and put to the fire till it boils: the suspected female is then called, and is obliged to put her hand into the hot water: it is confidently believed that this hot water only injures the guilty persons. Considering that the Magagine have no coin, and that the necessaries of life are plentiful with them, it is obvious that there cannot be many quarrels among such a people; and their judges have little to do. Adultery is punished with death, not always by a regular trial. A person having the smallpox must separate himself from the community of the people, and live in a tent, by himself during forty days. The relations have to take care of such a patient; but nobody dare touch him whilst in quarantine. The same regulation is in force for other contagious disorders. The Magagine are reported to be generally on good terms with one another: and, it appears, they live together as one family, of which each member delights in relieving or assisting those of the community who need support. The men assist each other in tilling and sowing the ground, and in gathering in the harvest. Hunting is a favourite pursuit among the men: they make use of nets, when they have hunting parties in the proper season. The women assist each other in arranging the domestic affairs. The Magagine are said to be a very active and industrious people. The practice of medicine is not entirely neglected by them, though they are not troubled with many complaints. These people have only natural wants; and artificially refined things being set out of their reach, they satisfy themselves with things which nature yields, and avoid many troublesome complaints by this reasonable way of living. The women are the practitioners of physic; and are said to possess a a good knowledge of botany, which they turn to the best account. The roots of the medicinal plants are generally employed by the female physicians, either boiled for making baths, or for external local application: they are also taken internally in some shape or other, and are sometimes used in both ways, to insure success. Surgery is very properly allotted to men. The strikes of scorpions, the bites of poisonous serpents &c. are safely cured, in due time, by the application of the remedies with which the female physicians are well acquainted. There is no salt in Darbia, but the Magagine have made nitre

a substitute for it: it is obtained in the same manner as in Europe.

The Magagine have an idea of God, but their knowledge of Him is that of tradition: they believe that every body receives reward or punishment of God, according to his merits, after this life; and they, therefore, believe also in the immortality of the soul. They have a correct notion of the existence of the Devil and his angels; but their idea of the good angels has a taint of superstition. The history of the Deluge is preserved in the tradition of the Magagine; but it is defective, as they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the Deluge. Thunder and lightning are considered as signs of God's displeasure towards men, on account of their wickedness; and they appear to have a deep impression of the fear of God. Neither figure nor image of any kind is to be found among this interesting people; but they have a temple, to which they occasionally bring sacrifices of cattle, for the angels. A singular opinion is attached to a correct idea respecting the good angels: the good angels are considered as the guardians of good people, and an individual falling into wickedness is said to have been forsaken by his good angel, and to be under the control of a bad one: they have therefore great regard for good angels, and make them such familiar companions as to try to gain their favour by putting meat into pots, which are placed in different corners of the houses, under the idea that the good angels come and enjoy the things prepared for them. Offerings of the first-fruits are also presented to the angels in the temple already mentioned. The men of the Magagine tribe have their own guardian and angel, the women theirs, and each party has a particular regard for his guardian; yet the Invisible God is feared and reverenced above all. They swear by nothing but by God; and I am told that a false oath is a very rare occurrence. It is further reported, that individuals of their community, when wronged, appeal to God; believing that he will do them justice in due time.

A festival is held once a-year, at which an aged priest, with other old men, officiates: boys and girls are also employed on the occasion, whose office it is to touch the sacrifices and offerings which are there presented to the angels. At this festival the whole of the tribe meet on the banks of a river with their Great Priest: the people bathe, and the priest then marks the sign of the cross on the chest of each person with mud of the river. Another annual festival, with the Magagine, is a fire-festival, for which they prepare themselves with fasting. The ceremonies of this fire-festival last three days. Large fires are made at night in every house: singing, beating drums, &c. are the exercises of the people on this occasion. The final ceremonies of this fire-festival are, that the people carry pieces of burning wood from their fires, to a river: having thrown their fires into the water, they take mud from the river and mark the sign of the cross on their chests, as their Priest does on a former festival. Besides the Great Priest, there is a Sheikh (Senior) in every place where a considerable number of people live together: these Sheikhs perform prayers for the sick when requested. The whole mode of worship observed and practised by the Magagine appeared to be very simple, and it is free from the obscene practices of other Pagan tribes; but they are still Pagans. The Magagine take great care of their children, and teach them early to obey and reverence their parents and aged people, and to serve them willingly; and the children generally observe and practise the precepts of their parents with diligence.

Polygamy is not prohibited in Darbia; yet there are people who live in monogamy: this, however, is not, with many, a matter of choice, but of necessity. Some of the females contrive to maintain monogamy by the following stratagem: they learn wrestling and fighting as well as they can, and shew occasionally in public their skill in those exercises, when single, in order to acquire a reputation for them: thus the point is gained; for such an one, when married, enjoys the blessing of monogamy, as her husband cannot persuade another female to live in his house.

Circumcision is also in use with the Magagine; but it is not a religious practice, yet uncircumcision is a disgrace. A candidate for circumcision must first submit to a very severe preparation, which certainly no child could endure. The young man must act the part of a hero: standing in a place to receive a hard whipping with branches of a tree, in order to try his courage. Young men, who acquit themselves with such bravery as to make a mere play of the whipping, are counted worthy candidates for circumcision, which is performed accordingly, after the whipping; but if a candidate makes the least noise, he is immediately dismissed in disgrace. Many tender parents wish to save this trouble and pain to their sons, and try to dissuade them from being circumcised; but those who do not comply are stolen away, and circumcised without the knowledge of their parents.

I cannot give any information of the Magagine Language; but I perceive, from the few words which I have heard, that it has many sounds in common with the Amharic.

May God soon favour all the benighted tribes of Africa with the light of His Gospel! May he abundantly bless all his servants, and prosper his work in their hands, to the glory of his name! *Church Mis. Rec.*

Intelligence.

Asia.—India.

ACCOUNT OF THE SUTTEE WHO WAS BURNT AT ALLEBAGH WITH THE ASHES OF HER HUSBAND ON THURSDAY THE 26TH AUGUST, 1830.

The Widow of Raghoba Wisswanath Joshie, after having announced her intention of becoming a Suttee, on the death of her husband, (which event took place on the morning of the 24th August;) left Bombay on Wednesday, the 25th, and arrived at Allebagh the next morning when she ordered a Funeral Pile to be erected, which was done, with the assistance of Angria's Surkar. She refused to accept the dress which is usually given by Angria to Suttees coming to his country. Having performed the religious ceremony preparatory to self-immolation, she approached the pile, with courage and in high spirits, accompanied by a crowd of people, and the Horsemen and other retinue furnished by Angria, and as she was about to ascend the pile, she took a pinch of snuff, and gave her nose-ring and ear-rings to her son, who was standing by her. She requested, that the posts supporting the shed over the Pile, (which are usually cut down, and thus shorten the sufferings of the Suttee), might on no account be cut away.

Bombay Courier.

We regret to have such information to give to our readers. The family in which this act occurred is of low caste—the Pulsee—who have found it difficult to obtain a Suttee before, and consider themselves highly honoured on the present occasion. The Deshust and Konkunee Brahmuns will not eat with them. They preserve a rag of the poor creature's clothes, said to have been found among the ashes, and assert a miracle to have been wrought on their account.—O what a delightful task has that poor unhappy being, calling himself an Englishman, undertaken, who has been induced by the "auri sacra fames" to convey to England the Calcutta petition against the Abolition of Suttees!!

Calcutta.—BAPTIST FEMALE SCHOOLS AT CALCUTTA.

The last Report of this Institution, recently published, presents an encouraging view of the progress of education among the female part of the Hindoo community. The present number of Schools supported by the funds of the Society, is *twenty-one*; two of which have been established during the past year. . .

In these, upwards of 500 females are receiving instruction, which, when the general apathy of the people, and the strong prejudices against female education, which have so much prevailed among them, are taken into consideration, will be regarded as a truly gratifying indication of the utility of such institutions, and the triumphs they have achieved. Not the least pleasing circumstance connected with these Schools, is the fact that in one of them *six adults*, regularly attend to receive instruction, and in another, *two young women* have attended from its commencement, and all along evinced a great desire to learn to read.

The books used by the children, are for the most part of a religious character. They consist of the Gospels, the Acts of the Apostles, Henry and his Bearer, Conversations between a mother and her daughter, Hymn Books, and Catechisms. Besides these, there are two, containing the principles of Grammar and Geography, and also Spelling Books.

The progress of the children under instruction, the Committee feel it is but just to acknowledge, has not been so good as in some former years. This deficiency is, however, chiefly to be ascribed to the interruptions which most of the superintendents have experienced in the discharge of their duties, by severe personal illnesses or domestic afflictions. But as such interruptions are common to every pursuit of life, they ought not, although impeding exertion for a time, to be considered as serious discouragements.

It may also easily be conceived, when the indifference of the parents, the negligence of the teachers, and the habits of the children are considered, that the ability of many of the scholars in reading is very limited. Although this is the case, it should not be forgotten that most of them who cannot read have committed portions of scriptural catechisms and hymns to memory, (for lessons to be learned by heart are found to be much more acceptable than others, both to teachers and children); and by those who have at all observed the formation of Christian character, it is well known how much has often depended on the instructions that have been instilled by mothers into the minds of children at an early age.

Hence there is ground to hope that many children, should they receive no other advantage, will not be a little benefitted by having their minds stored with hymns, &c.; for they will frequently, at least at the spinning wheel and other employments, supply the place of many an obscene and heathenish song; and in not a few instances, it is hoped, become a preservative from general vice, and the guide to everlasting life.

Cal. Mis. Herald.

Malacca—DESTINATION OF A MISSIONARY.

The Rev. Josiah Hughes arrived per the *Pyramus*, in Bombay, on the 2d of last month. He is connected with the Welsh Calvinistic Methodists, whose confession of faith, and system of Church government are similar to those of the Presbyterians in Scotland. He was ordained to the office of the ministry in Liverpool, on the 18th of last February; and proceeds, in connexion with the London Missionary Society, to Malacca. We trust, that in that interesting quarter of the world, a wide and effectual door of usefulness may be opened up to him; and that many souls may be given to him as a crown of rejoicing in the day of the Lord. He has been preceded in his work by Dr. William Milne, and some others of the excellent of the earth; in whose footsteps, we doubt not, it will be his earnest prayer, and constant endeavour to walk.

AFRICA.

WEST-AFRICA MISSION.

This Mission was commenced in 1804. The spiritual darkness of the inhabitants of Africa, the wrongs which this country had inflicted on them by its participation in the inhuman Slave-Trade, the guilt contracted by that nefarious traffic, and the duty of attempting something towards a reparation of the injuries which we had heaped on them, were powerful and constraining reasons why the Society [Church Missionary] should direct its first efforts to this part of the world. All attempts to obtain English Missionaries having failed, two Lutheran Clergymen, after the example of the Society for Promoting Christian Knowledge, were engaged; and early in the year 1804, these two, the Rev. Melchior Renner and the Rev. Peter Hartwig, with Mrs. Hartwig, left this country for that part of the western coast of Africa which lies between the tropics, and which had been the chief seat of the Slave-Trade. They have been followed, in various years, by others; and the number of the Labourers, namely, Missionaries, Catechists, and Females who have gone from this country in connexion with the Mission, since its commencement, has been ninety-three.

With the exception of Freetown in the colony of Sierra Leone, where one or other of the Missionaries officiated as Chaplain till 1816, the chief scene of their labours for several years was the Susoo Country. Various obstacles delayed the formation of a Settlement among these people till 1808; when one was begun at Bashia and another at Canoffee, both on the Rio Pongas, and distant about 100 miles N. W. from Sierra Leone. Mr. Nylander undertook a Mission to the Bulloms, a people in the neighbourhood of the Sierra Leone River, and fixed himself in Yongroo-Pomoh in 1812. Gambia, on the River Dembia, among the Bagoes, about 70 miles N. W. of Sierra Leone, was formed three years afterwards; and, about the same time, Schools were established in Goree, an Island off Cape Verd. A revival of the Slave-Trade, that inveterate bane of Africa, rendering the presence of the Missionaries in the country obnoxious to the Chiefs and people, measures of a most nefarious description were resorted to, in order to expel them from the coast; and all hopes of succeeding in the object of the Mission being for the present destroyed, and the lives of the Missionaries exposed to hazard, the Society was reluctantly compelled to abandon, one after another, these once-promising Stations. Bashia was given up in 1816, and Canoffee, Gambia, and Youngroo Pomoh in 1818; about which time Goree was restored to the French, and the Schools of the Society, in consequence, discontinued. Thus ended, for a season, the labours of the Society in the territories of the Native Tribes of Africa; though not without one instance, at least, of the Divine blessing attending them, in the conversion of a Youth, named Simeon Wilhelm, who was educated in the School at Bashia, and a Memoir of whom, published in 1817, is probably well known to many who take an interest in the Society's proceedings.

The painful, though necessary measure, of retiring from the territories of the Native Tribes, was greatly compensated by the important sphere of Missionary Labour presented by the Colony of Sierra Leone; where the objects of the Society could be prosecuted beyond the influence of the Slave-Traders. To this point, therefore, the Missionaries successively retired; and to this spot the efforts of the Society in Africa have since been almost entirely confined. Sierra Leone having been made the depot for those Natives who were rescued from slavery by his Majesty's cruizers, great numbers of Africans, of many different tribes and dialects, have been brought hither, liberated from the slave-chain, distributed into villages, and humanely maintained and clothed by Government till able to support themselves. The ignorance and superstition of the people, and that depression of the whole man which is the direct consequence of slavery, have thrown no inconsiderable difficulties in the way of the Mission: in dependence, however, on the grace of God, the Society's Missionaries and Schoolmasters entered on their work; and, by his blessing on their exertions, a decided and beneficial change in the habits and manners of the people has been generally produced; and, as far as man can judge, very many have experienced the power of true religion on their hearts.

The Colony of Sierra Leone was divided into 14 parishes; for each of which it was

the object of the Society, according to an arrangement with His Majesty's Government, to provide an efficient Minister; but the sickness and mortality which have prevailed in the Colony have rendered this impracticable: and owing to the inadequacy of their number, the Missionaries have been compelled, within the last year, to relinquish, for a season, one of the three Districts into which the Colony had been recently divided. While the frequent reduction in the number of Labourers, by death, removals through ill-health, and other causes, has necessarily circumscribed the operations of the Society within a much narrower sphere than the limits of the Colony, the regions around have been left almost untouched; and, though some considerable tracts of country have been placed under the authority of Great Britain by the Chiefs and people, and an advantageous opening thereby made for the introduction of the Gospel among some neighbouring tribes, the Society, from these causes, has not had it in its power to avail itself of these opportunities of extending its labours.

The difficulties, with which the Missionaries have had to contend, have been further increased by their having been charged for some years with the duties of the Chaplaincy at Freetown. By an arrangement made with the Government in 1824, the Society pledged itself to the preparation and maintenance of all the Clergy within the Colony, whether stationed at Freetown or in the country parishes. This arrangement, which, under more favourable circumstances, might have been the means of supplying the Colony with duly-qualified and spiritual teachers, eventually proved burdensome to the Missionaries, as their number decreased; and this burden, under which they have so long laboured, has only recently been removed, by the appointment to the Chaplaincy of the Rev. David Morgan, who left this country for Sierra Leone at the end of November last.

While the Society has thus endeavoured, by the appointed instrument, the PREACHING OF THE GOSPEL, to promote the spiritual interest of Africa, it has not been unmindful of the important subsidiary aid afforded by CHRISTIAN EDUCATION; and has, from time to time, taken measures for affording the benefits of such an education to the children in the Colony. The children, those excepted who lived with their parents, were placed under the care of the Society's Labourers, from the time of their being landed from the slave-ships; they were taught to pray, to keep holy the Lord's-day, and to reverence the Name and Word of God; and, while some have received early religious impressions in the Society's Schools, which have been matured in after-life, many have become respectable and well-behaved members of society, even where evident proofs of real conversion to God have not been subsequently afforded. The system originally pursued by the Society with respect to the Schools, in fulfilment of its arrangement with the Government, was adhered to till January 1827; when the then Governor introduced a new plan, which, in effect, entirely altered the relation which had subsisted between the Schools and the Society. The Missionaries had hitherto had the entire control over the Schools, appointing to the charge of them such persons as they deemed duly qualified for the situation; but, at the time above mentioned, the Governor assumed the charge of the education of the people, and engaged persons of colour to undertake it; the Society's Labourers being invited to visit the Schools during the hours allotted to instruction, for the purpose of examining the Scholars, with the liberty of advising and admonishing the Teachers, if they deemed it necessary; but having no power to make any improvement, should they think it advisable, in the mode of conducting the Schools, without reporting to the Governor, and obtaining his sanction. The Missionaries finding an efficient superintendence of the Schools impracticable on this principle, felt it their painful duty, after experiencing its injurious effects, to relinquish the superintendence altogether, and to establish Schools, maintained at the Society's expense, of which they could have the entire regulation. These were accordingly commenced, in 1828, at two of the Stations in the Mountain District, in addition to an Infants' School previously established.

The care of the Colonial Schools in Freetown had also been committed to the Society's Labourers, and they continued the superintendence of them after relinquishing that of the Schools in the country parishes. A School was also established, in 1822, out of the Colony, in the Plantain Islands; but has since been given up.

Besides the education of the great body of Africa children in the knowledge of the Gospel, it has ever been a principal object of the Society's solicitude to train up Native Labourers, whose constitutions, inured to the climate, and whose acquaintance with the native languages, would qualify them, should God call them by his grace, to become the instruments of conveying the Gospel to their countrymen. With this object in view, a Christian Institution was commenced at Leicester Mountain, near Freetown in 1815; in 1820, it was removed to Regent; but the successive removal of the Teachers, by sickness and death, was a fatal obstacle to its efficiency, and, in 1826, led to its dissolution. Early in 1827, the Rev. C. L. F. Haensel arrived in the Colony with the special purpose, should God permit, of devoting himself to this important work; and the buildings at Regent, which had been appropriated to the reception of the Students, having fallen into decay and requiring a large sum to be expended in repairs, Mr. Haensel made Freetown his temporary place of residence, and in the month of April in that year re-opened the Institution.

An opportunity subsequently occurring of purchasing some land and buildings at Fourah Bay, about a mile and a half from Freetown, which were in many respects desirable for the Institution, the purchase was made; and Mr. Haensel and his pupils removed in February, 1828. By the gracious providence of God, he has been enabled to continue his labours.

While Mr. Haensel has been steadily pursuing his object in the Colony, Mr. Raban, whose state of health rendered a residence in England necessary, has been similarly occupied in this country, and has had the charge of three African Youths, who resided with him at Brixham, for the purpose of education. They have since returned with him to the Colony.

We shall now proceed to give some account of the Society's proceedings at the Stations occupied by the Missionaries in Sierra Leone, extracted from their latest despatches, dated in September.

Freetown.—Mr. Betts has continued his MINISTERIAL duties both at St. George's Church and at the Jail, though with little encouragement. The average attendance of Europeans at St. George's has not exceeded four persons; but few of the coloured population have attended; the attendance of the School children has been proportionally small. The number of communicants has been seven.

Mr. Wilhelm, who, as well as several of his congregation, has suffered from fever, has been enabled, with some interruptions, to continue his services at Gibraltar Chapel, where there has generally been a good attendance when the rains did not prevent: the number of communicants is 8. After noticing a trial which he had met with in the misconduct of one of his flock, Mr. Wilhelm mentions the following case of another, an aged Christian, whose conduct, during an attack of sickness, filled him with joy: of this individual, Mr. Wilhelm writes—

"The grace of our Saviour appears to have wrought in this poor African such a simple resignation to the will of the Lord—such child-like confidence in his mercy and goodness—such gratitude for every relief and comfort experienced—such faith in the atonement and righteousness of Christ Jesus, and love to him, as afforded him a large share of peace and joy in believing, whatever his outward circumstances were".

In the COLONIAL SCHOOLS there are 328 boys, with an average attendance of 239; and 226 girls, with an average of 139: during the quarter, 46 boys and 17 girls have been admitted; and 12 have left the boys' School, and 27 the girls'.

Christian Institution.—The Institution has, at present, seven Students, whose conduct has been satisfactory to Mr. Haensel. Samuel Crowther, who for some time was employed as assistant to Mr. Haensel, has quitted the Institution, having been appointed as Native Teacher at Regent; but none of the other youths appear fully qualified to succeed him.

River District.—The Rev. John Gerber has the general superintendence of this District, in which three Stations are at present occupied by the Society—Hastings, Kissey, and Wellington:

Kissey.—Mr. Gerber reports—

"This is a Station where a zealous Missionary would have full employment, without attending to any other place. The people attend well on Public Worship. The Members of the Church last reported were 143: 7 have since been excluded, and 1 removed; leaving a total of 135: Candidates on trial for baptism and the Lord's Supper, 35. The Government School of children born in the Colony was, on Mr. Boston's removal, given up to him: he has begun to introduce the Infant System, which appears to attract the attention of the children: the scholars have increased by more than half the former number".

In the SCHOOLS there are 79 children; of whom, 44 are boys, and 35 girls. Of these, Mr. Boston reports—

"Twelve can read the Scriptures, 10 African Tracts, part II.; 17 Cards, pp. 5—11; 10 Monosyllables; and the remaining 30 scarcely know a letter in the Alphabet. The Sunday School has, since my residence, been carried on in the Church at this place: the attendance on last Sunday was 78. With the assistance of Br. Haensel's Youths, I anticipate our School going on well; but without that assistance, it could not be carried on to the extent to which it is at present; for I do not see the least prospect of getting any number of Teachers from our own congregation".

Mr. Boston presents the following general view of the Station—

"Religion is at a very low ebb among us; but I am glad to tell you, that our congregations are increasing. For several Sunday mornings past, Mr. Haensel has preached to about 400 hearers. In the evening, I have usually addressed an average number of 300 persons; and on two additional services which I have commenced, one on the Tuesday and the other on Friday evening, not less than 200 have been present. Daily Morning Prayers have been attended by about 60 persons. There are 36 persons who meet on trial for baptism. Of these, I can only say, that they regularly attend the meetings appointed for their edification; but, as they know but very little English, I fear they do not receive much profit from them. The number of communicants is 134. There are a few among them who give evidence, by their life and conversation, that they really possess and follow the truth. Of the others I am at a loss what to say; for they are so extremely ignorant of what is contained in the Scriptures, that they themselves hardly know what they believe; and thus it is no wonder that they should have

but little regard for the ordinances and means of grace. Did we not know that there would be tares among the wheat, these things would be discouraging: let us, however, be thankful that the Lord has in any measure prospered the work of his servants".

Wellington.—There are a number of old Christians from among the dishanded soldiers, of whom Mr. Boston speaks favourably: the younger Christians look up to the old as their guides. Divine Service is generally well attended: sometimes there are above 300 persons; but, during the rains, about 200. The number of communicants at the end of last quarter was 247; since admitted, 11; died, 2: total at present, 256. Candidates on trial for baptism and the Lord's Supper, 15. As a proof of the zeal manifested by the people, Mr. Boston mentions that they have a neat stone Church nearly finished: this is much needed, as the present building is in a very bad state. William Tamba gives the following account of his labours among the people:—

"Morning and Evening Prayers are kept regularly. On Monday, after Evening Prayer, I meet with those on trial; on Tuesday evening, I speak to the people; on Wednesday, I visit the sick, when I am able; and in the evening, after prayer, I meet the females' class; on Thursday I speak to the people; on Friday, after Evening Prayer, I meet the females' class; and on Saturday, after Evening Prayer, I meet the males' class".

Hastings.—This place possesses advantages above others in the District, in having the pastoral care of a resident Minister. Of the general state of the congregation and school, Mr. Gerber makes the following encouraging statement:—

"I have reason to bless the Lord for what I am allowed to see among the inhabitants of this village. The attendance on public worship has much increased during the quarter: there is but little difference between Sundays and week-days: the place of worship is always crowded; and, from the general conduct of the people, I am led to conclude, that a good number will not hear the word of the Lord in vain. The communicants last reported were 64; of these, 4 have been excluded, and 2 have died; since received, 15: total, at present, 73. Candidates on trial for Baptism and the Lord's Supper, remaining from last quarter, 32; of these, 15 have been baptized, 2 died, and 3 dismissed: received during the quarter, 29: total at the close of the quarter, 40. The School is improving gradually: the number of Scholars is 47: the School discipline adopted for the Society's Schools appears to be for the better, as the children attend more regularly than formerly: there have been but 6 dismissals during the quarter".

Mountain District.—This District at present comprises the following Stations:—Leicester, Gloucester, Regent, Bathurst, and Charlotte.

Leicester.—The attendance on Public Worship is encouraging: some of the people attend at the Church at Gloucester on the Sunday Morning. There are 8 communicants, who attend the social meetings at Gloucester on Saturday night: one person was offered himself as a candidate for baptism.

Gloucester.—Of the congregation, Mr. Davey makes the following report:—

"The attendance on Divine Service is on the increase. At the time I last performed Divine Service there, I had a congregation of upward of 350, including children. The number of communicants has been reduced to 66, by the suspension of 1. There are 8 communicants at Leicester, which, added to those of this village, make 74; out of which there has been an average of 48 present at the Lord's Table. One of the two backsliders reported as being on trial last quarter has been dismissed for irregular attendance; and 2 have since been received; making a total of 3. They have hitherto attended the Weekly Prayer Meetings regularly. Two of the candidates have been suspended for irregular attendance; there are now 2 men and 4 women; total 14: these have been generally present at the meeting of candidates every week. I have baptized 10 infants, and married 7 couples".

David Noah states, that the numbers in the SCHOOLS are, 79 boys, and 56 girls, and that the average attending are 118: of this department of labour, Mr. Davey writes—

"When I visited the School last, the children appeared to have made some improvement, though not so much as I had anticipated: they were, however, more orderly in their behaviour than I had been accustomed to see them. Many of them had commenced writing: several, indeed, had made sufficient progress to enable them to write in copy-books".

Regent.—The usual Services and Meetings have been continued by Mr. Weeks; and Mr. Davey goes to Regent on the second Sunday in the month, to administer the sacraments of Baptism and the Lord's Supper. The attendance on the Sunday Services has increased; and the last time, previous to making his report, that Mr. Davey officiated, the congregation consisted of at least 600 persons. There are 206 communicants; of whom, generally, Mr. Davey does not speak favourably; and 20 backsliders are on trial. The want of adequate superintendence has been greatly felt in all the Stations throughout the Colony; and on this subject, in connexion with Regent, Mr. Davey writes—

"This is still a place requiring much vigilance from those who have the spiritual charge of the souls of its inhabitants: much more vigilance, indeed, than can be afforded by one individual, if, at the same time, he has the charge of the whole of this populous district. There is much to discourage us in the discharge of our duty, on the one hand; and much to animate us to increased exertion on the other. How can we help being discouraged, when our attention is

drawn to the cases of those professing and calling themselves Christians who are living in open sin—when we witness the cold indifference shewn to the means of grace—and the apathy manifested by many respecting their church privileges? Such abuses need correction, and ought to have it. But how is the task to be effected? The little that can be done, I trust is done. Certainly the members of the church are now in the way of being more narrowly watched than formerly; and there is a probability of the whole of them becoming better known to their Teachers than they have been, for some time past. On the other hand, it is animating to see many of the members walking consistently with their profession, to meet them regularly at the House of God, and to witness their apparent attention to the Services of the Church and to the word spoken. Many of the candidates also, we trust, are treading in the steps of the latter. This, together with an increased attendance at Divine Service, affords us abundant encouragement to go on in our work".

The Candidates on trial for Baptism and the Lord's Supper are 81 in number, 39 men and 42 women. Mr. Davey has found it needful to be very circumspect before he admits candidates to these ordinances, there being considerable difficulty in ascertaining their real character: on this he remarks—

"With all my knowledge of the Africans, I find every day that I am but a learner in in these matters, and that I need the wisdom of the serpent with the simplicity of the dove".

There are two SCHOOLS; one for the larger children, and the other an Infants' School. The former of these was considerably increased, in July, by the addition of 78 who had been instructed in the Government School for Liberated African Children: their number has since been reduced to 50, which, in addition to the children born in the Colony who attend, makes the number of Boys 148, and of Girls 97: total, 245. Of this School, Mr. Davey writes—

"It bids fair to be the foremost of all our Schools; for the children are at least three or four years advanced in age before those of any other village: the elder children, it is hoped, will therefore soon be of great service, in the way of Teachers".

Of the Infants' School, Mr. Weeks thus reports—

"With pleasure and gratitude I record the progress of our Infants' School. The number has increased during the quarter, from 183 to 195: the average attendance is 160; which I think, considering the rainy season, is as many as we could expect. We have 24 in the First Class reading the Scriptures: many have been promoted from different Classes: still we have upward of 100 little ones in the Alphabet Class.

"Mrs. Weeks has now 26 girls from the Infant School: some are working samplers, and the rest are improving in their sewing. She has commenced a Sunday School, which is very well attended. I have lately begun an Adult School on Monday Evenings: our present number is 9".

Bathurst.—Mr. Davey, in his Quarterly Report, states, that the Sunday and Week-day Services at Bathurst have been regularly kept and well attended; the number on Sundays being about 500, and on week-days 200, including children and some of the people from Charlotte. The communicants are 16.

Of the SCHOOLS, Mr. Davey makes the following report:—

"On the 13th of July the Liberated African Girls of this place were taken under our charge again: the number at that time was 142, but has since been reduced to 126. These Girls are taught in the same room, and nearly on the same system, as the Infant School Children: the lowest class is reading in the African School Tract, No. 3. Part I.

"The Infant School children appear to me to improve in behaviour, attendance, and learning.

"The Sunday School now assumes a pleasing appearance. The fact, that some have learnt to read Elementary Books who have only attended on Sundays, and *that* since November last, at which time they did not know the Alphabet, begins to excite in others a desire to go and do likewise. Thus we have found our numbers almost imperceptibly increasing for the last few Sundays. We sincerely trust that they will continue to increase. Nothing but religious instruction is given to our Scholars, the whole of which is generally closed by a short and plain address suited to the capacities of those who attend.

"The Evening School, though small, is interesting, and I trust useful. It contains one Bible and one Testament Class: the total number is 22. John Attara constantly attends it, and I go when I can".

In the Infants' School, which is under Mrs. Heighway's care, there are 130 children, with an average attendance of 114:—

In reference to their attendance, she writes—

"When the distance that some of them have to come, and the unfavourable state of the weather for the last three months are considered, it affords encouragement to see them attending their school so well, and to know that the parents are as anxious to send the children as they are to come. Many of the children are brought as soon as they can just walk and speak: several of them are not more than two years old. May it be found, that the instruction imparted to them proves like the *doctrine which drops as the rain, as the speech which distils like the dew, as the small rain upon the tender herb, and as the showers upon the grass*"!

Charlotte.—Mr. Davey gives the following account of this Station—

"Charlotte continues to claim and to receive all the attendance which we can give. The number of those who attend church is not so great as we could wish: about 100 usually attend on Sunday afternoons, when either John Attara or myself go to keep Service. The four communicants are constant in their attendance on the means of

grace at Bathurst: the same may be said also of the Candidates of this village. The number has been increased by 1 this quarter, making it 12". *Ch. Mis. Rec. Jan.* 1830.

EUROPE.

GENERAL VIEW OF THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

For more than a hundred years this venerable Society has shed a hallowed influence over several necessitous districts of the world. It has nearly 300 teachers, 10 missionaries, and 24 catechists, employed in communicating Christian knowledge to the ignorant among our Highland countrymen: it has translated into Gaelic the word of God, and thus communicated to thousands the blessings of a free access to its heavenly treasures; and its female schools have introduced into families and districts, various branches of honourable and useful industry. The noiseless character of its operations, though less calculated to attract the notice of the busy world, is no proof of its inefficiency; and the blessings of a spiritual and temporal character, which it has been the means of communicating to the Highlands and Islands of Scotland, mark it out as one of the best institutions of our land.

Although chiefly a Highland society, it has not entirely confined its attention to our own country. The first patent or charter, granted by Queen Anne in 1709, expressly mentions the propagation of Christian knowledge, "in popish and infidel parts of the world"; as one of the objects of its formation; and various individuals having bequeathed sums of money, and Dr. Daniel Williams of London, an estate in Huntingdonshire, for this special purpose: the society has employed these funds in the manner desired, and has had one or more missionaries labouring among the heathen, ever since 1732. The name of David Brainerd, who received his commission in 1743, as a missionary among the American Indians, is well known, and his character as a devoted servant of God will ever remain as a pattern for others to imitate. Since his death the mission has been carried on by successive ministers, and is now placed among the Oneida Indians, at Greenbay in the state of New York. Mr. Miner, the last missionary, died in 1829, and his place has not yet been supplied, but there is no doubt that a suitable individual will be obtained through the exertions of the Rev. Dr. Codman, secretary of the society's corresponding board in that city.—Besides this American missionary, Mr. Stevenson at Bombay, one of the missionaries under the Scottish Society, receives part of his salary from this society.

In 1754, the Rev. Dr. Eleazar Wheelock established at Lebanon in Connecticut, a charity school, "for the education, partly of Indian and partly of English youths, to qualify them for being sent as missionaries, interpreters or school-masters, to the different Indian tribes". Being desirous of enlarging this establishment, he in 1767, sent to this country, Mr. Whittaker and Mr. Occum, (the latter of whom was one of the society's missionaries), for the purpose of obtaining some pecuniary assistance. Upwards of £2600 were collected by these gentlemen in Scotland, which were vested under the management of the society, and the interest of this sum is paid to their American correspondents for this purpose. At a subsequent period this school, (which was named from one of its principal benefactors, Moore's Indian School), was incorporated with Dartmouth College, at Hanover, in New Hampshire; but the object of the collections in Scotland, the education of Indians for the purpose of becoming instructors to their countrymen, is still maintained, and by the accounts three young men are at present in the seminary, and are doing well.

Scot. Miss. Reg.

France.—MISSIONS OF THE EDINBURGH CONTINENTAL SOCIETY.

Extracts from the Third Report.

The Committee of The Edinburgh Continental Society have repeatedly urged their claim to a share of the countenance and support of the Christian Public, on the ground that their scheme is one of the simplest that can be adopted for the advancement of the cause of the Christ; and in submitting their Third Report to the friends of that cause, they would again advert to the principle on which they proceed. Some years ago, circumstances occurred in the providence of God to draw their attention particularly to the state of religion on the Continent of Europe; and, from the information which they then received, and which has since been amply confirmed, they felt it to be their duty to make an effort, however feeble it might be, to supply the spiritual wants of some at least of the vast multitudes who are there perishing for lack of knowledge. Nor were they left long to hesitate as to the means which they should employ for carrying their purpose into effect. There were soon brought under their notice a number of young men, pastors and preachers, who earnestly desired to devote themselves to the work of the ministry, but who were unable to do so, unless they could find subsistence from some other quarter than their own resources. Of the character and qualifications of these individuals, the committee received the most satisfactory evidence; and they could not doubt, therefore, that the plainest, and the most promising, because the most scriptural means, which they could employ for helping on the cause of truth on the continent, was to provide means for enabling faithful and devoted men to give themselves to the preaching of the gospel in their native tongue. They did accordingly make an appeal to the benevolence of the Christian public: and the contributions which they have

received have enabled them, for a considerable time, to provide support for seven ordained ministers, who, with a zeal and a simplicity never perhaps surpassed, devote their time and their strength exclusively to the work of preaching the gospel—and that in places of great spiritual darkness and destitution.

The plan of the society then is very simple, and the duty of the committee a very humble one—that of collecting the free-will offerings of those who take an interest in the religious state of the continent, and who feel unwilling that any preacher should remain unemployed, in a place where preachers are so greatly needed. But, convinced as the committee are, that preaching is the means which the great Head of the church has especially appointed and promised to bless for the edification of his body, they feel, that however humble their services are, there may be suspended on these services consequences far more extended and momentous than they can estimate; and they do not hesitate, therefore, to solicit again, and with great earnestness, the countenance and contributions of all who take an interest in the advancement of Christ's kingdom. The committee were well aware, in entering on their undertaking, that the ministers whom they employ might have difficulties to encounter; and that they might not always be at liberty to preach to numerous assemblies. It has accordingly happened, that on many occasions they have not been allowed to address more than twenty persons at once, though, on others, the same individuals have frequently been permitted to assemble eighty or ninety without interruption. But the committee could not forget that the apostles taught, not only publicly, but also from house to house; and though the law, therefore, which prohibits more than twenty people from assembling for religious exercises were in every case rigorously enforced, they saw that their agents might nevertheless have abundant opportunities of preaching the gospel. Nor have they been disappointed in their expectations on this point. Not only have their preachers generally enjoyed every facility of access to individuals and families, but, from the lamentable ignorance in which the people generally are sunk, it has been found that private instruction, adapted to the particular circumstances of the persons addressed, is in reality essential to render their more public ministrations profitable. And to this work they have given themselves with a diligence and an assiduity which, the committee will venture to say, has seldom been surpassed, or even equalled —abstaining from all interference with every thing that is not immediately connected with the great object of their mission—watching every opportunity of presenting faithfully but affectionately, the great truths of the gospel to those among whom they labour—and manifesting a simplicity of mind, and a godly sincerity of purpose, which leave no ground to doubt that it is their great concern to be able to say, "I am free from the blood of all men".

Such being the opinion which, after the experience of years, the committee entertain of the character and qualifications of those for whose support they have, in dependence on the Divine blessing, undertaken to provide; they should feel themselves warranted, independently of the consequences which have yet attended their efforts, to make a confident appeal to their Christian friends for their renewed contributions: for they cannot doubt that the labours of men so truly and entirely devoted to God, must be owned and blessed of him. But they desire to give thanks that the fruits of their labours have already been reaped in sufficient abundance to satisfy even the most cautious, that the society is one of the means by which they may very essentially contribute to the advancement of the kingdom of Christ. Not only have the public ministrations of its agents, accompanied as these have been by the circulation of the Scriptures and tracts, awakened a spirit of inquiry among multitudes, who were before sunk in ignorance and indifference; but from the opportunities which the preachers have had of becoming personally, and very intimately acquainted with a great proportion of those among whom they labour, they are enabled to speak of the effects of their ministry with a confidence which they could not feel, had their labours been confined more exclusively to the public services of the Lord's day. Indeed, it were not easy, perhaps, to point out any examples, in the present times, of "teaching from house to house" being gone about with greater zeal and faithfulness, or of more striking effects being produced by it, than are furnished by the journals of the society's preachers. For specimens of the manner in which they proceed, the reader is referred to former reports, and to the extracts appended to the present. In this place, nothing more is either practicable or necessary, than merely to give a very short abstract of the labours of each.

Mr. O—— still continues to act as the principal agent of the society, and discharges his duty to the full satisfaction of the committee. He labours, too, with great diligence and zeal, in preaching the gospel, both publicly and in families; and his labours appear to be abundantly blessed. He preaches twice every Lord's day to a meeting which has been gradually on the increase; and once every Wednesday evening in the same place. Besides these, he holds meetings of a more private kind every Monday, Tuesday, and Thursday, in the evening: and is occupied also during the day in frequent conversations with those who come to inquire on the subject of Divine truth. He has reason to believe that he has already been honoured with numerous seals of his ministry; and, from the increasing numbers who attend his ministrations, as well as the growing interest felt by those who do attend, his prospects of future success are very promising.

Mr. J—— and Mr. C—— occupy the same station that they have done for

some years; and continue to enjoy the countenance and encouragement of Mr. C——, the venerable pastor, in whose district they labour. The sensation produced by their ministrations, especially among the Catholics, continues to increase; insomuch, that the priests declaim against them with great violence, and make every effort to prevent their people from attending the meetings. The effect of this opposition has been, as usual, to render the people more eager to hear the gospel preached; and though no means are left unemployed to excite the local authorities, and enforce the law against more than twenty persons assembling for religious exertises, yet the meetings frequently amount to forty or fifty, and are seldom less than thirty. Mr. J—— and Mr. C—— have been peculiarly successful in circulating copies of the Scriptures and religious tracts; and have, on this ground also, incurred the bitter resentment of the priests, who inveigh, in the most indecent manner, against the books thus circulated. But the consequence has only been, that the Testaments and tracts are sought after with greater avidity, and are read, apparently, with the deepest interest. Up to the end of March last, J—— and C—— had distributed two thousand four hundred Testaments, and twenty-four thousand tracts; and when it is remembered that almost the whole of these have been disposed of by poor persons, who make a livelihood by selling them, it will be admitted, that there has seldom been greater encouragement held out to any society, to make new and more vigorous exertions in the way of circulating the Scriptures. It is truly astonishing with what eagerness Testaments are sought after, in spite of all the efforts of the priests to prevent them being distributed. The only complaint of Mr. C—— is, that he cannot procure Colporteurs enough to dispose of them.

Mr. D——, formerly stationed at L——, now at S—— V——, has recorded nothing very remarkable in his last journals. Indeed, his opportunities of preaching at L—— were very limited. But he has occasionally itinerated, and has good ground to believe that his labours have been blessed in various places. It is hoped that at his new station, he will find full and regular employment.

Mr. H——, who was sent originally to S—— E——, was latterly stationed at S—— F——, where he has been very actively employed; having opportunities of preaching to very large assemblies. It appears that his ministry has been much blessed, especially among the young. He has been kindly received and countenanced, by a pious pastor in the neighbourhood.

Mr. P—— still preaches at A——, and the neighbouring villages, and sometimes to large congregations. He mentions, on one occasion, that his audience amounted to three hundred persons. Indeed, he has access to as many families as he can visit, and has experienced many instances of kindness and affection, on the part of the people. He relates nothing very peculiar regarding the effects of his ministry; but there is good ground to believe that the cause of Christ is steadily advancing in that district.

Mr. V——, who is still at M——, has been greatly encouraged by the success with which his ministrations have been blessed. He has, indeed, had many difficulties to encounter, and many trials to endure. His faithfulness, though accompanied with much affection, has exasperated gainsayers; and he has had the pain and mortification of occasionally seeing an individual fall away, of whom he had thought well. But with all this, he has had good reason to give thanks and take courage. Indeed, it appears that the very opposition which he has experienced, has been the forerunner of an awakening; and that multitudes have been led to inquire into the subject of divine truth. He has had frequent opportunities, also, of circulating New Testaments and tracts, especially among Jews, of whom there are great numbers in his neighbourhood.

AMERICA.

United States.—PROGRESS OF RELIGION AMONG THE CHOCTAW INDIANS.

This tribe of Indians, consisting of about 16,000, reside in the central part of the state of Mississippi. The mission among them was commenced under the patronage of the American Board of Foreign Missions in 1818.—There are 8 stations. This tribe have been distinguished for their savage and warlike disposition. Previous to the last year, [1829], the people are represented to have manifested the utmost indifference to the preaching of the Gospel, and seldom could 15 or 20 be collected at a meeting; and those heard without appearing to be interested or to understand. Now 400 or 500 often assemble, and appear to understand the Gospel, to be convinced of sin, and intent on securing their salvation. At one meeting of about 500 persons, 270 professed to be anxious inquirers respecting the way to obtain eternal life. The whole number in the nation who professed to be convinced of their sins, and anxious to know what they must do to be saved, is estimated to be 3,000, or one fourth of all the adults.—A great change has taken place in the moral aspect of the nation. More than 2,000 have begun to pray. The Sabbath is generally observed. The three principal chiefs, and many subordinate chiefs, old men, and young men, for-

merly educated in the mission schools, give evidence of having been "born again". During the year ending July 1st, 60 persons united with the church by profession. In November, the church, exclusive of the Mission family, consisted of 102, of whom 84 were Choctaws. Many others are hopefully pious. Great caution is exercised in admitting to the church. The following extracts of letters from the Missionaries will give a more full development of the character of the work of grace among the Indians. We doubt not the conviction will be produced on every mind by perusing them, that he who planteth, and he who watereth are nothing, but God who giveth the increase.

The Rev. Mr. Byington writes, September, 1829. All men must unite in saying, that it is a period with this people of the most interesting kind. While the language of the general government appeared to be, that they can do little or nothing for the protection of the red people where they are, the King of Heaven has appeared in mercy. We have reason for fear and for joy.

Last week, on Thursday, we met about sunset at Long-sweet-gums, to attend a meeting. More Choctaws were present at this meeting than at any previous one. We did not count the people. Probably 400 visited the place during the four days while the meeting continued. There was preaching every day and evening. A few discourses were delivered by interpreters, a few in English, at a separate place, to those who understand that language. Most of the services were conducted in Choctaw. At sunrise, a horn was blown as a signal for prayers at each camp. After the close of our last public meeting of each day, the Choctaws and others would commence singing at several fires, and would sing and pray till long after midnight. This singing of different tunes in different circles in the woods was very animating. The weather was clear and good, and we were favoured with good moon-light. After lying down in the tent, often were we awakened, or our eyes held waking, by these Gospel songs of the Choctaws. Mr. Adams and Mr. Caldwell, who attended the meeting at Monroe, in July, were present. Mr. Wright, from Columbus, and a Mr. Smith, a Choctaw missionary under the direction of the Methodist church, were with us. Sampson Birch, also, an ordained Baptist minister, was present. He is a Choctaw, and has attended school at the Choctaw Academy. He also preached. Many members of the mission families were present. The meeting at times was very solemn. Many wept, and many looked as though they were too full and solemn to weep.

Ten members of the church, including the three preachers in this part of the nation, were chosen as a committee to examine candidates for admission to the church. We admitted seven captains, 24 other persons of Choctaw descent, one white man, who was then in connexion with a Methodist church, and a coloured woman; in all 33. We examined and approved of three other persons, but they were absent at the time the ordinance was administered, and were not received. Fifty-four persons came forward as anxious inquirers, and 100 sat together at the Lord's table. We were under a bower; the new candidates sitting in a row, the members of the church sitting over against them. The subject of their admission was explained to them. The confession of faith and covenant was read in Choctaw, and a prayer was offered. The new candidates arose and sung a hymn similar in thought to Montgomery's "People of the living God". The church heard this standing, and then replied in another hymn. During the singing of this last, Mr. Kingsbury and a few others, members of the church committee, passed along and took the new brothers and sisters all by the hand. Then brother Cushman and Major Craven led up the candidates, who kneeled and were baptized. During this scene many sobbed. Some of the candidates were greatly overcome. After this the bread was broken and distributed; and after this the cup. Oh it was a scene I am unable to describe. We hope the great and blessed Saviour was there, and gave his people a spirit of prayer and praise.

Messrs. Kingsbury and Williams expect to conduct a number of the pious Choctaws into the white settlements to attend a meeting to continue three or four days. The religious people are becoming more interested in behalf of the Choctaws. The females meet here, or at some house in the neighbourhood, once a week, to attend prayer meetings. The men also meet to sing and pray very often about five miles west of me. I hope to start in a few minutes to go and be with them. The desire to learn to sing, is almost universal: old men and women sing and enjoy it. Surely it is a time of the Lord's power.

General View of the Mission.

There has been a great change, writes Mr. Moulton, in this people during the last year and a half. The work of grace among us, of which you have had accounts, appears to be extending and advancing with power. A flood of light appears to be breaking in upon this dark corner of the nation. A three days meeting was appointed by the chief of this district to be held at this place, four weeks ago. A large collection of Choctaws came together on Thursday evening. They had all the appearance, when they came together, of a wild and savage people, far removed from all seriousness. But you can scarcely imagine what a change took place in their appearance before the meeting broke up. I

do believe that the Spirit of the Lord was there. Many were melted into tears.

Frequent meetings have been held since, attended by some hundreds of people. Some of them, it is thought, were still more interesting than the first. Mr. Wright has the names of more than six hundred, I think, who have taken the anxious seats. Some give evidence of having become truly pious; others manifest concern for their salvation. But how many have met with a saving change, or may yet be brought into the kingdom, it is impossible to judge at this early period. There is a very great disposition to learn to read in their own language. Several captains have applied for Choctaw schools in their own towns. They are passionately fond of singing, and that they may be able to use their hymn books is a strong inducement to them to learn to read.

I have been from home about three weeks on a journey to Mayhew and Elliot. At the latter place I attended a two days meeting. There were not many present, (perhaps 80,) and no particular excitement. Sabbath before the last I spent at Ai-ik-hunna. I should think there were near a hundred present at meeting. There were two prayer meetings in the morning, one for the males and one for the females. At each of these meetings there were about 40 present. The regular exercises for the day commenced about 11 o'clock; and the people continued together till near sunset. A number of the natives spoke and gave interesting accounts of their views and feelings relative to religion. One female made a confession for having attended a ball play since she took the anxious seat, and appeared penitent. Last Sabbath I was at a meeting in the vicinity of Mayhew. It commenced on Thursday. The number of people present was, I should think, about 800. I have seldom if ever attended a more interesting meeting. The people were attentive and solemn. The voice of prayer or singing might be heard most of the night, during each night they were on the ground, and often in four or five groups. The wilderness is literally made vocal with the praises of God. But what added much to the solemnity of this meeting was that thirty-one natives were added to the church, and one hundred communicants here sat down at the table of the Lord. Could our patrons and friends in New England have been present on this interesting occasion, they could not but have felt that their hopes were more than realized. Yes, they would have praised God that they had been permitted to do something for the poor Indians.

More than fifty native members, I believe, are already connected with the church at Mayhew. Probably a much greater number in the vicinity give comfortable evidence of a change of heart. It will not be surprising if there proves to be tares among the wheat. This is doubtless true in most churches. Still there is much apparent sincerity among this people. In many cases there appears to be little ground to doubt that they are really taught by the Spirit. We look at what God hath wrought among this people with wonder and astonishment, and to God we would ascribe all the glory. We feel that it is the effect of the Spirit which has produced such wonderful changes. O, we would be humble, we would be in the dust, while we would bless God that we are permitted to see his salvation. Never have we felt more our weakness and our absolute need of strength, wisdom, and grace from above. We need the prayers and counsel of our patrons.

School at Goshen.—The prospects of the school here have never been so encouraging. We had twenty-one native scholars last term. I think they did very well. The school was indeed pleasant. The chief and people are very anxious that we should enlarge the school. The chief has already selected sixteen, whom he is urging us very hard to receive. We shall probably take some of them.

Address of a Choctaw convert to his Brethren.

A HALF brother of the chief of the north-east district of the Choctaw nation made the following address to his brethren and friends, assembled at a religious meeting, during the last summer. The speaker, as is hoped, had recently been renewed by the Spirit of God. The address was delivered in Choctaw, and produced much effect on the audience. It was written in English and forwarded by Mr. Byington.

Many of the Choctaw converts exert much influence by addressing their brethren. They, better than any one else, can describe, in a manner to be understood by Indians, their former dark state, their views and feelings under the operation of religious truth, and the change which they are conscious it has wrought in them.

"Friends and brothers, I am glad to meet you here this day. It was my wish to meet you, that I might be permitted to speak to you, and to let you know what are the feelings of my heart. No doubt but many of you who are my friends have heard of the happy change which has taken place in me. Fearing that some of you have supposed that it is only an imaginary something crept into my heart, I would take the opportunity to inform you better.

"Brothers, many of you know that we were trained up together in this land from our childhood. We have been not only like the children of one nation or one town; but we have been like the children of the same parents, born, fed, and clothed in the same family, by the side of one fire. We have been children together; and as we have grown to manhood, the chain of friendship has become stronger and stronger. We have walked together in the tracks of our forefathers; and as they ignorantly sported along the dark path, so have we their offspring. And, brothers, you well know that

I have been one of the most forward to follow the example of those who have gone before us, that I have been one of the most active leaders in wickedness, and one of the first to keep up the customs of our fathers. In me you have placed much confidence. It is with pain that I now look back on the days that are past. Oh that I then knew what I now know. You have esteemed me as your friend. So have I esteemed you. I have loved you and loved to be with you, and have felt that our regard for each other was the same. I love you still. Yes, my brothers, and my relatives, and all my beloved friends, you who hear me this day, believe me when I say this. I feel a deeper interest in you all, than I have ever felt in my life before; particularly in those of you who have found the bright path, and are striving to walk therein. I wish now to be among you, to give myself to Jehovah our heavenly Father, of whom the beloved missionaries have told us so much, and by whose goodness we have been kept until this day.

"But to you, my brothers, my beloved friends and relatives, who are not disposed to receive the good word into your hearts, and to forsake the wicked paths, to you I say that I am compelled to bid you farewell. I am sorry to leave you, but I can continue with you no longer. I can follow you no farther. Your sinful amusements by day and by night give me pleasure no more. Your sports upon the ball-ground I can take delight in no longer. I find no satisfaction in them. I have seen my wicked heart and my sins. The Lord has been pleased to show me that I was altogether wrong: and I trust that he has taught me the better way, and changed my heart. The remainder of my days I hope to spend in the service of God. Come, my beloved friends, and go with me".

An Aged Warrior.

The aged captain mentioned in my former letter, as coming forward in tears, is about 80 years of age. He was in the revolutionary war, and in Gen. Wayne's army. This man has been seriously impressed ever since the meeting last winter; but did not appear to be brought into the liberty of the children of God, until the meeting on the first Sabbath in this month. At that time his soul appeared to be full of peace and love. He visited us a few days after, and said he had always lived in darkness—he had never heard the Gospel till lately—he had always been taught to *harden his heart*—implying that he had always considered the highest attainments in virtue, to consist in contempt of danger, insensibility to the distresses of others, and irreconcilable revenge in the treatment of his enemies. He expressed a deep sense of the wickedness of his heart and life. "But", said he, "I now love every body, *shok-ba-poh-lo-ma*, and fold them all to my bosom".

Another old man, supposed to be ninety or a hundred years of age, never was at a religious meeting, till he attended a Sabbath school here in May. He then appeared much interested in the singing and conversation. A few days before the public meeting at this place, he sent to us for some soap to wash his clothes, that he might attend meeting and become a Christian. He came to meeting clean and decent. His whole soul seemed to be absorbed in the subject. When the anxious inquirers were called upon, though scarcely able to rise from his seat, he came forward, trembling, and leaning upon his staff. The sight was affecting beyond description. Last Sabbath, he attended meeting here again. I think I never witnessed such fixed and deep attention as he gave. During the whole exercises, which continued not less than three hours, he scarcely moved hand or foot, or turned his eyes from the speakers. For several days after this, his heart was so full that he had little inclination either to eat or sleep. He literally prays day and night. He thinks he has found the Saviour precious to his soul—says he is now ready, and even wishes to die, for he shall go to his Father above.

Mr. C. concludes as follows—

"O that Christians with united heart, and in holy faith, would pray, that as God has commenced a good work in this heathen land, he would carry it on unto perfection, for the honour of his own name". *Am. Mis. Her.*

GENERAL VIEW OF EVANGELICAL EFFORTS IN THE UNITED STATES.

Extract of a Letter from the Princeton Society of Inquiry on Missions, to the Edinburgh Association of Theological Students, dated 1st December, 1829.

To our country, you remark, "it is natural to look, as to the great arena of an awfully imposing strife between the powers of righteousness and sin". God does indeed seem to have selected this country as the theatre for displaying in a most signal manner his power and his glory. Here, high-handed rebellion against God has thrown off the mask which in most other countries it is forced to assume, and comes out openly to the contest. The enemies of God boldly assert, and strenuously defend their sentiments; they avow their enmity to religion and the Bible; and thus here, in this nation which was born in a day, the contest becomes a fair and open one, so that here you may witness the effects of God's Spirit poured out on the people, and imagine that it was another Pentecost, if not with Peter's preaching, yet with Peter's success, and you may but turn your eye, and behold reacted the scene at Pilate's bar, marked with all the malignity that glared upon the visage of the Jewish murderers. Yes, in our metropolis, the city of New York, you may visit the sanctuary of the Lord, and but a few steps will take you to an assembly of deists, &c. &c. met to worship what they call the God of nature, mingling with their blasphemies the rites of Pagan superstition. In that city an infidel

press has been established, from which are sent forth new editions of all the standard infidel writers, which are scattered over the country, and sold at public auctions to the highest bidder. Not content with this, they make use of that instrument, which though it is believed was first used by infidels, yet which is now used with such amazing success by the friends of God—I mean the *tract*. Yes, they are circulating tracts, distributing them on the various steam-boats, &c. wherever they possibly can, and, what would cause us to *smile*, if it were not our duty to *weep*, they have even sent a *missionary*, as they term him, to disseminate their tracts, books, and sentiments. The universalists also are diligently employed in giving currency to their tenets, exciting the hope of eternal life by giving the sure poison of eternal death. The Unitarians, because they assail all that is precious and desirable in the character of Christ, are his enemies, and are busily at work. The Roman Catholics are untiring in their efforts to extend their church —they boast of their great increase of number, and are continually crying out, "persecution". The Pope has lately sent a great many Jesuits to the new settlements in our Southern and Western States, furnished with ample funds to aid in accomplishing their object. Thus you see, dear brethren, that this country is indeed to be the arena of a most awfully imposing strife between hell and heaven. But the present state of things shows that God is for us, and if so, who can be against us? We continue to be blessed with revivals of religion, in various parts of our country. God is raising up and preparing many of our youth for the service of his church, and what is a glorious feature in these revivals is, that *young men*, our most *promising youth*, who are in a course of literary training, are in happy numbers the subjects of them, who almost invariably devote themselves to the holy ministry. Hence the most of our theological students had in view, before their conversion, a professional life. Revivals of religion are not now so formally and regularly noticed in the public papers as formerly, because it is deemed, if not injurious to the cause, at least inexpedient, which has led many to suppose they were not so frequent as formerly. But it is believed they have not diminished. The North, South, East, and West, of our country are still experiencing the reviving influence of the Spirit of God.

Missionary zeal is yet alive among us. Correct opinions as to the true character of the missionary spirit, are more and more entertained, so that a true missionary spirit, is deemed an essential qualification, of a faithful and devoted minister of Christ. Several of our number will go to the heathen. Four missionaries were lately ordained at Boston, two of whom were from this seminary.

The attention of almost the whole of our country is now directed to the evil of *intemperance*. The Christian public were never more awake on the subject than at present. Societies for the suppression of the vice are multiplying in all directions, their success in controlling public sentiment has been and continues to be almost incredible; their beneficial effects in many places, are already visible beyond all doubt. In whole sections of the country, the effect has been the reduction of three fourths of the quantity of ardent spirits drunk in *one year*. This monster has been prowling over our land, and laying waste its fairest portions, and while we have been glorying in our free institutions, this has been threatening the destruction of our liberties.

The profanation of the Sabbath has long pained the hearts of the pious of our land, and has caused them to form an association to promote its better observance; but especially has its legally authorized profanation drawn forth a general complaint from all parts of the country. During the last session of congress, numerous memorials from every place of note in the United States, signed by the most respectable citizens, were presented, requesting the repeal of those acts which required the opening of post-offices and the transportation of the mail, on the Sabbath. The committee, to whom the matter was referred, reported unfavourably—but the reasons assigned were not such as to satisfy any candid and unprejudiced mind, and, as public opinion must prevail, so respectable and plain an expression of it cannot be slighted with impunity. There is no doubt therefore but the object will be accomplished.

A considerable excitement now exists in the public mind, with regard to the unhappy differences between Georgia and the Indians, within her territory. Georgia is desirous that the Indians should retire beyond the Mississippi River, which they are unwilling to do—and in order to force them, Georgia has determined to extend her laws over them. But such a measure would be cruel, unchristian, and ungenerous. The situation of the poor Indians has elicited the sympathy of Christians every where. The public press has ably borne its testimony against the contemplated measure on the part of Georgia. The President of the United States, is of opinion, that Georgia has the right to extend her jurisdiction over them. The state of Alabama is similarly situated with regard to her Indians.

The Sabbath school cause continues to flourish. This is one of the most important of all our benevolent institutions. It has proved the nursery of great piety, and much missionary effort. Most of the missionaries now in the field were nurtured in Sabbath schools. *Bible classes*, which are a step higher, as regards the age of the pupils, are now considered an indispensable part of ministerial duty—they are highly blessed of God in being the means of revivals of religion; and infant schools, which are a step lower, are fast gaining upon the attention and benevolence of Christians generally. There is in these *embryo seminaries*, so much to interest and stir up the kinder feelings of the parental bosom, and so much to

commend them to the pious heart, that they cannot fail to be successful.

Scot. Mis. Register.

In addition to the intelligence contained in the above letter, we have prepared the following brief survey of several of the national benevolent societies in the United States, from their last reports which have just reached us.

The American Board of Foreign Missions.—Incorporated 1812. The Missions under its patronage are in India, China, Western Asia, Sandwich Islands, and among the North American Indians.

The following summary of its operations is taken from the Missionary Hetald, for Jan. 1830.

Summary.—The following summary includes the missionaries who are now on the way to their respective fields of labour, though their names are not mentioned in connection with any station.—Those only are called *Catechists*, who are licensed by some ecclesiastical body, and those only are called *Native Assistants*, who are immediately connected with the mission families:

Stations,			44
Missionary Labourers from this Country:—			
Ordained Missionaries,		46	
Licensed Preachers,		5	
Catechists,		3	
Other Missionary Assistants,	Men,	47	
	Women,	124	171—225
Native Assistants,			41
Besides these, there are native teachers of free schools in Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first taught, and all of whom are superintended in their labours, by the missionaries,—amounting to about			600
Native Members, of the Church:—			
India,		102	
Western Asia,		4	
Sandwich Islands,		198	
North-American Indians,		556	---770
Increase during the year,			247
Learners in the Schools.—			
India,		5,545	
Sandwich Islands,		45,000	
North-American Indians,		1,034	—51,579
Of these there are in the Boarding Schools about			910
Increase during the year,			18,660
Printing Presses:—			
Bombay,		2	
Ceylon,		1	
Malta,		2	
Sandwich Islands,		2	---7

These presses have printed, or are in readiness for printing, in *nine* different languages. During the last year 175,000 pages have been printed in the Cherokee language, and 172,000 in the Choctaw, at the expense of the Board, though not at its presses. Nearly that amount has been printed in the Seneca language. The whole amount printed during the past year cannot be stated exactly, but by the best estimate which circumstances permit, the number of copies of different works printed cannot vary much from 200,000, and the number of pages 7,000,000; making the whole amount printed for the missions of the Board since their establishment, not less than 700,000 copies, and 27,000,000 pages.

The American Bible Society.—Instituted in New York, 1816.—Held its fourteenth anniversary in that city, May 13th, 1830. It has 700 Auxiliaries. The receipts for the past year were $170,067: viz. $68,796 in payment for books sold; $18,441 from legacies; $43,150 to aid the general supply; $14,966 from other sources except loans: loans $20,800. The receipts in donations and legacies were more than double that of the year preceding, and the income also from the sale of books was much increased. The number of Bibles and Testaments printed or purchased in the course of the year was 308,000: viz. English Bibles, 229,500; English Testaments, 74,750; Spanish Bibles, 2,000; Gospel of Luke in Seneca, 750; German Testaments purchased, 1,000. The Society has presses now in operation sufficient for printing 500,000 Bibles yearly.

The books issued in the course of the year, amount to 238,583, being an increase of 88,461 over the issues of the preceding year, and making an aggregate since the formation of the Society, of 1,084,980 copies. Of the issues the past year, 195,210 were sold, and 43,373 gratuitously distributed. Most of the gratuitous issues were for the supply of the Western and newly settled parts of the Southern States.

The noble resolution adopted at their last anniversary, to supply all the destitute families in the United States with Bibles within two years, the Board cherish strong hopes of seeing carried into complete effect. In the states of *New Jersey*, *Pennsylvania* and *Maryland*, the work is already accomplished. In the six *New England* states, and in the state of *New York*, the supply was so far effected that a few months would cause its completion. In *Virginia*, twelve agents were in the service of the State Society—eighteen counties had been supplied, and strong expectations were entertained that the remainder would be supplied within the given time. In the other states and in the territories the work had made less progress; but special efforts were making by the friends of the Bi-

ble cause, with an energy and liberality which promise to carry the resolution into complete effect. Its accomplishment will be a glorious event in the annals of Christian enterprise.

"The Board are gratified", says the report, "that they have the present year an opportunity of testifying in an emphatic manner their unfeigned regard for the officers and members of the venerable British and Foreign Bible Society. The Rev. Dr. Milnor, Secretary for foreign correspondence, who sailed for England on the 16th of March, has been commissioned to act as delegate of this institution at the coming anniversary of the British and Foreign Bible Society. From the perfect familiarity of Dr. Milnor with all the operations of this Board, and his ardent attachment to the Bible cause, as well as his kind and conciliatory deportment as a Christian minister, there are substantial grounds for belief that his visit will tend to draw still closer those bonds of sympathy and fellowship, which now happily subsist, between the friends of the Bible on both sides of the water".

American Society for the Promotion of Temperance.—This society was instituted at Boston, Feb. 1826. Its object is to collect and publish facts respecting the amount, and the cost of intoxicating liquors consumed; the number of intemperate persons, the effects of intemperance in destroying health, reason, and life, and occasioning pauperism, crime, and wretchedness in the community; and to organize auxiliaries in towns and villages, whose members agree to abstain from the use of such liquors, except as a medicine. Two reports of the society, and many other publications have been issued abounding with such facts as show the evil to be great and alarming.

Extent and Progress of the Reformation.—Last year there were only four state societies, now there are 11, and arrangements are in progress for forming three more. Last year the report recorded only 222 county and town societies, now there are more than 1,000.

The number of persons in the United States pledged to entire abstinence cannot be accurately ascertained, but is supposed to be about 100,000. The societies are composed of persons of all ages and conditions, and of both sexes; but in every part of the country, young men are in the front rank in this good cause.

Incorporated companies, agricultural societies, agents, contractors, farmers, master workmen in various trades, have in great numbers refused to furnish ardent spirits to labourers. More than 40 vessels have been sent on voyages unprovided with intoxicating liquors. Thousands of families have banished it from their side-boards and closets. Academical students, lawyers, clergymen, legislators, judges, &c. have very extensively enrolled their names in support of the cause.

Four years ago, considerate and discerning men, looking at the wide-spread evils of intemperance, and, conscious of the terrible momentum with which our country was moving directly towards destruction, were almost ready to take up the fearful conclusion, 'there is no hope'. Tendencies, influences, habits, private pecuniary interest, unbelief of danger, recklessness of the frightful future—every thing—seemed to unite to make probability almost certainty that our nation must be consumed with this 'wickedness which burneth as the fire'. Now, thousands of minds are awake to the subject, and as many hands are promoting the reformation. It has broken forth in the east, west, north, and south. Distinction of party name, geographical section, interest, and religious denomination seem laid aside in acting on the subject. Books, temperance papers, tracts, sermons, and handbills, are in urgent demand, and changes for good follow the use of these means, with a promptitude and completeness truly remarkable. The sentiment expressed by a gentleman in North Carolina is manifestly the sentiment of multitudes in all parts of the land: "We have found the club of Hercules, with which, under the blessing of heaven, this destroying serpent, intemperance, is to be overcome".

This club is *entire abstinence* from *ardent spirits.*

In the report it is stated that more than 700 cases of such reformation have come to the knowledge of the committee during the past year; while there are doubtless hundreds of similar cases, of which they have no knowledge. This greatly increases the encouragement to labour directly for the reformation of drunkards, while this, together with the great prevailing change in the sentiments and customs of the community, in respect to the use of ardent spirits, gives a fairer prospect that such efforts will not be in vain. It may be hoped that the proportion of drunkards reclaimed will increase, so long as there are any drunkards to be reclaimed. The committee cannot estimate the number of those who have been arrested in their course of what is called temperate drinking; and, by being induced to abstain totally, have been prevented from becoming drunkards, and preserved to be good members of society.

The committee have been informed of more than 50 distilleries, which, from principle or necessity, have ceased to manufacture intoxicating liquors; and of more than 50 regiments and smaller military bodies which have resolved not to use them on days of parade.—The distribution of liquors preparatory to, and at public elections is awakening disapprobation: public sentiment is, to a considerable extent, becoming opposed to granting licenses to retail ardent spirits, and in some places few licenses have been granted, and in others none. More than 400 dealers in spirits have given up the business from principle. A decrease in the sales has been

reported in some towns in almost every State in the Union, varying from one fourth, to nine tenths, and to the whole, in some places.

Promotion of the reformation.—No class of men have done more for the cause of temperance than our physicians, by their writings, and by their testimony publicly and privately given on numerous occasions, they have manifested their cordial and disinterested friendship. In the face of what are believed to be their pecuniary interests, they have solemnly denounced ardent spirits as productive of disease and death.

A hospital, or retreat for inebriates, has been contemplated by the Medical Society of Connecticut, and one individual has offered to subscribe $500 towards its erection.

The testimony of our most eminent jurists, confirmed by that of grand jurors and the wardens of our state prisons, shows the intimate connection of intemperance with crimes of almost every class; and proves that the temperance reformation, if urged on to completion, will produce a wonderful change in our criminal institutions.

Necessity for further exertions.—The reformation is but just begun, while 400 traders have renounced the sale of spirits, not less than 40,000 continue the traffic. While there are a few towns in which no intoxicating liquor is sold, there are 8,000 towns, villages and cities in which it may be freely purchased. While fifty distilleries have stopped, 10,000 continue their operations. While a few merchant ships are despatched without spirituous liquors, much remains to be done before the banner of temperance will float at the mast head of every American vessel, proclaiming to every port which it enters, that we are the reformed and temperate nation.

The committee hope that they may see the time when every one that nameth the name of Christ, will show that "fruit of the Spirit of Christ,—Temperance"; and when the church will not have a single member engaged in the traffic in ardent spirits. They subscribe fully to the sentiment that *Christians cannot manufacture, sell, or use ardent spirits, without sin*, and think that the permanence of the reformation depends on the incorporation of this doctrine into the practical belief of the visible church.

Commencement of the reformation in other countries.—The Cherokees have formed a National Temperance Society, and many subordinate societies had been previously formed in different parts of the nation. Their legislature have enacted severe laws against the introduction and use of ardent spirits. Similar laws have been enacted by the Choctaw government, and vigorously enforced. Various settlements among the Senecas and other tribes, have organised temperance societies, or adopted other measures tending to prevent the introduction and use of all intoxicating liquors.

Public attention has been turned to the same subject in England, Scotland, and Ireland, and the British provinces in North America; and measures, similar to those which have been so successful in this country, have been, to some extent, adopted.

The American Temperance Society have commenced during the year the publication of the *Journal of Humanity*, a weekly paper, devoted principally to the dissemination of knowledge respecting the extent and evils of intemperance, the best methods of promoting temperance, and the progress and result of efforts for this purpose. Other newspapers devote much room to the same object, and many other publications have been issued and circulated, which have contributed much to awaken public sentiment and direct public exertions in this cause.—The following paragraph from the report is added.

"In conclusion, the committee indulge the confident expectation that this vice, which has made all nations drunk with its sorceries, is to become, like many others, the vice of comparatively a few; that the reformation, so auspiciously commenced in our country, will be extended throughout the world; and that the time is to arrive, when men's minds, in the healthful and vigorous energy of temperance, shall be devoted to the pursuits which become immortals; be more easily accessible by the instructions of sound morals and of divine truth; and by those influences of the Spirit of God, which shall prepare them for the holy enjoyments of eternity". *Am. Mis. Herald.*

Of the Temperance Society formed in the state of Ohio, on the principle of entire abstinence, Governor Trimble is one of the directors. His motto is, "It is not good for kings to drink wine: nor for princes, [or presidents, or governors, or judges] strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted". (Prov. xxxi. 4, 5.)

From a statement presented to the British Parliament in 1829, it appears that the quantity of ardent spirits consumed annually in England and Wales had increased, during the last twenty years, from 12,000,000 gallons to 24,000,000, or *one hundred per cent;* while the increase of population had been less than *fifty per cent.* The quantity of malt made was less than it was in 1787; ardent spirits having extensively been substituted for malt liquor. "Ardent spirits" says a Member of Parliament, have found their way into every market-town, and they are making their way into every village. Spirit shops are set up where they were before unknown, and the inhabitants of the country are becoming familiar with the fatal poison". Thus it appears, that the corruptions of the

new world have overspread the old, and Britain has rivalled in intemperance her daughter America. We rejoice, therefore, to learn that the reformation so successfully begun by the *daughter* is imitated by the *mother*.

American Home Missionary Society.—Instituted in the city of New York, 1826. The object of this Society is to supply the destitute parts of the United States with an enlightened and evangelical ministry. It has 272 auxiliaries and associations; employed, during the last year, 392 missionaries, in 500 congregations and missionary districts; the amount of their labour during the year ending May 1830, was equal to 274 years. The whole number reported as added to the churches aided by this Society during the year, is 1,959. More than forty of these churches were blessed with what are appropriately called revivals of religion, in each of which from 20 to 100 hopeful conversions were reported. There were under the supervision of the Missionaries 367 Sabbath Schools, containing 19,000 scholars, and 203 Bible Classes, attended by 5,500 scholars: in these institutions several revivals of religion had their commencement. The plan and operations of this Society receive the sanction of the General Assembly of the Presbyterian Church, and the associated body of the Congregational Churches.

The receipts for the year, were $42,845—Expenditures, $42,429.

American Tract Society.—Instituted in New York 1825. The whole of its receipts during five years amounted to more than $205,000: during the year ending May 1st, 1830, $60,210 25—Expenditures, $60,210 25. Tracts printed the past year, 5,239,000; viz. 3,738,000 12mo. English tracts, in the separate form, and 600,000 comprised in 19,000 bound volumes; 341,000 children's tracts, 312,000 handbill tracts, 144,000 tracts in the German language, 90,000 in French, 8,000 in Spanish, and 6,000 in Italian. The whole number printed since the formation of the society, is 20,341,000. In addition to the above, there were issued the past year, 66,000 copies of the American Tract Magazine;—116,050 copies of the Christian Almanac; 3,000 copies of the Christian Reader; 3,000 copies of Doddridge's Rise and Progress; 4,000 of Baxter's Saints' Rest; 2,000 of Newton's life, and several other works. Nearly 4,000,000 pages of tracts were gratuitously distributed.

The Report states—

The labours of this Society now extend to every state and almost every county of our country, and to many foreign lands; its publications have reached hundreds of thousands of families, and the Holy Spirit is evidently rendering them efficacious in the conversion of many souls.

Since the last anniversary 62 different publications have been stereotyped in *six* different languages, viz.: *English*, *French*, *Spanish*, *German*, *Italian*, and *Welsh*, making the whole number of the Society's publications at present 498; and in addition to this, the Committee have printed a tract of 110 pages in the *Seneca* language, and have presented it for the use of that tribe. A correspondence has also been opened with reference to the preparation of tracts in the language of the *Chippewa* Indians, which, with its kindred dialects, is spoken very extensively by tribes of Indians north of Detroit and of the upper settlements on the Mississippi. Four tracts have also been approved by the Committee in the *Tamul* language, and an appropriation of money has been made to aid the missionaries at Ceylon in distributing them. At the mission station at Malta in the Mediterranean, ten of this Society's publications have been translated into *Modern Greek*, twelve into *Italian*, and eleven into *Armeno-Turkish*.

An active friend of the Society having offered to bear a part of the expense of stereotyping and perpetuating *Bunyan's Pilgrim's Progress*, the publishing Committee have unanimously approved of that admirable work, and it will be stereotyped as soon as the requisite funds for perpetuating it shall be obtained.

The Committee express their deep and continued sense of the goodness of God in leading his children to adopt as a fundamental principle of the Society, the *union of evangelical Christians of different denominations*. The practical result has been most happy. The members of the publishing committee have uniformly and unanimously desired that those truths may be circulated which God shall render effectual in breaking the stubborn hearts of men, and bringing them into a willing allegiance to Jesus Christ. They all expect to exterminate vice and promote morality by inculcating the ruin of man by sin, and salvation only through the atoning blood of Christ, and the converting and sanctifying influences of the Holy Spirit. They find in the constitution of the Society, and of the publishing Committee, no obstacle whatever to the inculcation, in their most impressive forms, of all those great, soul-humbling and God-exalting truths, which constitute the sum of the Gospel.

The Rev. Dr. Milnor, of the publishing

Committee, having sailed for England, with the intention of spending several months in that country, has been commissioned to represent this Society at the anniversary meeting of the London Religious Tract Society; and is authorized to procure such publications and information as will aid the Society in its future operations.

From the numerous anecdotes contained in the report, as illustrative of the good effects of tracts, we have room only to insert the following:—

A young infidel converted.—A clergyman of North-Carolina says, that a young infidel in that State was walking by the side of a pond, when he discovered two leaves of a book partly in the water, which he took up, and soon perceived another fragment of a book lying a little distance before him, and still farther on, a third. He took up the whole, and putting them together, they composed an entire tract, the perusal of which so arrested his attention, that he read it again and again: and such were the impressions created in his mind, that he felt an unconquerable desire to read the Bible. He was ashamed that this wish should be known to any one, and devised a plan for *procuring a Bible by stealth.* He recollected a little pocket Bible in his grandmother's book-case, went and made her a visit, and while looking at and praising her library, secured the Bible to himself; went home, and read it in his retired chamber; embraced the Lord Jesus Christ as his Saviour and Redeemer; and is now a member of the church, and an active Christian.

American Education Society.—Instituted, Boston, 1815. Its object is to enable pious and indigent young men to acquire a thorough education for the Gospel ministry. The regular course of study adopted by the Society for their beneficiaries, is three years at an Academy, four years in College, and three years at a Theological Seminary.

The first young man received under the patronage of the society, was the Rev. Samuel Mosely, a missionary to the Choctaw Indians, since deceased. He was received in March, 1816; since that time there have been aided in a greater or less degree, 1,027, natives of nearly every state and territory in the Union, and members of from 100 to 150 institutions of learning. Of them about 300 have been licensed to preach the Gospel. Some have devoted their lives to the destitute in our own country; 14 have consecrated themselves to foreign missions; and not far from 150 have been settled as pastors in 21 states and territories; 17 have become permanent instructors, as professors or principals in various literary and theological institutions, and about 50 are known to be temporarily employed as teachers, who will, probably ere long, enter the ministry. Not far from 500 are now under patronage.

The moral results of this system of effort will not be fully known until the disclosures of the final day. In numerous instances the labours of the young men educated by this Society, have been attended by the sanctifying influences of the Holy Spirit, and will end, it is reasonably hoped, in the salvation of thousands of immortal souls. In Europe, Asia and America, the words of eternal life have been dispensed to hundreds of benighted Pagans, Tracts have been scattered, Bibles distributed, Sunday schools established, the Temperance cause promoted, and in short, every object of Christian benevolence has been advanced by their efforts.

POLYNESIA.—Sandwich Islands.

Oahu.—EXTRACTS FROM A COMMUNICATION OF MR. CHAMBERLAIN.

The following remarks are taken from a journal of a tour round this island. The view here given of the apparent decrease of population at this group of islands, and the evidence that former generations of the natives were less vicious, more civilized, more industrious, and more happy, than the generation which the missionaries found there, agrees with what has been written on the same subject by others. There is evidence in every part of the heathen world which has been explored, that the people were becoming more wicked, more superstitious, more ignorant of the arts of civilized life, more debased in their affections, and more miserable; and so they will probably continue to do, until the Gospel arrests this progress in degeneracy.

Capt. Cook estimated the population of the Sandwich Islands at 400,000; while at present it does not exceed 150,000. Pestilence, wars, infanticide, (extending to two thirds of all the children born), and prevailing depravity, are the causes assigned for this decrease. The scene here described by Mr. C. is a few miles east of Honoruru.

"Our path led us along the borders of extensive plats of marshy ground, having raised banks on one side or more, and which were once filled with water and furnished abundantly with esculent fish, but now overgrown with tall rushes waving in the wind. The land all round for several miles has the appearance of having been once under cultivation. I entered into conversation with the natives respecting its present neglected state. They ascribed it to the decrease of population. There have been two seasons of destructive sickness, both within the period of thirty years, by which, according to the account of the natives, more than one half of the population of the island was swept away. The united testimony of all of whom I have ever made any inquiry respecting the sickness, has been, that "Greater was the

number of the dead, than of the living". Making due allowance for the hyperbolical manner in which the natives sometimes express themselves, it may, I think, be safely asserted, that since the discovery of these islands by Capt. Cook there has been a decrease of population by desolating wars, the ravages of disease and other causes, equal, at least, to one half the number of the inhabitants that might have been fairly estimated at the time that celebrated voyager last visited these islands".

The annexed account of an interesting interview with a sick woman at Punaluu proves how the Gospel is winding its way into districts never visited by missionaries, and is there, under the guidance of the Holy Spirit, exerting its sanctifying influence, and affording its consolations to cheer the bed of sickness and death.

"A little after sunset we arrived at Punaluu, where we designed to spend the Sabbath, and were received cordially by the headman of the place, brother to Kamaka-hiki, one of the teachers in our company. The house was large and commodious, and appeared to be the residence of several families. At one end of the house lay a sick woman, the wife of the headman, apparently near her end. She was in very great distress, and frequently gave vent to her feelings in deep groans and cries. Her friends and relations had assembled around her to sympathise in her sufferings, and to wait her dissolution, that they might perform the last offices of kindness that friendship dictates. I drew near to her couch and inquired whether she thought of God in this season of suffering. She answered that she did think of God, and that in the intervals of her pain she could think of him with great satisfaction. There was an earnestness of manner and an expression of countenance, which she exhibited in speaking of God, that greatly interested me. She said she thought, but her bodily pains were so great that she could not talk much. I could only point her to the Saviour who gave his life a ransom for sinners and died upon the cross to save those who put their trust in him. To him I directed her to look, and fearlessly to cast her soul upon his mercy and grace. I was told by the persons around that she was a *wahine malama i ke Akua.* (A woman that served God). When we were ready to attend evening prayer, I inquired whether she would not be disturbed by the reading of a passage of Scripture, and whether she would be pleased to hear read the account of the last supper and of Christ betrayed. It was answered that she would not be disturbed, and that she would be glad to hear that account read. I read from the manuscript copy of the translation of Matthew that part which contains the above account, and closed with prayer, in which the sick woman was remembered, and the sanctifying influences of God's Spirit implored for her and the sympathising friends who waited around her couch. There were more than 50 people in the house, and perfect order and stillness were observed.

"During the night of the Sabbath, the sick woman, the wife of our host, died. There was no wailing on the occasion, or uncommon noise; neither did I know of her decease till morning, though I was awake several times in the course of the night, and my lodging place was but a few yards from that part of the house where she lay. The husband appeared to feel deeply on the occasion, as did also some of the relatives; but most of the company seemed very indifferent to what had taken place, and their lightness evinced that death was not, in their view, a subject of very great solemnity. My own mind was not a little affected with the indifference of these thoughtless creatures, themselves hastening to eternity, and with this striking evidence of mortality before their eyes. They seemed as insensible of their condition as if they were the beasts that perish. The absence of sober becoming feeling on the subject of death I have witnessed before. What was here exhibited was by no means peculiar. There is sometimes among this people a surprising display of animal feeling, a momentary excitement, as if produced by electric action—loud wailing and a flood of tears. But such grief is checked by a trifle: and it is not uncommon to see a person one moment wringing the hands and exhibiting the gestures of inconsolable grief, the next moment calm, and shortly after manifesting levity and even mirth.

Am. Mis. Herald.

DAILY TEXTS FOR OCTOBER.

The Scriptures illustrating *the nature of divine consolations* prove that they consist in the actual exercise of holy dispositions, and the enjoyment of that communion with God, and those earnests of the Spirit, which an unholy heart cannot relish; and by these marks they may be distinguished from the joy of the hypocrite.

X. The nature of divine consolations.

Oct.

1. John xiv. Peace I leave with you, my peace I give unto you.
2. Rom. v. Being justified by faith, we have peace with God, through—Jesus Christ.
3. Luke vii. Thy faith hath saved thee; go in peace.
4. Phil. iii. We rejoice in Christ Jesus, and have no confidence in the flesh.
5. Rom. xv. The God of hope fill you with all joy and peace in believing.
6. I. Peter i. Believing, ye rejoice with joy unspeakable and full of glory.
7. I. Peter ii. If so be ye have tasted that the Lord is gracious.
8. Rom. xii. Rejoicing in hope; patient in tribulation.
9. Rom. v. Not only so, but we glory in tribulations also.
10. II. Thess. ii. Hath given us everlasting consolation, and good hope through grace.

Oct.
11. Rom. v. We—rejoice in hope of the glory of God.
12. Rom. xv That ye may abound in hope, by the power of the Holy Ghost.
13 Rom. v. The love of God is shed abroad in our hearts by the Holy Ghost.
14. Rom. viii. The Spirit beareth witness—that we are the children of God.
15. I. Cor. ii. That we might know the things that are freely given to us of God.
16 I. John i. Truly our fellowship is with the Father, and with his Son, &c.
17. Prov. xiv. And a stranger intermeddleth not with his joy.
18. Isa. xxvi. Thou wilt keep him in perfect peace whose mind is stayed on thee.
19. Phil. iv. The peace of God which passeth all understanding, shall keep your hearts.
20. Ps. iv. Lord, lift thou up the light of thy countenance upon us.
21. Ps. lxxxiv. The Lord God is a sun and shield—he will give grace and glory.
Oct.
22. Ps. xlviii. This God is our God for ever and ever.
23. Ps. xvi. In thy presence is fulness of joy,—pleasures for evermore.
24. Phil. iv. Rejoice in the Lord alway, and again I say rejoice.
25. Phil. ii. Consolation in Christ,—comfort of love—fellowship of the Spirit.
26. II. Cor. i. Our rejoicing is this, the testimony of our conscience.
27. I. John iii. If our heart condemn us not, then have we confidence toward God.
28. Acts ix. Walking in the fear of the Lord, and the comfort of the Holy Ghost.
29. Col. ii. That their hearts might be comforted, being knit together in love.
30. Ps. cxix. 35. Make me to go in the path of thy commandments; for therein do I delight.
31. Ps. lxxxvi. Rejoice the soul of thy servant; for unto thee—do I lift up my soul.

Poetry.

ON THE SUFFERINGS OF CHRIST.

"Greater love hath no man than this, that a man lay down his life for his friends".—John xv. 13.

Oh, the agony supreme
That the Saviour must have felt,
When in wretchedness extreme
Prostrate on the ground he knelt,
And thought of his impending doom,
And all the horrors of the tomb.

When he, the Holy, and the Just,
Before whom angels bow the knee,
Knelt lowly in thine honour'd dust
Thou garden of Gethsemane;
And said, "my Father if it may,
Cause this dread cup to pass away",

It might not be,—the Lamb of God
Who knew not what it was to sin,
Alone, must bear the heavy load
Which did with Adam's fall begin.
He look'd—and there was not but he,
A conq'ror o'er the grave to be.

He suffer'd, yea, with thorns was crown'd,
And in his hands they plac'd a reed,
While men in mock'ry stood around,
Rejoicing at the dreadful deed.
Then that their scoffs might keener sting,
They hail'd their Pris'ner as their King!

He suffer'd agonising pain,
He died upon the accurs'd tree;
He died, that we might live again
And be from condemnation free.
Sinner, each groan of agony
Proclaims the love he bore to thee.

Think on those heart-rending words,
"O why hast thou forsaken me"!
The King of kings; the Lord of lords
Expires in dreadful agony—
Ah, will not this suffice to prove
Our Christ a miracle of love?

Sinner, when thy heart is prone,
The paths of holiness to flee,
Oh! think on Jesus all alone,
Praying in Gethsemane.
Think on the cross of Calvary,
And firmly bid the tempter fly! M. R.

A HYMN.

Dost thou mark while those starlights in Heaven are rolling,
All brightly toward the Horizon's dark verge;
And the wild winds alone seem their requiem tolling,
As they tinge the night-wave and gleam o'er the surge?

Yet unseen they burn on—and as beautifully bright,
Is the lustre that beams on the path of the just,
When they spring from the darkness of death into light,
Though their glory seems buried with gloom in the dust.

Oh, like them, let us draw from that fountain above,
Where the waters of life will eternally flow
The strength of devotion and spirit of love
That e'en give a Heav'n of comfort below.

We stand on the brink of a spiritual world,—
For one hollow feeling of joy shall we fling
An immortal redemption away, and be hurl'd
From dominions of bliss for a perishing thing?

All unslumbering God's eye fills the bound of creation,—
Can we hide where his shadow of wrath will not fall?
Ah, no! let us lift the soul's deep adoration,
And own him the Lord and Redeemer of all.

Then his love through all time shall be pour'd sweetly o'er us,
And his mercy enlighten the path that we tread,
Though the foam of life's ocean bound onward before us,
And clouds, storm and darkness encircle our head. R. C. M.

NOTES TO CORRESPONDENTS.

"A SUBSCRIBER" will perceive, from a communication in this number, that he has been preceded. Our thanks, however, are due to him.

J. H.; A E A T; and An extract from a Sermon by Dr. R., have been received.

Some extracts from the translation of the Muratorian tract will appear in our next.

THE

ORIENTAL

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Communications,

ORIGINAL AND SELECTED.

A PRACTICAL SERMON.

"Draw nigh to God and he will draw nigh to you,—Cleanse your hands ye sinners, and purify your hearts ye double minded".—James, iv. 8.

A nominal profession of the Gospel is no evidence of true piety. Influenced by the example of others, or impelled by some feeling not sanctioned by the word of God, many assume to themselves the profession of Christianity irrespective of true and vital godliness. Under the disguise of this artificial garb, the hypocrite often succeeds in imposing on his fellow men.—His feigned sanctity secures their admiration and esteem;—his pharisaical zeal is applauded with disinterested love to the Saviour; and thus he may pass through the world, bearing the splendid title of a distinguished Christian, unsuspected of his treachery, and deceit. Vastly different to him, however, is that class of professors whose conduct exhibits a scene of glaring inconsistencies and gross immoralities. Both indeed are destitute of true piety, and are alike odious in the sight of God; but the character of the one is subject only to the inspection of Omniscience, while that of the other is so manifest as to attract the gaze of human observation.

Of the latter description were some of the dispersed Jews to whom this Epistle is more directly addressed. These individuals had formally embraced the doctrines of the Gospel, were associated with the followers of Christ, and observed the external forms of religion; but they were destitute of that faith which worketh by love. The duties of the Christian life were in a great measure overlooked by them; and they were addicted to certain irregularities, which drew forth from the Apostle some faithful admonitions. He candidly points out to them the absurdity of faith without works, and urges the importance of maintaining a due consistency between the one and the other. In the immediate context he expostulates with them in language at once powerful and convincing.—He leads their minds to the secret springs of all their evil actions; he tells them of the unhappy influence which these have in their approaches to God; nor does he shrink from using such appellations in his addresses to them as would necessarily imply that they were still in the gall of bitterness and in the bond of iniquity. (Read from 4—8.)

In the passage which we have selected as the ground of our present meditations, three things invite our attention: viz. The Characters addressed,—the Counsel given,—and the Encouragement afforded.

I. Let us then, in the first place, consider THE CHARACTERS ADDRESSED.

1. They are represented as being far from God.—If this were not the case, there would have been no need of the exhortation to draw nigh to God. This estrangement denotes the state of their hearts and feelings: they were probably punctual in their attendance on the means of grace, constant in their devotional exercises,—and not a little scrupulous in preserving a regular routine

of religious duties; but in all these, they were not solicitous to hold intercourse with God,—to realize his presence,—and to be blessed with the communications of his grace. Their praises consisted in mere lip service,—their prayers were only the prostration of the body,—their attention to the preached gospel was simply to gratify an idle curiosity, and to delight an extravagant fancy;—and their observances of prescribed duties arose, not from a conscientious regard to divine authority, but rather with a view of not appearing singular, or of quieting the remonstrances of conscience. Such characters are to be found in every Christian society. If we follow them to the sanctuary of God, we see them intermingled, with the sincere worshippers of the Father, who worship him in spirit and in truth: their external mien is in every respect decorous —and no characteristic feature is discernible by which they may be distinguished from the saints of God; but he who searcheth the hearts beholds the secret emotions of the mind—he is an eye-witness to the wandering aspect of the thoughts, which, instead of being intensely fixed on things spiritual and divine, are found to roam abroad on the darling objects of their pursuit amid the perplexing cares and unhallowed pleasures of a transient world; and if they are at all occupied with what is passing before them, it is either in admiration of the preacher's eloquence, or in a censorious reflection on his skill and ability in dispensing the word of life; but God is not in all their thoughts; they are not seriously concerned to obtain his blessing, or to be favoured with the manifestations of his grace. They are a people who draw near to him with their mouths, and with their lips do honour him, but have removed their hearts far from him, and their fear towards him is taught by the precept of men.

In the next place they are supposed to have their hands and their hearts defiled. Impure hands, according to the language of the Old Testament scripture, is a phrase usually employed to denote violence and oppression; and it is evident from the whole tenor of this Epistle that such characters were intended by the Apostle when he exhorts them to cleanse their hands. They were guilty of despising the poorer class of their brethren, and of exercising over them an undue domination. Nor had they put aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, that as new born babes they might desire the sincere milk of the word;—such evils were unquestionably the offspring of an unrenewed heart, which never felt the salutary influence of Christian principles. "If any man among you", saith the Apostle, "seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain". He is still under the power of darkness, and the dominion of sin, whatever may be his pretensions. As a tree is known by its fruit, and a fountain by the streams which it issues, so, in like manner, an unregenerate man is recognized by the actions he performs; and it would involve no more absurdity to expect a thistle to produce figs, or a thorn grapes, than to look for the fruits of the Spirit in an individual whose mind is unsanctified. In the case of these carnal professors, the Apostle at once decides their real character by the course of life they pursued, and hesitates not to address them as those who were dead in trespasses and sins. He therefore designates them sinners; not indeed according to the general acceptation of the term, for such applies to all the human race indiscriminately, but with a direct reference to their vicious practices, which was a certain indication of their unregenerate state.

Further, they are described as being double minded, a form of expression which denotes that they were not sincere in their profession of religion. Their heart was divided between God and the world. To be deemed irreligious, was to them an idea which they could not for a moment endure; and yet so attached were they to things seen and temporal, that like the idolatrous nations who inhabited Samaria, they were desirous of combining the fear of Jehovah with the service of strange gods. In their intercourse with the saints, they would take the precedency in religious conversation, affect deep-toned piety, and show themselves as if they were highly interested in divine realities. But no sooner alas! do they come into contact with worldly characters of their

own stamp, than they throw off the mask of dissimulation, give the lie to their religion, and disencumber themselves of those restraints by which they were kept within bounds while in the presence of their brethren. How inconsistent is such a line of conduct with the spirit and genius of Christianity, which requires an unreserved consecration of heart and life to the service of God! "Pure and undefiled religion teaches that man should deny all ungodliness and worldly lust, and live soberly, righteously and godly in this present evil world":—to shine as lights in the midst of a wicked and perverse generation, to adorn the doctrine of our Lord and Saviour Jesus Christ in every situation, and under every circumstance which providence may seem fit to appoint. Let not those individuals who are not thus enabled to exhibit the peaceable fruits of righteousness, flatter themselves with an empty name to live, when, in reality, they are yet dead—dead to God—dead to holiness—dead to their own immortal interests! "No servant can serve two Masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon". (Luke 16, 13.) "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," (II. Cor. vi. 14—17.)

II. In the *second place*, let us consider THE COUNSEL GIVEN: viz. To draw nigh unto God, cleanse the hands, and purify the heart. This counsel or exhortation includes, 1st, that God is accessible through Christ. Contemplating our character as sinners involved in guilt, and contaminated with inherent depravity, as well as with actual trangression, we are destitute of those qualifications, without which none can be admitted into the presence of him who is a being of spotless purity, nor could there be any propriety or even consistency in the invitation of our text on any other ground than that of the mediation of Christ.

He is the way, the truth, and the life; and none can come to the Father but by him. The constitution of this mediatorial scheme at once vindicates the Supreme Ruler in the administration of his moral government, which is holy, just, and good; and lays the foundation of man's secure restoration to his former dignity; and for an amicable intercourse with his Sovereign, which he had so justly forfeited by his audacious rebellion.—Christ, by his death upon the cross as a propitiatory sacrifice, set forth the character of the Deity in its true light, evidenced the equity of his proceedings in exacting punishment for sin, and discovered the impossibility of attaining pardoning mercy without a reparation to divine justice. By the same sacrifice also our blessed Redeemer made ample compensation to the righteous government of God on account of human transgression; satisfied the demands of justice by enduring the penalty of the moral law; and effectually removed every barrier, which on the part of God prevented the free and unrestricted communications of his grace to sinful man: through him, therefore, we have access by one Spirit to the Father. The Apostle in his Epistle to the Hebrews informs us that the chief of sinners hath boldness or liberty to enter into the holiest by the blood of Jesus, by a new and living way, which he, in the character of *high* priest over the house of God, hath consecrated for us through the veil, even his flesh, or his human nature, in which he suffered as a propitiatory sacrifice in our stead—a sacrifice by which a just God and a Saviour was openly revealed to mankind, displaying his glory from the mercy seat, and exhibiting the riches of his grace to the vilest sinners in a manner most honourable to his infinite purity.—Like a lamb without blemish and without spot, the sacrifice of Christ is precious as the price of our redemption, and the ground of our final triumph; and it is this, and this alone, which gives us freedom to enter into the holiest of all, to plead for pardoning mercy and renewing grace. Are you, my hearers, brought into this strong hold—this impregnable defence to all who flee to it for refuge. Here an effectual supply is to be found for all our wants, an infinite sacrifice to expiate our guilt,—all-conquering grace to subdue our corruptions;—unerring wisdom

to guide us,—irresistible power to protect us,—unbounded goodness to relieve our present need, and to crown us with glory, honour, and immortality hereafter;—in one word, the whole fulness of the Godhead is treasured up in the Mediator of the new and well ordered covenant; and he is made of God unto all who believe in him, wisdom, and righteousness, and sanctification, and redemption. If you presume into the presence of the holy and just God on the ground of your own imaginary merits; if you remind him of your good morals and virtues, as a plea for the manifestation of his divine favour, be assured that all such attempts will be unavailing, and regarded in no other light than an act of daring presumption. The course you pursue is totally at variance with the revealed character of God, involves a virtual renunciation of the divinely appointed and efficient medium, and throws a stigma on the unerring wisdom and distinguished benevolence of him who contrived and executed the glorious scheme of human redemption:—such a course, my fellow sinners, will lead you further from God, and further from righteousness—and will inevitably terminate in your irretrievable ruin. Be persuaded then to abandon your imaginary righteousnesses, which in reality are but filthy rags, and avail yourself of the infinite merits of Christ, which you can plead as the ground of your acceptance at a throne of grace, with an assurance of success.

The counsel given by the Apostle includes, 2d,—The exercise of faith and repentance in our approaches to God. Though we are exhorted to cleanse our hands and purify our hearts, these acts are not preparatory to faith and repentance, but the very things themselves. The Gospel prescribes no duties to be performed antecedent to true evangelical repentance; and every effect made towards a reformation of conduct, irrespective of this, is in direct opposition to the peculiar doctrines of Christianity, and has a tendency to inspire the sinner with a self righteous confidence. Such is the state of man in consequence of his apostacy from God, that every thought of the imagination of the heart is evil continually. He may be influenced by motives of fear or expediency to abstain from sins of a more flagrant nature; his external conduct may undergo a complete change, and he who was once addicted to sensuality, drunkenness, or extortion, may become chaste, temperate, and benevolent; but his heart is still the seat of all evil passions and propensities, his love to sin remains unconquered, and his attachment to the world continues firm and invincible. This outward reformation may, as a whited sepulchre, assume a fair and imposing aspect; but God, who knoweth what is in man, cannot but regard him with dissatisfaction and abhorrence; and all his approaches to a throne of grace, while he continues impenitent, will be chargeable with sin and folly.

But genuine repentance cleanses the hands and purifies the heart; under its salutary influence the sincere penitent is brought to a serious reflection on his inherent depravity, to discover in some degree the treachery of his heart, and to feel the burden of his inbred corruptions. His soul is filled with sorrow and anguish an account of his multiplied and aggravated transgressions, especially, when he considers against whom he has sinned, he feels convinced of his utter incapability to do any thing which may appease his guilty conscience, or can merit divine clemency of his Lord; alive to his immortal interests, evangelical repentance leads him by faith to the Lamb of God, which taketh away the sin of the world. In the character of the Redeemer, as God manifest in the flesh, he beholds all that is glorious, amiable and benevolent, possessing a moral fitness as the Mediator of the new covenant, to save to the uttermost all those who come unto God by him. On the all sufficient atonement of Christ, which he made by his vicarious sufferings in the room of the guilty, he places all his hopes, and grounds all his plea for acceptance before the Father; he draws nigh to a throne of grace, offers up his petitions, making mention of the righteousness of Christ, even of his alone, for the expiation of his accumulated guilt, the removal of his polluted nature, and the influences of the spirit to perfect holiness in the fear of the Lord.

Any thing but this repentance and faith in Christ, cannot possibly purify the heart, though the hands may be superficially cleansed. A sinner under his first religious impressions is apt to regard with greater con-

cern actions then the source whence they proceed. His conscience accuses him of certain vices to which he is addicted, he is inwardly convinced that the course he pursues is opposed to the injunctions of the moral law, and he feels persuaded that his profligate life must necessarily expose him to the wrath of God: hence he diligently sets himself to a reformation of his life and manners, puts on the garb of religious profession, puffs himself up with a vain conceit of his supposed excellence, and, with the haughty self complacency of the Pharisee, thanks God, that he is not as other men are, extortioners, unjust, and adulterers; but he forgets the exhortation of our text, which enjoins not only the cleansing of the hands, but also the purification of the heart: his attention has been wholly directed to the streams, while the fountain has been entirely neglected; a mode of procedure which ought to have been reversed; —Purify the fountain, and the streams will correspond to the nature of their source. And how is this to be effected? Some will say by abstinence and prayer. These exercises are unquestionably laudable in themselves, and are calculated to promote, under the divine blessing, the sanctification of believers; but to the unregenerate, who are still in bondage, by the deceitfulness of sin, such exercises will avail them nothing so long as they continue impenitent and are destitute of a saving faith in the Redeemer. The first step towards the purification of the heart and cleansing of the hands is to repent and believe the gospel; nor can it be too pressingly urged on those characters who are in any way concerned for the salvation of their souls, to renounce every idea which has the least tendency to self-righteousness, —to divest themselves of those views and feelings which would countenance and encourage the observation of certain duties, rather than repentance towards God, and faith towards our Lord Jesus Christ, as sufficient to purge the heart and cleanse the hands.

We shall now proceed to consider, in the *third place*,—THE ENCOURAGEMENT AFFORDED to those who comply with the invitation of the apostle:—draw nigh unto God, and he will draw nigh unto you.—This language does not imply that man is the first mover in the great affair of salvation. The obstinacy of the will is so inveterate that none can come to Christ except the Father draw him;—the glorious truths of the gospel may be set forth in the clearest light;—the most powerful motives may be urged for their reception, and the most awful threatenings denounced against any that should dare to reject them, without inclining the will in the smallest degree to accept the offered boon;—any motion therefore of the soul towards God, any feeling of compunction for sin, any impulse of love to the Saviour, are all the immediate results of a spiritual agency excited in the mind: we are apprehended of Christ, ere we apprehend him by faith. He draws near to the soul by the secret influences of his Spirit, by which he convinces of sin, of righteousness, and of judgment; softens down the natural perverseness of the will, and engages the heart in serious and intense reflection on its own state and character. In this respect, Christ, as the exalted Prince and Saviour, gives repentance, or in other words, produces that change of mind by which the sinner is made to see and feel sensible of his own guilt, is grieved and humbled on its account before God, and is concerned to obtain the forgiveness of his sins through the merits of Jesus Christ. With this repentance saving faith is inseparably connected; both are alike the free gifts of God, and both co-operate in an acceptable approach to a throne of grace. We are however to conceive of the one as prior to the other in its exercise on the mind: faith in Christ is a firm persuasion of the mind in his ability and willingness to save the chief of sinners, and that whosoever cometh to him shall in no wise be cast out; the exercise of this grace is therefore to be considered as a necessary consequence of evangelical repentance, for none will seek the pardon of their sins excepting those who are made sensible of their guilt, and feel their need of a Saviour.

The individual who approaches to God with a humble and a contrite heart, placing all his dependence on the finished work of the Redeemer, is assured in the language of our text, that God will draw nigh to him,—he will show to him his favour in the pardon of his sins: oppressed with grief for his past offences, and encouraged with hope from the consideration of Christ's prevailing intercess-

sion before the Father, the trembling sinner approaches the footstool of the mercy—seat pleading in the name of Jesus for the remission of all his sins:—nor are his supplications made in vain, the accumulated load of guilt which he had contracted he feels removed from off his conscience, the gloom of sorrow and distress which covered his mind is dissipated, and he knows by experience the happiness of the man whose sins are pardoned, whose transgressions are covered, and to whom the Lord imputeth not iniquity. Do you, my hearers, know what it is to be brought to this nearness to God by the blood of Christ? have you a well-grounded hope derived from the word of God, that your guilt is cancelled? These are appeals which claim your most serious attention; for, if you are still in an unpardoned state, if your polluted conscience is not sprinkled with the blood of the covenant, against you are levelled the most dreadful threatenings; the unsheathed sword of vindictive justice is suspended over you, and there is no other prospect, while you remain in your present state, than a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. Be persuaded therefore to return unto the Lord in the exercise of faith and repentance, and he will have mercy on you, and to our God, for he will abundantly pardon:—God will draw nigh to the believing penitent, not only in the exercise of his pardoning mercy, but also by the communication of his heavenly grace. Hence it is said that it hath pleased the Father that in Christ all fulness should dwell: and that of this fulness those who are united to him by living faith receive, and grace for grace. Numerous as our wants may be, and diversified our circumstances, God is able to make all suitable grace to abound in our experience, and he is willing to bestow it liberally on all who seek it by faith—If you, my hearers, are desirous to have your hearts renewed, your inbred corruptions mortified, and your souls cleansed from all pollution, draw nigh to God, and he will create within you a clean heart, purge you from all your dross, and finally make you meet for the inheritance of the saints in light.

The promise of our text also implies, that God will draw nigh to the believing penitent by way of fellowship and friendly intercourse. But will God indeed dwell on the earth? behold the heaven of heaven's cannot contain him. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, and with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones". (Is. lvii. 14, 15.) The hearts of believers are represented, as temples consecrated to the living God, in which he dwells by his Spirit;—He there manifests himself to his people as he does not to the world, by lifting upon them the light of his heavenly countenance;—He administers peace and consolation to their minds amidst all their perplexing cares, their afflictions and their heavy trials;—He cheers and animates their souls by granting a rich foretaste of celestial enjoyments;—in a word—He confers on them every spiritual blessing in heavenly places in Christ Jesus. If such, my hearers, is the happiness to be enjoyed in a sweet intercourse with the Father of our spirits, we need not be surprized at the Psalmist, when he exclaimed,—"Whom have I in heaven but thee, and on earth I desire none besides thee"! A realization of God's presence in the soul, is that heaven after which the true Christian aspires; it is this which constitutes the blessedness of the happy throng of glorified spirits, and of pure angels in the celestial city, and the horrors of hell chiefly arise from a deprivation of its benign influence. What an encouragment, my brethren, is this to draw nigh to God. If you comply with the invitation of our text, the divine majesty has pledged himself to draw nigh unto you in the exercise of his abundant grace; to forgive your sins, to sanctify your natures, and to fill your souls with joy unspeakable, and full of glory—In all the changes and vicissitudes of human life, he will ever be at hand to support, comfort, and defend you. Earthly friends may withdraw their friendship, this world's goods may take their flight, and disappointments gather thick around you, but God will never leave you, never forsake you; he is a friend that sticketh closer than a brother, and in the most trying hour of nature's dissolution, when human aid shall fail, he will

be with you to illuminate the dark valley of the shadow of death; to deprive it of its terrors, and to give you a happy entrance into his everlasting kingdom and glory.

But how differently will it fare with those who live at a distance from God, when they shall be called upon to quit this mortal scene;—death with all its terrors gives them a fearful summons:—friends fail to administer relief,—thick gloom hangs over their minds with the prospect of being cast into outer darkness in the invisible state,—and God, who alone could bring them assistance, is far off. O, unregenerate sinner, seriously reflect on what lies before you, be admonished to abandon your present evil course, to draw nigh unto God by faith and repentance, and he will draw nigh unto you in the exercise of his mercy. J. H.

ON THE TWO WITNESSES.

—— 23*d Sept.* 1830.

To the Editor of the Oriental Christian Spectator.

SIR,—I earnestly solicit the attention of your Correspondents to a subject closely connected with the prospects of the Church of God; and while I venture to make a few observations on it, I do so with a view of obtaining information, if I am wrong, or exciting inquiry if I am right. The subject to which I refer is "the slaying of the witnesses". There are some points connected with this passage which appears to have escaped the notice of all commentators; both of those who contend that the slaying of the witnesses is yet future and of those who think it is past. The best commentators are agreed, that the little book mentioned in Rev. x. is distinct from the chain of predictions following the seven trumpets, and is inserted among them by way of digression—and that it contains the first fourteen verses of the 11th Chap. That it cannot reach upon the seventh trumpet is evident; for that trumpet is mentioned "*previous*" to the mention of the little book. The second woe, then, is a prediction "*distinct*" from the contents of the little book, though "*connected*" with them, as we shall see afterwards. Now the second woe is universally admitted by Protestant commentators to be the calamities inflicted by the Turks; which the prediction declares should continue 391 years. This period is also admitted to have terminated towards the close of the seventeenth century; either in the year 1672 or in the year 1690. This prediction, it was observed before, is connected with the little book, and it is so—for at the conclusion of the little book it is said "*the second woe is past*"—that is, the events predicted in the little book, terminate at the same time with the second woe; which all admit terminated about the close of the seventeenth century. If their reasoning be just, the slaying of the witnesses (being one of the events predicted in the little book) "*is past*".—An account of the accomplishment of these predictions may be found in Mr. Faber's last publication, in accordance with the theory here proposed, (without adducing the arguments here brought forward;) that part of the subject may therefore be passed over. If the view here taken be correct, it is evident that the period of 1260 years, mentioned in the little book, must have commenced in the fifth century. Now it has been taken for granted by commentators, that these 1260 years, are the same with those assigned in Chap. xiii. of Rev. for the continuance of the Beast—but they are apparently a different period. It is said "the Gentiles shall tread underfoot the Holy City forty and two months;" i. e. the nominal Church should for that time be overcome with Gentile superstition, and filled with merely nominal professors; which ecclesiastical history tells us was the case in the early part of the fifth century, although the kingdom of the Beast was not then established. It is remarkable also, that in the 7th verse of Chap. xi. it is said "the Beast that *ascendeth* out of the bottomless pit shall make war against them"—Now, "the Beast that ascendeth" signifies "the Beast that is to *ascend*" not that "*ascended*", when the Holy City was first trodden down by the Gentiles, but that "*was afterwards to ascend*".—The change of language in the same prophecy, from—"the Gentiles treading the Holy City under foot" to—"the Beast ascending", would appear to intimate that two distinct events are referred to,—and consequently that 1260 years during which the Holy City was to be trodden under foot of the Gentiles are

distinct from the 1260 years, during which the Beast was to continue. All commentators admit that the measuring of the true worshippers in Chap. xi. and the sealing of God's servants in Chap. xii. both mean the separation of the nominal from the true Church.—Now the sealing of the servants of God, is described as taking place during the respite from persecution, which followed the downfall of Paganism; at that time, therefore (i. e. about the fifth century) the measuring of the true worshippers, and the treading down of the Holy City by the Gentiles, mentioned in Chap. xi. also took place.

Great difficulties appear to attend the other view of the subject. The Beast was "*to make*" forty and two months; "an idiom manifestly signifying" "to *continue*" forty and two months and not to "practise", as some, would translate it. At all events, he was to "*practise*" while he "*continued*"; for immediately before his destruction, he was to gather the kings of the earth to the battle of the great day of God Almighty, Rev. xvi. 13. 21.—Now if the Beast is in existence during the "*whole*" period assigned for the treading under foot the Holy City, and prophecying of the witnesses in sackcloth, which is 1260 years, then he must continue and practise more than that period; for the seven vials predict his destruction, and are all subsequent to the slaying of the witnesses; i. e. subsequent to the sounding of the seventh trumpet, and the Beast is not destroyed till after the seventh vial is poured out. The seven vials, according to the analogy of the Book of Revelation, must extend through a considerable period—more "*at least*" than 100 years; and therefore the Beast is thus made to continue so much longer than the period allotted to him.—In opposition to the view here taken, it may be objected that the commencement of the period which forms the subject of the little book, is dated back too far; but even according to "*any*" view of the subject, the little book must go back to some period long previous to the sounding of the preceding, or sixth trumpet. According to the view here taken, the period of the little book coincides with the period of the first six trumpets—which evidently is a connected and also a distinct period in Revelation. The point however to which most importance is attached, is this—the woe introduced by the sixth trumpet, was to continue 391 years—that period terminated about the close of the seventeenth century—and at the conclusion of that woe, the events of the little book, (among which is the slaying of the witnesses) were also to terminate.

If the view here proposed is shown to be erroneous, I shall gain the information I desire; and if not, the hint which is here given may be taken up and improved.

I am, Sir,
Your Obedient Servant,
AN INQUIRER AFTER TRUTH.

ON THE SUNKSRIT AND MURAT,HEE RENDERINGS OF THEOLOGICAL TERMS.—*No. I.*

HEAVEN: *The place of bliss, where God displays his peculiar glory.* In most of the translations of the Scriptures published in India, it has been rendered by स्वर्ग *Swurgu.* स्वर्ग is a most improper word. It is not a general name for a place of bliss, and it is not the name of that place of bliss which is desiderated by the most respectable of the Hindoos. It is specifically the name of Indru's third paradise; and in the mind of a native it must be associated with that place. Principal Mill, whose attempts to produce uniformity in the use of theological terms are of the most praise worthy nature, remarks respecting the word, that "The Paganism of their conception of this—and their distinction of it from मुक्ति *Mookti*—is no objection to our using the term and *Christianizing* it". The entertainment of erroneous opinions respecting any object is not, generally speaking, an objection to our use of the names of it; but when the objects themselves are essentially heathen we cannot Christianize them. The Doctor's remark respecting the distinction which is made by the Hindoos between the place of obtaining *mookti*, and *swurgu* is a strong argument for the abandonment of the word. Mookti is of four kinds,—सलोकता *Sulokuta*, a residence in the heavenly world, without the

privilege of approaching God; सरूपता *Sarooputa*, a conformity of disposition to God; समीपता *Sumeeputa*, a residence in the immediate presence of God; and सायुज्यता *Sayoojyuta*, absorption into the divine essence. We can properly say that in the heaven revealed in the Scriptures, *Sarooputa* and *Sumeeputa* are enjoyed.

The word *Swurgu* was used in the first edition of the Murat,hee translation of the New Testament by the American Missionaries. It was, however, happily laid aside in the second edition. It is much to be regretted that it is still used in a few tracts. It is not now used in any tracts published by the Bombay Religious Tract Society.

In the second edition of the American Murat,hee New Testament, the general fidelity of which cannot be called in question, the word आकाश *Akashu* has been used. The analogy of the Latin and Greek has thus been attended to; but unfortunately the Hindoos are entirely unaccustomed with the word in the sense in which it is thus applied. In Wilson's Sunskrit dictionary it is rendered "The fifth element, ether, sky, or atmosphere"; and in these senses it is always used. The addition of the word लोक *Loku* greatly improves it; but after all, the use of it can only be justified on the supposition of our inability to procure a better word.

H. H. Wilson Esq. in his remarks on the renderings of Dr. Mill, proposes another noun in the following terms: "द्यु: appears to be the word fulfilling almost all the conditions of *Ouranos*, *Coelum*, and heaven. It occurs as a synonime of both the habitations of the Gods, of the virtuous, and the sky, in the vocabularies, and is in frequent use in books for both. The former is what is chiefly required; thus it is said in the Venisanhara, when Salya is killed, that he went to heaven शल्येच याते दिवं and in the Vrihat Katha it is told to Nagarjuna पुत्र॰स्यदिवि देवैस्समं स्थितं॥ "His son was in heaven equal to the Gods"; again in the Mahabharat, we have दिवि देवा मुमुदिरे॥ In heaven the Gods rejoiced"—we get rid of all objections whatever by this term, such as apply to स्वर्ग".

द्यु has been used by Mr. Mitchell in his translation of Matthew. The only objection which can be urged against it is that it is unintelligible by the people of this part of India. Mr. M. in some instances has used the adjective formed from it, instead of the noun itself. The effect of this is erroneous. Thus the Lord's prayer, instead of commencing with the words "Our Father who art in heaven", commences with the address, "O divine (or excellent) Father". दिव्य the word which he uses, according to Wilson's Sunskrit dictionary, means "divine, celestial, beautiful, agreeable, charming; and according to Captain Molesworth's Murat,hee dictionary, "divine, celestial, beautiful, charming, &c".

ऊर्ध्वलोक *Oordwuloku*, the upper world, as far as etymology is concerned, is a proper word. Its *usus*, however, refers it to the heaven of Indru; and it is thus in some degree liable to the same objections as स्वर्ग *Swurgu*.

सत्यलोक *Sutyuloku*, the holy world, is used in the Malwa version printed at Serampore*. It appears to be liable to no strong objection.

When lately conversing with a Bramhun, on the difficulties attending the rendering of the word heaven, he suggested that देवलोक *dewuloku*, the world of God, that is the world where God displays his peculiar glory, was the proper term. Subsequent inquiries have led me to embrace his opinion. The word is frequently used in the sacred books of the Hindoos, as in the following example.

॥ समुद्दिश्यगतेतस्मिन्देवलोकंमुनिस्तदा॥ जगामतमसातीरंजाह्नव्याअविदूरतः॥

Ramayunu i. ii. 3, 4. *The Moonee as soon as the former had gone to the dewuloku repaired to the banks of the Tumusa not*

* *Swurgu*, I believe, is the word generally used in the Serampore versions.

far from the Ganges. Instances can be found of the application of this word not only to the heaven of Indru, but to the heavens of all the Gods respectively; and as the word देव *Dewu* is now almost generally used for God, I can see no objections which can be urged against it. *Dewuloku* is sometimes figuratively used for a temple,—a circumstance which strongly strengthens the propriety of the opinion which I entertain respecting the use which I propose to make of it. If I am not mistaken, Mr. Morton proposes to use it in the Bengalee Version.

I think that the general interests of Christianity would be greatly advanced if the different Missionaries, and other friends of the Gospel, who peruse the Oriental Christian Spectator, would make it the medium of expressing their thoughts and suggestions relative to the renderings of Theological Terms. Propriety and uniformity might thus in the course of time be obtained. J. W.

SELECTED SUNSKRIT SHLOKS.

In discussions on moral and religious subjects with the Bramhuns, there is nothing so well calculated to attract their attention as the apt quotation of Sunskrit Shloks*. The practice is common among themselves, and many even of the unlearned have a considerable number of stanzas at their command, which they apply in the manner of proverbs. There are several collections of miscellaneous Shloks in Sunskrit, of which the Vidya Chanakhyu, written in a very plain easy style, is the most generally known. The Bhurtru Huree Shutuku Vruyu, Bhaminee Vilas, &c. are works of a similar nature, but full of elaborate poetical diction.

The following are a few Shloks from various sources, the application of which is sufficiently obvious. If deemed useful, some more will be inserted every month.

॥ स्त्रीत्वेपुंस्त्वेविशेषोवाजातिनामाश्र
॥ मादिषु ॥ नकारणंमज्जनेभक्तिरेव
॥ हिकारणं ॥

In my worship the distinction of sex, caste, name, profession, &c. avails nothing; but faith truly avails. *Bhaguwutu.*

॥ यतोवाइमानिभूतानिजायन्तेयेन
॥ जातानिजीवन्ति ॥

From whom (God) all these things have sprung, and by whom they subsist.
Bhrigoo Oopuneeshud.

॥ नकाष्टेविद्यतेदेवोनपाषाणेनमृन्म
॥ ये ॥ भावेषुविद्यतेदेवोतस्मात्भावो
॥ हिकारणं ॥

God exists not in wood or stone, or clay. God exists in the conceptions of the mind, therefore such conceptions are all prevalent.

॥ आयंनिजःपरोवेत्तिगणनालघुचेत
॥ सां ॥ उदारचरितानांतुवसुधैवकु
॥ टुंबकं ॥ १ ॥

The reckoning of the narrow-minded makes a dictinction between one's own (countryman) and a stranger; but the generous look on the whole world as one family.

॥ नसासभायत्रनसंतिवृद्धावृद्धानतेधे
॥ नवदन्तिधर्मं॥ धर्मःसनोयत्रनसत्य
॥ मस्तिसत्यंनतद्यद्भयमभ्युपैति॥

That is not an assembly where there are not old men; those are not old men who are not acquainted with religion; that is not a religion where there is no truth; that is not truth which is encompassed by fear.

॥ उपकारिषुयःसाधुःसाधुत्वेतस्यको
॥ गुणःअपकारिषुयःसाधुःसासाधुःस
॥ ङ्किरुच्यते ॥

What excellence is there in the goodness of him, who only practises it towards the grateful? He whose kindness extends to the ungrateful is declared by the virtuous to be a good man.

॥ सुजनोनयातिवैरेपरहितनिरतो

* Prutimalu (capping verses,) is enumerated amongst the 64 Kulus (arts) in the Hindoo Shastrus.

॥ विनाशकालेपि ॥ छेदेपिचंदनतरुः
॥ सुरभायतिमुखंकुठारस्य ॥ ३ ॥

The virtuous man, intent on benefitting others, never feels enmity even at the time of destruction: thus the sandal-wood tree perfumes the axe that fells it.

॥ लोभात्क्रोधःप्रभवतिलोभात्कामः
॥ प्रजायते ॥ लोभान्मोहश्चनाशश्चलो
॥ भःपापस्यकारणं ॥ १ ॥

From avarice springs anger; from avarice springs lust; from avarice spring delusion and ruin; avarice is the cause of sin.

॥ क्वगताःपृथिवीपालाःससैन्यबलवा
॥ हनाः ॥ विशेगसाक्षिणीयेषांभूमि
॥ रद्यापितिष्ठति ॥ २ ॥

Where are they gone, the kings of the world, with their armies and their chariots? Sole witness of their departure the earth still remains.

J. S. L.

TRANSLATION OF A MURAT,HEE TRACT.

The importance of being able to give an answer to all persons on the subject of religion must be acknowledged by all who take an interest in the promotion of the Redeemer's kingdom; and we presume there are but few, who, when brought into conversation with the natives of this country, have not felt sorrow at heart that they were not able satisfactorily to meet them in their reasonings, and shew them the fallacy of their arguments. We would say to none who feel disposed to give Christian instruction to the natives—Refrain; for we believe it to be the duty of all Christians to engage in this work according to their ability and opportunity, looking unto the Lord to guide them, and to succeed their endeavours. And we believe that all who thus act will at the Great Day receive their reward. Regret at our inability to declare the Gospel on the one hand, and sorrow and self-reproach at our own short-comings on the other, will often make us ready to desist; but whilst this should produce humiliation, we should remember that our duty is to persevere.—Promises and encouragement are not wanting in the Scriptures, and doubtless in due time we shall reap if we faint not. For the benefit of all persons who are thus disposed to labour, we lay before our readers a translation of a Murat,hee Tract, which has been kindly furnished us by a friend, and which forms the substance of various dialogues held at Poona in the early part of last year.

Dialogue I.

Christian.—Tell me how the pardon of sin may be obtained.

Bramhun.—What is sin, and what is holiness; are they not one and the same?

Ch.—Then light and darkness are alike; your benefactor and your enemy are one and the same.

Br.—Who is the creator of sin?

Ch.—Every man is the creator of his own sin.

Br.—What do you say? Is not God the creator of all things?—of consequence he it is that created sin.

Ch.—God created all things, true; but sin is not properly a thing—it is rather the absence of something: In the same manner as darkness is not properly a thing, but consists in the absence of light. Light requires a dispenser, not so darkness. When the sun sets, darkness comes in of its own accord.—In like manner, to perform works of piety the influences of God's Spirit are required, but to perform sinful acts men are of themselves sufficient.

Br.—What! consider how much effort is necessary to accomplish sinful acts; look to the thief—what toils he endures. Sin is something more than a mere negation.

Ch.—What you say is true: the thief undergoes many toils; but the root of his sin is the forgetting of God, and consequently a negation: Next, the powers God has given him, for the performance of virtuous acts, he uses for the performance of vicious acts. Men are labourers in God's field—God has furnished them with implements and assigned them their work.—In the evening, that is at death, he will take an account of every one, and assign to each happiness or misery according to his work.

Br.—The simile does not apply; God works all our works in us.

Ch.—Then it is in vain for you to reason with me; you must contend in argument with God. When he afflicts you with disease, then you must say to him, O God, why this disease! Why this punishment! all the sins I have committed thou hast wrought in me". If God listen to such a speech, and instantly remove your disease, then perhaps your argument may be sound. A good father and

a good king (and God is the best of Fathers and Kings) will neither command his children or subjects to commit sin, nor chastize them unless for disobedience.

2*d Br.*—You speak properly; but tell me how the origin of sin is explained in your scriptures.

Ch.—I will tell it to you. At first God created the whole world pure and faultless. He created many holy and unspotted angels to serve him in his heavenly residence. One of the chief of these, proving ungrateful to his Lord, became puffed up with the pride of rising to something higher than God had assigned. By this means he became a transgressor, and into that transgression many other holy angels fell with him. From the time they proved traitors they have possessed the qualities of devils and are so called. Their whole delight is in sin. Their chief, who is now called Satan, seduced the first human pair, having puffed them up with this proud thought, that by breaking the command of God they would acquire a divine knowledge like to his. In this way sin entered into this world: you will find this history at length in the first Book of the Christian Scripture, and in the Epistle of Jude, and the first Epistle of Paul to Timothy. From that time all men have been sinful, and the hearts of all filled with evil passions. All are apostate and the curse of God continues to rest on this world.

2*d Br.*—True, true. The root of all sin is pride.

1*st Br.*—What you say may be true; but every man ought to walk according to his own religion.

Ch.—You ought not to express yourself in that way. Rather say, let every one walk as God has commanded. *Your* religion is nothing, and *my* religion is nothing, but just in so far as they coincide with the command of God.

1*st Br.*—Has not God laid down all the different ways of serving him that exist? In the same way as there are many roads which lead into one city, so there are many roads that lead to God.

Ch.—How can there be many roads to God. You and I start from one point, and therefore it appears to me that you and I must go by the same road; or if not altogether by the same road, yet those roads must be very near each other. In the Christian Scriptures it is true there are two roads mentioned by which men go from this world to the next. The one is a narrow road and leads to heaven, and but few find it. The other is a large and wide road, leading to Hell; in this the great body of men walk.

2*d Br.*—What do you mean by Heaven (Akashu) and Hell (Nurku)?

Ch.—That place where God displays his glory, and communicates unspeakable happiness, is in our books called the holy Heaven; and where God, restraining his effulgence, inflicts penal chastizement on the wicked, that is called Hell.

Murat,ha.—You say that God has only laid down one way by which we may reach Heaven. Who then has laid down all the other ways?

Ch.—Men have laid them down. In the same manner as travellers, when they have lost their road in the woods, walk in different roads, so the people of this country, having left God, wander in different ways. One traveller finds a bullock's path; instantly he calls to all his companions, come here, I have found the way. Another finds a goat's path and calls all to come to him: So it is with the spiritual guides of this people; they have all different parties to which they are attached, but no one finds the Truth. There are many stars in the night, but all put together are not sufficient to enable men to conduct the affairs of life. The sun must rise to enlighten the world. You have many roads: God is to be met in none of these: There is one road different from them all in which you will meet God.

Br.—Will you tell me what that road is?

Ch.—It is thus. There is one invisible God: he alone is to be worshipped. All men are sinners and without remedy: they need a Divine Saviour. All must put their trust on him and obtain from him purity of heart.

2*d Br.*—True: There is only one invisible God; the worship of any other God besides him is a vain thing. He alone is to be worshipped.

Ch.—You speak well; but there is another point: all of us are sinners,—all of us have spoken many evil words, performed many evil acts, and indulged many wicked thoughts: How then can we escape the punishment due to our sins?

2*d Br.*—There is no escaping: we must suffer.

Ch.—Then your lot and mine and that of all mankind is hard indeed. All the evils of this life, when compared with the pains of hell, are but as the waters of a rivulet, to those of the sea. He who sinks into hell is lost for ever; he is like a man cast into the sea with a stone tied round his neck. The wicked in hell suffer grieviously; they utter curses against God on account of their sufferings; this only increases their sin, and, in consequence, their punishment; therefore the punishment of sinners continues for ever, and is for ever increasing.

1*st Br.*—But has not God power to forgive sin without inflicting punishment?

Ch.—He has power to forgive sin, but he must inflict punishment too. If the Government were to forgive all criminals, the nation would be destroyed.

1st *Br.*—Not forgive all: forgive some, and punish some.

Ch.—Punishment must always be inflicted, or reverence for God will be destroyed. I will relate to you a short story of an ancient king on this point. The king made a law that whoever should be guilty of adultery should lose both his eyes. It so happen-

ed that after the passing of this law, his own son was the first who was found guilty of that crime. Thereupon he thus reasoned with himself: I must forgive my son; but again, if I forgive him, then every one will sin in the presumption that he also will be forgiven. At last he fell upon this expedient—he plucked out one of his own eyes and one of his son's, and thus satisfied the law and preserved due reverence for his government. When a human government forgives a crime, it is either done through partiality, or because it would be esteemed too severe to carry the law into execution. None of these can happen in the case of God. He cannot be influenced by partiality, neither can it ever be harsh or severe to inflict the full punishment assigned to the violation of the holy law of God: Therefore due punishment must be measured out to every sin; but if this punishment fall on us, we are all lost.

2*d Br.*—Tell us what means there is of deliverance.

Ch.—The means God has provided, namely,—as by one man (that is by the first man) sin and pain entered the world, so by one man sin is taken away. God sent his own Son Jesus Christ to save the world: He stood surety for sinners to his Father, and took the punishment of sin on his own body; and, in order that he might make atonement for the world, gave up his own life.

2*d Br.*—Of what god is Jesus Christ the son?

Ch.—I before mentioned that there is only one God, the Almighty, the Supreme Spirit. In that Divine Spirit there are three subsistencies, which are called the Father, the Son, and the Holy Spirit. The second of these, namely the Son, took a human birth to save men, and died for the world.

1*st Br.*—Died! don't use that expression; God does not die.

Ch.—Did not your Ram, Krishnu, &c. die?

Br.—No: they only laid aside their bodies.

Ch.—Then what is the difference? The spirit never dies; but death is the spirit's laying aside the body. Jesus Christ, to manifest his divine power, rose again on the third day, and after that, on the fortieth day, ascended to Heaven.

1*st. Br.*—Jesus Christ was some philosopher (Sadhoo) among you, I perceive: we have a thousand Philosophers and Saints (Suddhoo Sunt) like Jesus Christ (Dnyanoba, Tookaba,) &c.

Ch.—Pray did any one of these give his life for you?

1*st. Br.*—Why should they give their lives when they could save us many other ways?

Ch.—No, none of them had so much compassion on you as to give his life for you, so that, though you have a thousand Philosophers and Saints, yet still you need Jesus Christ; for God has resolved that without the sacrifice of life there shall be no forgiveness, and therefore it is said in the Christian Scriptures that—without shedding of blood there is no remission.

1*st Br.*—We are not allowed to take the life of any animal.

Ch.—Latterly the case is as you state it, but this is not the law of the Ved. There the sacrifice of animals is commanded. At the time that men sinned, God instituted this religious rite; the meaning of it is not declared in your books, but in the Christian Scriptures its meaning is explained to be an ordinance to keep men in mind that death was due to their sins, but that an innocent substitute, namely Jesus Christ, was to suffer for them. Therefore it is that we must declare to you the Gospel of Jesus Christ. In difficult circumstances, though you had a thousand friends who could speak well, you would still require one who could act.

Br.—But Ram suffered a great deal for us.

Ch.—All that Ram suffered he suffered for his wife, not for you.

1*st Br.*—By no means: Ram pretended grief for his wife, only as a cover before the people; but, in reality, he went to Lunka to free the gods.

Ch.—Before Ram's wife was ravished from him, the gods had been in bondage many years in Lunka. Why then did he not go previously for their deliverance?

1*st Br.*—The gods had not been many years previously in bonds.

2*d Br.*—What do you say?

1*st Br.*—Well, be it so,—as long as Rawun had the least particle of merit left, so long Ram had no power to slay him. As soon as his merit was exhausted Ram went to Lunka.

Ch.—Where did Rawun procure merit?

1*st Br.*—In a former birth, when for the sake of sovereignty he performed austerities.

Ch.—Then he performed austerities with the lust (lobh) of procuring a Kingdom. Well, according to the *Hindoo Shastrus* austerities performed with such a covetous (*lobh*) desire are inconsistent with true piety; and, of course, all Rawun's merit falls to the ground, together with all the defence of Ram you attempted to build on it. Jesus Christ is the true Saviour,—he took on his own head the load of a world's guilt. You have a proverb that mercy is power. In Jesus Christ this sign of power is conspicuous; by his mercy he has shewn himself to be the all powerful God: Blessed are all they who put their trust in him.

Dialogue II.

Br.—Will you shew us the invisible God?

Ch.—The invisible God does not appear any where without; if you want to see him you must look into the heart.

Br.—We can see our gods with our eyes.

Ch.—Then what profit is there in that? If a friend invite you to dinner and shew you every variety of eatables, but give you nothing to eat, will you be satisfied?

Br.—No, I must have something to eat.

Ch.—True: when the dinner has gone down the throat and disappeared, it is then

that the appetite is satisfied. So, by looking at a God outside of you, you will never obtain satisfaction. It is only when the Spirit of God enters into the mind and produces purity and peace that we can properly be said to have found God. Does the beggar become rich, who in his sleep sees a man come and present him with a thousand Rupees? If then you have only met God in a dream, what will it profit you?

Br.—True, God is in your own breast: that which speaks in man is God.

Ch.—Not exactly so:—God is every where present, but the spirit of man is distinct from God. The air is every where, but the air is not life. Although life be gone, still the air exists in a dead man, yet it does not enable him to speak.

Br.—The spirit of man is a portion of the Deity.

Ch.—By no means: God has no parts. The goldsmith makes a watch, and by his ingenuity gives it's wheels the power of turning, but he never introduces into it a portion of his own spirit.

Br.—According to our Shastur, as all the rivers receive their waters at first from the sea, and return them again to it; so all spirits come out from God, and return to God.

Ch.—If a lump of gold be without rust, then all its parts are without rust. If the spirit of man be a portion of the Supreme Spirit, whence comes it to be corrupted?

Br.—The corruption* arises from the world?

Ch.—But you may bury gold in the ground and it will not rust:

Br.—But if you mix it with brass it will rust.

Ch.—The Supreme Spirit cannot mix with any other substance: you may take an example if you choose from water and oil.

Br.—Then what is salvation?

Ch.—It is what you call residing in the presence (Sunnsputa.) The blessed remain for ever serving God and enjoying happiness in the place where God displays his glory.

Br.—But does not God display his glory in our images?

Ch.—I want some proof of it.

Br.—Why our gods heal diseases.

Ch.—That is to say, one man goes to the temple and gets well, another goes and he dies. One man remains at home and gets well, and another remains at home and dies. If your gods have any power, why do they not preserve the flowers you put on them from withering?

Br.—Did not the flowers wither we should lose all the pleasure we have in renewing them every morning.

Ch.—Let them only remain fresh, then, till the evening. It is then that all the worshippers come, and then withered flowers do not sit very seemly on a god.

Br.—*All these gods are the messengers (sepahi) of the most High, therefore we are bound to worship them.*

Ch.—When the Government sends a messenger, does not he usually come wearing his belt. He has the Government belt and then all know he is a Government messenger. If those your gods be the messengers of the Almighty I would like to see the belts they have got from him. I see red-lead, sandal-wood paste, melted butter, and flowers; but the attendant priest has put on all these. I see no mark that the Almighty has put upon them.

Br.—But we do not worship the images, The images are merely used to fix the mind while we perform our devotions.

Ch.—What do you say? Did you hear what the Hindoo said, that he esteemed these gods the messengers of the Most High. If images are merely to keep the mind steady during devotions, why do you have them consecrated? Does an image appear any thing *different after being consecrated?*

Shastree.—The spirit resides in the image: it is that we worship. You acknowledge that he is every where present, and if so, why may he not be worshipped in the image?

Ch.—He whom you worship in the image, is not the Supreme Spirit. God is every where present, but the spirit you worship in the image is not every where present. It was not in the image before the consecration. Should a Moossulman but touch the image its *soul flies out of it* (pran jato—it gives up the ghost) and it requires to be reconsecrated. At Gunesh Chatoortee the Bramhuns first put the god into the image, and then put him out again: all these things are quite inconsistent with the idea that you worship the Supreme Spirit in the images.

Br.—Whose Pooja, then, are we to perform?

Ch.—There is no necessity for Pooja. The most high is invisible. Keep on your mind an impression of his presence and pray to him. It is in this way he is to be worshipped.

Br.—But we cannot see him.

Ch.—Although your particular friend be gone, cannot you still remember him? Do you not write letters to him and receive letters from him? God is every where present, he has given the scriptures as a letter from him, and he allows us to speak to him in prayer. Hear the scriptures read, if you cannot read for yourself, and go to a private place and pray to God. It is thus you are to worship him.

Br.—All you say is true; but without a Spiritual Guide (Gooroo) I cannot proceed.

Ch.—Yes, you must have a Spiritual Guide, but what kind of one do you need?

Hindoo.—I need a *Perfect Spiritual Guide* (Sudgooroo:) If a person fall in with a Sudgooroo he will assuredly find acceptance with God.

Ch.—What will a Sudgooroo do for you?

* The word used for corruption is *Kulunk*, which makes the sense more apparent.

Br.—He will shew me the way, and take all my load upon himself.

Ch.—Where will you find such a Gooroo?

Br.—One among a thousand.

Ch.—It is my opinion there is not one such on earth. All men are sinners,—Gooroos are sinful men also: How then will they carry your load? What would you think of the porter, who should undertake to carry forty or fifty men's burdens.

Br.—True, true; a Sudgooroo is not now to be found, owing to the pestilential spirit of the iron age.

Ch.—You are not to look for sin out amid the air of the age, but within, in your own breast. Yet there is a Sudgooroo, one who came on earth to carry away the load of a world's sin, and has now ascended to Heaven.

Br.—Who is he?

Ch.—He is Jesus Christ, the Son of God.

Br.—Where is he now did you say?

Ch.—He is in Heaven; having given his life for men and paid the world's ransom he went up in that identical body to Heaven.

Br.—Like our Tookaram.

Ch.—I have heard six different stories in regard to Tookaram's ascension, in consequence of which some doubts have arisen in my mind on that point.

Br.—What are these different stories?

Ch.—One says that Tookaram ascended from Pundurpoor.

Br.—That is what I say.

Ch.—Another says he went up from Dewugaum, from the dry ground, at the place where they shew the impression of his feet on a rock. A third says that he was chiming away at the Tala (a kind of tambourino) on a tree, and took his flight thence like a bird. It is the declaration of a fourth that he leapt into the water, and that in the sight of all, Vishnoo came riding on his chariot and took him to heaven; while a fifth says he went into the water and no one ever after saw him. A sixth says that the true believers saw while the unbelievers did not.

Br.—Why do you rehearse the stories of the vulgar? We are to take things as they are written.

Ch.—And if a man write now a false account in two hundred years it becomes true: is that what you mean?

Shastree—Are the things written in our Shastru true or false?

Ch.—Some are true and some are not true. Ram, Krishnu, &c. may have performed some of the actions ascribed to them, but they were not God.

Sh.—I do not ask whether they were God, or what they were; but whether they really performed the actions ascribed to them.

Ch.—All that a man could do I will allow them to have performed, but nothing more.

Sh.—Declare all to be true or all false. Is it reasonable that you should require us to believe all your scriptures and yet you pick and choose thus in regard to ours. Our ancestors delivered these down to us, and yours those to you, so that both stand on an equal footing. Why do you esteem this one false and the other true.

Ch.—The question you put is a very proper one, and on it the whole argument turns (or rests.) Your ancestors delivered the scriptures you hold to you, and ours those we hold to us; so far there is no difference:—but how did these scriptures gain currency at first?—this is the question.

Br.—True: that must be investigated.

Ch.—Let us consider, then, by way of example, how the Ramayunu came abroad, and how the History of Jesus Christ gained currency—the Ramayunu was produced to celebrate the achievements of Ram, who so signally destroyed the enemies of the Hindoo people. The poet who celebrated these transactions, like other poets who reside in king's courts, actuated by the hope of riches, paid his court by flattering Ram and ascribing to him many actions he never performed; but who was there among the Hindoos to reprove him or expose his flatteries? Rawun, the king of Lunka, had oppressed them; had slaughtered their cattle, and had carried away their Bramhuns, reckoned as gods, (Braohun Dewu) into captivity;—Ram collected a large army and took along with him a great body of a wild race of men, inhabating the Hills (who from their unpolished appearance, the people called monkeys) under their leader Hunumunt. Having thrown in vast quantities of earth, stones and wood into the narrow sea that separates the main land from Lunka, he contrived to throw his army across, and was successful in reducing Lunka. There could be no want of poets to celebrate the wars of so great a king. Nor did they content themselves with merely celebrating what was really done; but, as they bring into the king's palace every kind of raro bird and beast, so these poets ascribed to Ram at their pleasure any wonder they had elsewhere met with, or which they devised in their own hearts. Such a composition, in praise of their own king, being once composed, would easily gain currency among the people. If it wanted any thing to gain it currency, the king, whose praise was celebrated, or some one of his posterity, would supply what was needful. And if you ask why they called Ram God, you cannot be ignorant that the Hindoos call every person of distinction, from whom they hope to receive any thing, great King and God, (Maharaja Bhugwan.)

On the contrary, Jesus Christ lived a poor man. Who is there that undertakes to flatter the poor? Jesus Christ's enemies were so powerful that they seized him, and put him to death.

Br.—Hung him upon a cross!

Ch.—Yes: for that reason he came into the world: but that he hung on a cross he had not procured redemption for us. Jesus Christ engaged no learned men to reside

with him, but chose men of low estate. On this account he enraged the learned, so that they too reviled him. Therefore what we read of him is the naked fact. His enemies made strict inquiry into every particular; but neither in his miracles or conduct could they find any deceit or falsehood. Before he gave himself up to his enemies, Jesus had declared that he would die and rise the third day: Therefore his enemies watched his sepulchre. Nevertheless, as he had declared, he rose on the third day, and the watch which was placed over him fled for fear. When his disciples, who have delivered those things in writing to us, began to declare these things among the people, the enemies of Christ rose against them, slew one, imprisoned another, and banished a third. What end could they have in writing those things for which they had to suffer so much and had nothing to gain in this world, unless they be true?

Though a hundred advocates were hired to plead a great man's cause, the judge would give but little weight to what they said; but when three or four plain men agree in giving evidence in favour of a poor man, this is esteemed strong testimony.

Shastree.—So you disregard what the learned say, and receive implicitly what simpletons offer.

Hindoo.—Not at all. He says that you would disregard the hired pleaders, and listen to the testimony of the poor, given without the hope of reward.

Ch.—That is the true state of the question. In the Hindoo Shastrus we have learned men writing the history of kings and calling them gods; and they do the same to the present day, only that the ancient only are regarded, while the moderns are not held in estimation. It is not so in the Christian Scriptures.—A king is called a king, a holy man a holy man, all give testimony to one Divine person, who alone is declared to be the true incarnation of God. He exercised no sovereignty on earth, nor had any riches to tempt any one to celebrate his praises. He alone came to give his life a ransom for the world. You are then to esteem him as the only true incarnation of God, and receive his Gospel as the revelation of the Divine will.

Sh.—He who is in the habit of eating sugar cannot relish bajuree (millet.)

Ch.—It may be so; but bajuree is a wholesome grain, and though a man were to eat nothing else, his body would be nourished; whereas if any one were to eat sugar only, for a short time he would certainly die. Your Geeta, Poorans, &c. are exactly of this description;—they are sweet to the taste, made to suit the depraved appetite of men, but afford no nourishment to the soul; whereas the Christian Scriptures, though they may not be so pleasant at first, yet supplying the soul with real and substantial nourishment, are in reality the Bread of life.

(To be continued.)

ACCOUNT OF THE "JEWS OF THE NEW TEMPLE".

The following account is given by the Rev. W. Ayerst, the Jews' Society's Missionary at Dantzic.

As the condition of the Jews is an important object for our consideration when attempting to promote their spiritual welfare, and as there is a great diversity in the indications which denote their real state of mind, I have sent you a translation of a Confession of Faith, which was drawn up and read by a Young Israelite at the time of his Confirmation. Perhaps you may think it rather extraordinary that I speak of the "Confirmation" of a Jew, inasmuch as this is, properly speaking, a rite belonging to the Christian Church, as consequent upon Baptism. The "New-Temple Jews", however, as they are called, i. e. the friends and followers of the celebrated philosopher Mendelsohn, have introduced into their Service, not only the custom of preaching in German, but also singing with an organ, and many other things like those which we have. A Jewish friend lately lent me the Confessions of Faith which had been prepared by several members of a large and respectable family for their "Confirmation".

Of these Confessions, that which seemed the most intelligible and decided in its statements is thus translated by Mr. Ayerst:—

"Among all the numberless benefits which have been conferred upon man, Religion must be looked upon as the foremost, and as the best gift of Eternal Love. It acquaints him with his destiny, and the purpose of his existence: it teaches him to live happy and content—provides him with comfort and hope in the greatest affliction—and gives him promises, which reach beyond this earth to the sacred mansions of eternity. It must, therefore, be my most heartfelt wish, and my chief object, to become acquainted with it—to open my heart to its soft impressions—and to confirm the same in me. The first of all the truths which it teaches is, the EXISTENCE OF GOD: and how gloriously does this impress itself upon our inmost soul. A single moment spent in surveying the boundless magnificence of the Universe convinces us that no effort of a blind and uncertain chance could have produced it. On every side is the thought presented to us, that it must be the work of One Almighty Being; and the truth of this our conviction becomes more and more evident, as we reflect upon the order and harmony which pervade this immeasurable system in all its parts, and the regularity which prevails in the change of the seasons and the great course of nature. This Almighty Being, who is neither confined by time or space, cares for the greatest in the same degree as for the least of all the creatures in His providence; watches over every thing that exists: when, therefore, I am called to suffer, and when no help appears for me among men, and in this world, my trust in God is

not shaken—my confidence in His eternal love, in His retributive justice, in the kingdom of eternal life, strengthens me; for a soul dwells within me that is immortal, and will continue to exist when my body has been long reduced to dust. The ennobling of myself by means of truth, love to my fellow-creatures, and improvement in virtue, are my duty in this world; and I will for this purpose make the doctrines of Religion, which the Eternal has revealed by Moses and the Prophets, which we find in the Bible, the rule of my conduct; and thus endeavour to obtain felicity for myself, and to assist in the hastening of that time of which the Prophets have declared, that *the earth shall be full of the knowledge of the Lord as the waters cover the great deep.* May the All-gracious God give me strength, that I may continue faithful to my resolutions in this solemn hour; and may ever endeavour to become more and more worthy of the name of a true Israelite"!

Mr. Ayerst adds—

"Such is the Creed of modern well-educated Jew. The thought that he is a sinner before God, guilty and condemned, never enters into the question; and this is the great point which we always find it necessary to impress upon the Jews. We are sinners, not saints—unclean, not holy—guilty, and not innocent. But, in order to feel this, the convincing grace of the Holy Spirit must soften, subdue, and change the heart.

Lond. Mis. Register.

Intelligence.

ASIA.—India.

Calcutta.—LADIES' SOCIETY FOR THE EDUCATION OF NATIVE FEMALES.

We have now before us the Sixth Report of the LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION, giving us an account of the progress of this valuable Institution up to the end of May of the present year. From this document we learn that within Calcutta 330 Native Female Children are daily receiving instruction in the great truths of the Bible, under the auspices of this Society, of which about 200 are Scholars at the Central School, and the remainder at Branch Schools.

The School at Burdwan, under Mrs. Deerr, is stated as having 180 Girls, and another has lately been established at Culna, under Mrs. Alexander, in which, although at the date of the Report, not more than two months open, nearly 50 Girls were assembled. At present, then, it appears that there are 510 Female Children training up in those truths, which alone can fit them for the obligations of the dutiful daughter, the affectionate wife, and the tender parent.

The cause of Native Female Education has of late excited considerable interest in England, and by the Report before us, we are glad to learn, that a Society has at length been formed in our native land for promoting this object, under the Patronage of her Grace the Duchess of Beaufort, of which Mrs. Heber, the widow of our lamented Bishop, has kindly undertaken to be the agent with this country: this Society commenced its labours with seeking an assistant for Mrs Wilson, and accordingly, in November last, a Miss Chatfield arrived in this country, having been engaged by the Society at home for that purpose. Miss Ward having been previously united with Mrs. Wilson in the charge of the Calcutta Schools, Miss Chatfield's services were not required here; and as, through the exertions of the friends of Native Female Education in England, and the growing encouragement it received in this country, more enlarged means might be hoped for, it was proposed to extend the sphere of labour; and a favourable reply having been received to a communication on the subject, addressed to the Rev. Mr. Steven, the Chaplain at Patna, it was determined that Miss Chatfield should proceed to that Station with the view of establishing a School there, and that Mrs. Wilson, whose health was at that time rather delicate, should accompany her, for the benefit of change of air for herself; and also on account of the great advantage her experience would prove to Miss Chatfield in laying the foundation of this new establishment. Accordingly, in December last these two Ladies proceeded on their journey, and so far as support from the Ladies of Patna and the Stations in its neighbourhood, the most flattering results have ensued: amongst those for whose benefit it is entended the thing is new, and many difficulties are to be overcome: But surely we may hope for the aid of Him without whose all-powerful assistance all "labour is but lost,"* in a work which has for its object "to restore the help meet for 'man' to the station assigned her by a merciful Creator; to fan the latent flame of filial love; to cherish domestic virtues; and to impart to the relations of wife and mother something beyond a name."

In addition to the above, we have since learned, that on an application made by Mrs. Wilson to Mrs. Eteson at Benares, the Rev. A. Hammond, Chaplain at that Station, interested himself in behalf of such an establishment, and obtained subscriptions to the amount of One Hundred Sicca Rupees per month. Mrs. Wilson has in consequence proceeded to Benares, and confident hopes are entertained that permanent arrangements will be entered into to carry the the design into effect.

Calcutta Christian Intel.

* Psalm cxxvii. i.

CALCUTTA AUXILIARY CHURCH MISSIONARY SOCIETY.

We have now before us the report of this Society for the year ending the 1st May 1830, the last published. The account it gives us of the progress of its labours during the past year is clear, full, and notwithstanding serious difficulties arising from the death and illness of several valuable labourers, not altogether uncheering. About 1700 children are receiving instruction in the sacred truths of Scripture and 48 Adult Natives have, during the past year, embraced the Christian faith.

The Society has renewed its connexion with Dum Dum, at which station there is a Hindee School, and three Bengalee ones in villages adjoining.

These Schools are so contiguous to each other, as to be easily visited almost daily, by the Clerk, who acts, under the Chaplain, as Superintendent.

In all these Schools the desire to learn English is very considerable, and an English Class has been formed in each. The number of youths instructed in English is 92, in Bengalee 150, and in Hindee and Persian, 31. As some of the youths learn both languages, the whole number in attendance is stated to be 228. In all the Schools the Scriptures are read as a Class Book, both in English and in the Native languages, though in one School, consisting principally of Bramhun youths, more opposition has been made to the Christian Scriptures than had been anticipated, and is but partially overcome.*

A School has been also established at Budge-Budge, and one at Ruspoonjee, both villages to the south of Calcutta.

At BURDWAN the Rev. M. Deerr, although we regret to say in delicate health, still continues his valuable labours. There is here, on the Mission Premises, a Christian School for children of the Converts, and seven other Schools in which are reported 419 children, of whom 230 read the books which have been noticed in former reports, and the remainder are employed on elementary parts. At an Examination of the first classes in February last, which the Lord Bishop took the trouble to attend, the knowledge of the principal events in the Scripture History, as well as of many points of doctrine, evinced with how great attention the Boys had read the lessons set before them.

Since the publication of the last Report, 6 adults and 8 of their children have been added to the congregation by Baptism, and 8 adults and 4 of their children are under instruction with a view to that ordinance. Three of the former converts have been removed by death.

At CULNA, the Committee have been able at length to place an European Assistant. Mr. Alfred Alexander took up his abode there in February last, and has much encouragement from the attention paid to his endeavours to instruct those already professing Christianity, and to extend the knowledge of Christian truth. Mr. Alexander reports that in 6 Schools are 386 Boys, of whom 156 are reading the books usually taught in in the Society's Schools, and the remainder employed on the elementary parts of education. During the past year 11 adults have received Baptism at this station from Mr. Deerr, and there are 5 Candidates for Baptism under instruction.*

Of GORUCKPORE we shall defer saying any thing until the the report of the Association reaches us, as judging from that with which we were favoured last year, we feel assured it will furnish us with many interesting particulars which were unknown to the Committee at the time the Report before us was drawn up.

At Buxar, the Readers met with a very favourable reception, and the minds of the people, from pure conviction, appeared much inclined to Christianity, so that several were heard to exclaim, Alas! what shall we do? To embrace Christianity we must break from all worldly connections and become outcasts.

From the Rev. Mr. Eteson's account of the Benares Mission, we quote, from the Report before us, the following particulars:—

Since last October, the English Liturgy, with the exception of the first lesson and Te Deum, has been regularly used every Sabbath in the Hindoostanee Chapel, concluding with either a sermon or familiar exposition on some part of the service: but on the first Sunday of the month, the sermon has been omitted, and the Sacrament of the Lord's Supper administered in its stead. The average attendance during Divine Service has amounted to about twenty-five, or perhaps thirty. These consist, for the most part, of drummers attached to the native corps, which are always stationed here; and of native women, who are mostly indigent widows. The average number of communicants during the last six months has amounted to about eleven.

A Wednesday evening service has also been established, but the attendance is small. Regarding the Schools at this Station Mr. Eteson does not write so favourably: Of the *Free School, established by the late Rajah, Joy Narian Ghossaul,* he says:—

The New Testament has been introduced into the fourth class, English. The advance of the boys in this department is greatly obstructed, by the want of cheap English Grammars, and Dictionaries in the Hinduwee language, to put into the hands of every student. In the second Persian class, Sellon's Abridgment of the Holy Scripture has been introduced with evident advantage. The Hinduwee and Bengalee classes remain as usual.

* Report, pp. 4 and 5.

* Report, pp. 6 and 7.

Native Hinduwee Schools.—Of these, four were at one time maintained by the Society; but two having been conducted by ignorant and careless Masters, and being unsuitably situated, have been lately closed. The two which remain are exposed towards the street, and the usual scene of the Missionary's preaching. The one contains 25 and the other 30 Scholars.

Schools might be opened in the city to almost any extent; but the benefit which may be expected to rise from them seems to bear no proportion to the cost of maintaining them.

At CHUNAR, owing to the delicate state of the Rev. Mr. Bowley's health, .

—The Native services have chiefly devolved on the Native Christian Readers under the direction of Mr. Bowley. The Report of the Chunar Church Missionary Association, which has just been published, exhibits the beneficial effects of employing Native Readers to great advantage. Notwithstanding the great bereavement sustained by the lamented death of Mr. Friend, and the long indisposition of Mr. Bowley, it is stated, "Divine service has been regularly carried on at church twice a week, and the Converts have been collected for prayer every morning," except during a short interval. The services in the Bazar Chapel at Chunar have been omitted, but only because greater opportunities of usefulness presented themselves in the villages from one to ten miles distant on both banks of the Ganges: the Readers attended Mr. Bowley also to the annual religious festival below Buxar, and upwards as high as Cawnpore, distributing many portions of the Sacred Scriptures and Tracts both in Oordoo and Hinduwee, and holding friendly discussions on points of Christianity with many persons, in every place they visited, who flocked to them for that purpose.

The Schools here contain about 92 Boys; and an Asylum has been opened for the reception of Native Christian Girls and Orphans. There are now in the Institution four Girls and one Orphan Boy not four years of age. A Native Christian Widow, as Matron, has care of the Children, and attends to all their concerns, and she, together with the School Mistress residing in the Alms Houses, attend to their learning—all the Children attend twice a day for Hindoostanee worship at the Rev. Mr. Bowley's.

Since the Association was formed in January 1829, twelve adults have been admitted into the Church by Baptism: nine from Hindooism and three from Moohummudanism, besides two infants, who have since died.

From Allahabad and Agra, there is nothing interesting to notice, we shall therefore pass on to KURNAUL, from whence the Rev. Mr. Parish furnishes us with the following interesting particulars:—

We had the Examination of Anund Musseeh's Scholars on the 26th Feb. There were 33 Scholars assembled. They acquitted themselves to the satisfaction of their few friends, and Anund's capability and diligence in promoting the objects of this infant Institution were admitted and confirmed: 9 of the Scholars are Zumeendars, grown up young men, who come and go, as their absence from their families and occupations can allow them. They have been for 5 or 6 months together learning to read and write, literally day and night; they do not scruple to read the Gospels; they learn with avidity the Catechisms of Geography, Arithmetic, &c. &c. they come some 15 or 16 coss from their homes, and bring a little stock of money to support themselves. Anund, out of the simplicity and good naturedness of his heart, administering occasional assistance, and finding them shelter in the school house.

Upon the whole, though the number of scholars be small, and but little interest evinced by the Christian community immediately around us, for the advancement of our school, still it is pleasing to its few friends to find that we do not retrogade.

From MEERUT the Rev. H. Fisher writes:—

I regret to say that our Free School, from the want of funds, has unavoidably been given up: so long as our subscriptions lasted, we kept up the establishment, which was flourishing and promising, and being buoyed up with the hope that Government would have attended to our solicitations more favourably, and afforded us the aid of which we stood in need (since, without such permanant aid, it is impossible to render the School efficient). It was with great reluctance we yielded to the sad necessity of relinquishing the undertaking, at any rate for the present. Indeed, had it not been for the unexpected remittance of some accumulated arrears from a kind friend, (upon which, however, we had not ventured to calculate, as he had long left our neighbourhood, and is now in England) we should have been in debt. As it is, we are free; but we exceedingly lament that the aid we solicited from Government should have been deemed impracticable, since the *very circumstance* of the hope which we entertained of receiving such countenance and support, created the liveliest interest among the natives, and brought crowds of applicants for admission. Had we been put in possession of the proposed means, I have not the slightest hesitation in asserting, we might have had hundreds of scholars to instruct. In consequence of the termination of this proposed employment of a portion of Mr. Richards' time and ability, I have now arranged with him a plan of visiting the neighbouring villages which are within a convenient distance, in company with Behadur, and reading the Scripture to as many as are willing to hear.

At BAREILLY, Peter Dilcook continues to labour under the direction of the Chaplain in instructing Native Christians and

disseminating the knowledge of Christian truth as opportunity offers. His conduct is represented by the Chaplain as in all respects satisfactory.

Having thus gone over the Report of this zealous Society, all that is left for us is the melancholy task of lamenting the lukewarmness with which it, in common with every other Society having for its object the glory of God, and the true welfare of mankind, is supported in this country.

At the risk of being called censorious, we will say, that the little interest taken by the great body of the Indian Public in promoting the cause of the Gospel, affords but a melancholy proof of the presence of Christ's Spirit with those calling themselves His disciples in this land;—*This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.** Our Saviour laid down his life to make known to us that Gospel of salvation, and yet, alas! how many calling themselves his disciples, will not part with the most insignificant luxury to afford them a small sum to contribute towards the promulgation of this same Gospel to their benighted fellow creatures. Can persons who so act believe in the awful condemnation that awaits the sinner, and the power of the Gospel to rescue mankind from this condemnation? Or if they have a sort of cold belief of the fact, are they obeying the command of Christ, to love their fellow creatures as he loved them?

Cal. Chr. Intel.

* John xi. 12, 13, 14.

PERSECUTION OF HINDOO YOUTH.

The following documents will explain themselves. They will be perused with the greatest interest by every lover of religious liberty, and friend of the propagation of the Gospel.

To the Editor of the Calcutta John Bull.

MR. EDITOR,—Perhaps not a few, even of those who are in some way connected with the affairs of the Hindoo College, may not have been apprised of the very singular order, which a few days since, was issued by its Committee of Management. There may be others also, who, though they have seen the order, or heard of it, may not be acquainted with the precise circumstances which led to so illiberal a decision. Anxious that all who are in any way concerned with the affairs of that Institution, should not remain uninformed of the true state of the case, and not being aware of any better method by which I could put them in possession of that information, I have ventured so far to deviate from my general line of conduct, as to come before the public, and solicit for the following remarks a place in your Journal.

"ANGLO INDIAN COLLEGE, 1830.—The Managers of the Anglo Indian College, having heard, that several of the Students are in the habit of attending Societies at which Political and Religious discussions are held, think it necessary to announce their strong disapprobation of the practice, and to prohibit its continuance. Any Student being present at such a Society, after the promulgation of this order, will incur their serious displeasure.

CHUNDERCOOMAR TAGORE,
H. H. WILSON,
DAVID HARE,
RUSSOMOY DUTT,
RAMCOMUL SEN,
RADHAMAUDAB BANERJIE
AND
RADHACANT DEB".

In the remarks which I shall make upon this document, I wish it distinctly to be understood, that they refer only to those Gentlemen, whose names are annexed to it; and that to them, I feel any thing but personal ill will. Though not in the Committee of Management, there are Gentlemen connected with that College, by whom I am persuaded that order will be read with feelings of disapprobation bordering on contempt. To them of course any thing which I may say, does not in the slightest degree apply.

Another observation which I feel it necessary to make here, regards the artful and insidious insertion in the order, of the term *political*, as well as religious discussion. I will not take upon me to say that the pupils do not attend meetings for political discussion; but so far I think I may affirm without fear of contradiction, that the meeting which called forth that order, and for the annihilation of which it was mainly intended, is for *religious*, and *religious discussion only*.

For myself I may observe, and I believe I speak the sentiments of a large majority of the Christian Ministers and Missionaries in this country, that I should consider myself to be widely departing from my obvious line of duty, were I to involve myself in political discussion. To the Government under which I live, I feel truly grateful for the protection it affords me, and the liberty, both civil and religious, which, under its auspices, I enjoy; but I should consider myself out of place, were I publicly either to advocate or condemn, to censure or applaud, its enactments.

But the word political served a purpose. "The world, said Paley, is governed by names," and the insertion of that name in that place, was intended like one of the Roman punishments, to suffocate the living by chaining it to the dead.

The circumstances of the case are these. Not only the friends of Christianity, but of morality and social order, as well as many of the parents of the pupils in the Hindoo College, have long regretted, that whilst the

system of education pursued there, was subverting their faith in their own religion, it was substituting nothing in its room. Many were becoming Sceptics and others direct Atheists. Their condition is like that of men described by Plutarch; "they have fled from superstition, have leapt over religion, and sunk into atheism".

Impressed with the deplorable consequences likely to result both to themselves and Society from this unbounded licentiousness of opinion, several persons determined to attempt to bring before them the subject of natural and revealed religion. The Rev. Mr. Duff, [Missionary from the Church of Scotland] residing in the neighbourhood of the Hindoo College, kindly offered the lower apartment of his dwelling for the purpose. The first evening's meeting was devoted to a plain statement of the object, and an outline of the course of subjects which would be brought forward. These were—1st, the evidences of natural and revealed religion; 2d; as a source of evidence, which it was supposed the attainments and previous studies of the young men would prepare them to appreciate, it was intended to enter pretty much at large into the proofs, derived from profane history of the fulfilment of Scripture Prophecy; 3d, the facts recorded in the four Gospels, as exhibiting the moral character of the founder of Christianity, and the genius and temper of religion, and finally;—The Doctrines of Revelation.

As the force even of truth itself depends much upon the moral state of the heart, it was proposed, that the first Lecture should be on the moral qualifications necessary for investigating truth. The design of this will be obvious; it was intended, as far as possible, to purge the mind of those prejudices which so powerfully obstruct its advancement in knowledge, and have very aptly been denominated by Bacon, the idols of the tribe, the idols of the den, the idols of the market, and the idols of the theatre. This Lecture was delivered to a very respectable and attentive auditory of young native gentlemen. From this brief statement of what was intended to be done, it will appear how entirely it was confined to subjects connected with religion.

But light is not more opposed to darkness than free discussion is to error. The impure birds of night scream with horror at the approach of day. Immediately the alarm was taken, and the Managing Committee, composed partly of Native and partly of European gentlemen, assembled, and promulgated the intolerant order inserted above.

For the Native gentlemen some apology may be offered, though that which I shall make for them is probably not one for which I shall receive their thanks. Schooled in the most abject servility of thought to their spiritual guides, and enslaved by the grossest prejudices and the most unhesitating credulity, they have no ideas corresponding with what we mean by toleration and free discussion. Moreover, all their most delightful associations of thought, the joyous days of their youth, their reverence for their forefathers, their veneration for antiquity, are all connected with idolatry. In their minds it stands associated with ages too remote to be calculated, and numbers too great to be enumerated; all who have been renowned for wisdom, or adored for piety, have belonged to that system. Their conduct, therefore, though it is greatly to be deplored, can excite but little surprise.

But what shall be said for those gentlemen who bear names at least, which would induce us to suppose they belonged to a different community, and had had a different training: to one of whom literature is under no ordinary debt of gratitude for the splendid additions he has made to its stores, nor philanthropy to the other for his disinterested and indefatigable exertions in the diffusion of useful knowledge? We lament to see such names arranged on the side of intolerance; we sincerely lament to see them upholding by their influence the most worthless system that ever degraded the human intellect or brutalised the human heart. But is this really their intention? Can we not find a more favourable construction for their conduct? May they not intend by that order publicly to declare their firm conviction that the system of Hindooism is incapable of defence, that it will not bear investigation, and dares not, because its deeds are evil, come to the light? Do they not mean to tell us that free discussion is by its advocates, as much to be feared as invasion by fire would be by those who are surrounded with a rampart of straw. If this be their intention, our sentiments are the same, though our modes of expressing them may differ. We firmly believe, as that order plainly intimates, that Hindooism has nothing so much to dread as free discussion, Christianity nothing so devoutly to desire.

Many a sneer has been thrown out on the total inefficacy of all efforts to convert the Hindoos to the Christian faith: its enemies have affected to laugh at its attempts as powerless and inane: such acts as this of the Managing Committee, however, let out the secret. If Christianity be so weak as its adversaries would have us suppose they think it is, where was the ground of fear? where the call for intolerance? Men do not arm themselves against a shadow, nor secure themselves by formidable bulwarks against imbecility and decrepitude. But a shrewd observer would not fail to perceive in those sneers much more than mere contempt. As in many of the sceptical writers of our own country there was a bitterness and a virulence which betokened a very different feeling; a secret misgiving, a consciousness of weakness—in a word, they were real, though unintentional homage paid to the force of truth; they were as the vauntings of a coward who affects to speak

disdainfully of his antagonist, but trembles through every limb to see him on the field.

Had the meeting been so connected with the college as to render it doubtful whether umbrage would not be taken by some of the parents, and thereby diminish the number of pupils, the interference would be less to be wondered at. But it was not. It was not held within its precincts, nor during any portion of the college hours; it was not confined to its pupils, nor did it violate any existing regulation; it was not political; it was not sectarian; but it was intended to investigate a subject on which every intelligent man ought to feel an interest to be informed. But here lay the lurking poison, the dreadful evil of resistless energy—it was about to bring light in contrast with darkness, purity with vice, moral certainty with mere assertion, enlightened belief with drivelling and doting credulity; a system of wisdom and goodness and truth, it was about to compare with one of folly and cruelty and falsehood.

But apart from the badness of the cause, the means adopted by the Committee would be illegitimate in any cause. Intolerance is unjust whether in support of *error* or of *truth*, and it may be added, eventually alike ineffectual: error cannot long be upheld by it; and truth does not require its aid. Men void of all principle may, by such means, be made professed adherents to a party; but truth never fails to suffer when such means are employed in its defence. The coarse implements of arbitrary power were never intended to operate on the delicate structure of the human mind. Conviction produced by sound enlightened argument, that weapon of ethereal temper, which alone can touch the soul—this, Gentlemen, this, is the only legitimate instrument for advancing truth, or repelling error.

I remain, Mr. Editor,
Your humble Servant
in the cause of toleration,
JAMES HILL.

Union Chapel, Sept. 8, 1830.

The following remarks of the Calcutta John Bull, on this document, are truly admirable.

The highly respectable quarter, from which a Letter on the Persecution of Native Youth, by the Directors of the Anglo Indian College, has reached us:—the zealous, but candid manner, in which the question is taken up—and the powerful, yet tempered strain of remonstrance, employed against a measure, so unexpected, and so unworthy of the light and knowledge of the age—all combine to claim for the letter of the Reverend Mr. HILL, a more than ordinary share of the public attention. When we admitted the letter of "A CHRISTIAN" on the same subject, we felt and acknowledged its importance: and we believe there are few of our readers, who will give to it but a very slender share of attention, who will not agree with us, that the periodical press of Calcutta was never called to a more legitimate duty, than to pronounce honestly and fearlessly on the question, which the proceedings of the Council of the College have brought before it. In the letter of Mr. HILL there is opened up a view of this question, which certainly is new to us, but which we may designate without hyperbole as at once important and awful. According to Mr. HILL the effect of the instructions received at the HINDOO COLLEGE, is to subvert every thing like respect for the religion, in which the Youth have been educated before entering its walls, *without substituting in its place a knowledge, or a reverence for any other religion whatever.* Let it be, that the youth, whose mind is opened to the truths of Physical and Mathematical Science, is necessarily taught to revolt at the absurdities, the follies, and the cruelties of Hindoo superstition. Who is it, that will not sincerely rejoice over so salutary a fruit of Education, springing up with such rapidity and vigour? But if Education is not to be the handmaid to religion, and to CHRISTIANITY, but to be made to minister to atheism and infidelity, let not a Christian or a wise government give its countenance to such an Education. We are not calling for such a change in the constitution and rules of the College, as would admit a Professor of either Hindoo or Christian Theology within its walls. But when its Council, stretching their power beyond these walls, would intercept the stream of Christian knowledge, ready to overflow on the very soil that their labours have prepared to receive it, we do say, that it becomes a Christian Public to mark its disapprobation of such an interference. We shall give the Council all the benefit of the argument, urged for this interference, that the parents of the youth take offence at their sons seeking for religious instruction, or listening to such lectures, as Mr. HILL has described; but with us it is an argument of not the slightest importance. They have placed their sons at an Institution, where we may go so far as to say, that their adherence to their own religion, is necessarily shaken and subverted: and unless they consent to offer no obstacles to their Youth being impressed with reverence for another and a better, their fears and apprehensions are utterly hypocritical. If it is the boast of the College Council, that they have illumined by the rays of a profane Education, the darkness of the Hindoo mind; and enable it, divested of early prejudices, to judge for itself of the claims of one religious creed above another, how can they reconcile it to *fair play*, that the Christian Advocate is to be shut out from attempting to seize on the rich and inviting field opening for his labours? From that field they may depend upon it the Christian Missionary will not be shut out if there is one spark of honourable pride and independence in the breast of the Hindoo youth. That the Christian teacher will

not be deterred from *his* duty, even should the father be set against the son, we have a guarantee in the sacrifices he has made, to find out a spot, on which to plant his foot. When that spot, in the wise and inscrutable dispensations of Providence is found, in the willingness or the eagerness of Native Youth to listen to his instructions, he will tell them that it is not less the language of Reason, than of Christianity—"that he, who forsaketh not father and mother, sister and brother for my sake, is not worthy of me". Against the tyranny which Mr. HILL has so forcibly depicted in his letter, we trust there is not a Hindoo Youth, who will not have the spirit to revolt, should it be foolishly persevered in. We would certainly prefer seeing Youth, who are yet under the care of their Parents and Teachers, seeking for religious and moral instruction from Mr. HILL and his friends, with the full approbation of those, for whom they ought to entertain the greatest respect and deference. But when the authority of the parent and the teacher is interposed, to intercept the light of religious knowledge from the Native mind, such interference rises to crime of the most unnatural description—resistance to it becomes a virtue of the very first order—and should the "high displeasure" that is denounced, terminate in the most serious deprivations, the martyrdom will at least command the applause and receive the sympathy of every truly honourable mind.

We have said nothing of the circumstance of "political" being so artfully mixed up with "religious" meetings, in the proclamation of the Council—Mr. HILL has completely proved that to him and his clerical friends it is altogether inapplicable. In the conclusions, which he draws so honourable to the claims and the cause of Christianity, we fully concur. We regard the occurrence altogether as perhaps the most important era, that has arisen in our attempts to convert the Natives of this country to a knowledge of Christianity. Education in the profane Sciences of the west has even already produced one of its anticipated effects. Fear has taken possession of the votary of Bramha;—fear—not that the Government of the country is to coerce his conscience or those of his children; for of that he might well and justly complain—but fear, that the education he has himself been anxious to bestow upon these children, is about to depopulate the temples, and overthrow the altars of the vulgar superstition. Let us hope in charity that the European gentlemen in the Council of the College mean no more, than to moderate this fear. They must know, that an acquaintance with the Literature and Sciences of Europe can no more subsist with a belief in, or the practice of the frivolous rites of Hindooism, than can fire and water dwell together:—and until they convince us to the contrary by their adherence to this system of Persecution, which has been commenced, we shall think better things of them, than that they can hesitate for a moment in admitting, that when a sincere and conscientious belief in Christianity is instilled into the minds of their pupils, they will acknowledge to have themselves reaped the richest rewards of their Academical labours. *Cal. Chr. Intel.*

We have heard, on authority that cannot be called in question, that many of the Students have resolved to attend the Christian lectures in opposition to the orders of the College Council. We shall anxiously await the result.

Malacca.—BAPTISM OF A CHINESE YOUTH.

Extracts of a Letter from Mr. Samuel Kidd, Missionary, dated Malacca, 23d July, 1829.

REV. AND DEAR SIR,—In my last letter I informed the directors that a Chinese youth, formerly student in the college, had been a candidate for baptism. As he had acted consistently with his profession during the space of fifteen months, I at length complied with his continued request, conceiving that any farther delay in administrating the ordinance might prove injurious to him. He was publicly baptised in the Mission Chapel, on Sunday, the 5th of April last, in the presence of some Chinese and Europeans. I addressed the former in their own language on the nature and divine authority of the ordinance, and on the obligation of those who received it. Having closed the address which was founded on Matt. xxviii. 19, 20, I administered the baptismal rite. The questions proposed to him at his baptism were as follow, viz.

1. Why do you desire to receive baptism?
2. When did you first entertain this desire?
3. Do you still cherish it?
4. What are your views of the doctrines of sacred scripture?

To all these questions satisfactory answers were returned. He said:—

"Christ had commanded all his disciples to be baptised; that he was desirous of being a disciple—therefore he requested baptism.

"That he was alarmed during severe illness lest he should die in his sins, and be punished for them, and *then* he resolved that if spared, he would serve God, and become a follower of Christ.

"That ever since that time he had felt a stedfast desire to make a public profession of his faith in Christ.

"That he believed in only one living and true God, whom all men were bound to worship; that he entirely renounced idolatry together with all dependence on his own merits; that he considered himself a sinner, and utterly destitute of the means of saving himself, and believed Jesus to be both able and willing to save him; and that it was his duty to repent of sin and forsake it, and set a good example to the heathen around him".

Missionary Chronicle,—April, 1830.

Ceylon.—OPENING OF A MISSION CHAPEL.

On Wednesday, September 8th, a new and commodious Chapel, lately erected at Belligam by the members and friends of the Wesleyan Missionary Society, was opened for Divine Worship. Sir Richard Ottley, Chief Justice of the Island, and J. N. Mooyaart Esq. Collector of the Tangalle and Matura District, who also laid the foundation, were present on the occassion. Sermons were preached by the Rev. J. McKenny from Galle, and the Rev. W. Bridgnell from Matura; the latter in Singhalese, the former in English. The attendance was large, and encouraging. Collections were made after each sermon towards defraying the expenses that have been incurred above the amount of Subscriptions received.

The building is of stone; its dimensions are forty-five by twenty-one feet, with a vestry of twenty-one by nine feet.

It is sincerely hoped that the erection of this place of Christian worship in the midst of an almost exclusively heathen population will tend to promote the temporal, spiritual and everlasting good of the people. The Chapel above named is another place added to those previously opened by the Wesleyan Missionaries, in which, not only are the natives taught the great truths and precepts of Christianity, but in which also, every Lord's day, "Supplications, prayers, intercessions and giving of thanks are made for all men; for *Kings* and for *all that are in authority*; that we may lead a quiet and peaceable life in all godliness and honesty.—This is good and acceptable in the sight of God our Saviour; who will have ALL MEN to be saved, and to come unto the knowledge of the truth".—*Ceylon Gazette, September* 18.

AFRICA.

MORAVIAN MISSION AMONG THE TAMBOOKIES.

The Moravians deserve the greatest credit for their extended Missionary efforts; and in point of fact they have met with the general approbation and applause of the Christian world. They conduct their operations as an *United Church.* They send out great numbers of pious and devoted men. They evince the greatest perseverance in the prosecution of their work. And, though in some of their particular arrangements, they may not adopt the measures best calculated to accomplish the end which they have in view, they have been honoured to exhibit very great success.—We regret that our pages have hitherto contained no record of their proceedings; but we shall endeavour, as opportunities present themselves, to bring them before the notice of our readers. The following account of the Tambookie Mission is taken from the London Missionary Register for March 1830.

This Mission was commenced in 1828. The Brethren Hoffman and Lemmertz, with their Wives, continued their labours till the latter part of that year, when most of the Tambookies retired from the neighbourhood of the Klipplaat; in part, through fear of the predatory tribe of the Fetkannas. These people, at length, carried off all the cattle of the Settlement, consisting of 37 head and 6 horses, valued at 1200 dollars. A few days afterward, about 60 Fetkannas surprised the Settlers, but retired without effecting much injury: the Missionaries say—

"We had but eleven men in the Settlement; so that, if the Lord had not himself interposed for our protection, our dwellings might easily have been burnt, our remaining cattle taken, and our own lives sacrificed.

"After the alarm produced by this encounter had somewhat subsided, we called together our people—admonished them to depend in future rather on the Lord's help, than upon their own means of self-defence—and then, kneeling down with them, commended ourselves to his mercy and protection We felt resigned to his gracious dispensation, whether it might be for life or of death".

The Brethren though it prudent to retire, for a season, to the Military Post on Klaas Smit's River. Here, on the 2d of November, they assembled an auditory of upward of 60 Whites and Hottentots; and 10 children of Europeans and 10 of Hottentots attended school. The Brethren record the following proof of the noble spirit of a Christian Hottentot.

"All the individuals composing our small flock, 24 in number, old and young, are stedfast in their determination to continue with us, and to return to the Klipplaat as soon as possible. When we put this question pointedly to our Communicants, they answered without hesitation in the affirmative, adding—'We would rather go to-day than to-morrow'; and Hendrick Beukes, one of the most respectable of our Hottentots, (who has sustained a loss amounting to about 900 dollars in the course of the last few weeks, his whole stock of cattle, consisting of 19 oxen and 6 horses, having been carried off by the Fetkannas or devoured by the lions,) being asked by Br. Lemmertz, whether he was willing to return to the Klipplaat, apparently astonished at the question, replied—"Yes, Sir! and not only to the Klipplaat, but I hope one day to assist in bringing the Gospel to the Fetkannas themselves." So speaks a Hottentot, with a wife and family, who narrowly escaped with his life, after losing nearly all his wordly substance! You may imagine how much we were delighted and encouraged by this exhibition of the true Missionary Spirit.

We see in the instance of this man, who was formerly a wild dragon, what the grace of God can effect upon the human heart".

Br. Hallbeck asks—

"Ought not such a noble spirit in the Hottentot to speak loudly to many a Professing Christian in more civilized countries, who, from an excessive attachment to the things of this world, declines, or at least hesitates, to contribute either in person or substance to the advancement of Christ's Kingdom"!

In less than a month, the Brethren were enabled to return to the Klipplaat. At the end of January of last year, they numbered 31 individuals in the Settlement, and were then in peace. Br. Hallbeck writes—

"In externals, the prospect was very enlivening. Their gardens already produced various kinds of vegetables; and the country round about looked like a beautiful meadow, after the seasonable rains which fell in the month of December. But the Tambookies were still in trouble, and there was as yet but a faint prospect of their becoming obedient to the Gospel. The Fetkannas no longer infested the neighbourhood; but the Tambookies had fallen out among themselves".

Before the Rains, he had written of the Klipplaat—

"The unexampled drought still continued: one half of the cattle, both oxen and sheep, have, in consequence, perished in many parts of the country. Even the famous Orange River is dried up; but the beautiful Klipplaat still flows with a steady stream: that river is an invaluable treasure; and if ever that portion of Africa is destined to be properly peopled, its banks must be the principal place of resort".

In the latter end of March, Br. Hallbeck writes—

"The circumstances of the Tambookie Mission appear, at length, to have taken a favourable turn. Quarrels had broken out among them, and between them and the Caffres. Of this I informed Government; and the Commandant of our frontier, the son of Lord Charles Somerset, who appears to be a great favourite with the neighbouring tribes, has settled the business, and induced the parties to make peace. The Missionaries have been in no way disturbed; and, in the course of last month, they have had the pleasure to see a family, consisting of 10 Tambookies and one Mantatee, come to live with them, all of whom have been admitted as inhabitants of their little village. Besides these, there are others who declare that they will soon follow the example of their countrymen. The Brethren have good hopes of the new comers".

In the following Extracts from the Journals and Letters of the Brethren, some of those trials are detailed, which are inseparable from an attempt to establish a Mission among an uncivilized people: but these are mingled with encouragements, which sustain the Labourer under his conflicts and toil.

"*March*, 1829: *Sunday*—Many Tambookies attended our worship. It seems as if the Lord had made use of the Caffre Captain Makomo, even by his robberies and murders, to alarm the Tambookies, and make them more attentive to the riches of the Kingdom of Heaven: they begin to inquire after the Word of God.

"*March* 13—Two Tambookies came hither: one of them an old man, who said that he would bring his children with him and live with us.—We are glad to find that our Tambookies are willing to work: they have built their house, and are employed in digging a garden: their four children visit the school, and improve in learning Dutch.

"*March* 15—Shortly before the Public Sermon, Bowana arrived, with his whole retinue and a large herd of cattle. Several of his people attended our Worship, but he himself came afterward to our house. His head was wholly filled with the misfortunes which he had lately experienced; and which, in part, he had brought upon himself: far from expressing himself desirous to hear more of the Word of God, after such a long absence, he would talk of nothing but the great loss which he had sustained, and was very troublesome to us with captious questions.

"*March* 17—Bowana sent nine of his children to school: for we had represented to him, that he must give an account to God, not only of his own soul, but of those of his people and children, if he neglected to have them instructed in his Word.

"*March* 23—A family of Fetkannas, consisting of four persons, came. The father of the family was very old: he said, that, having visited his daughter in Caffraria, he should return and live with us. We hope that it is the Lord's will that some of a nation, which but lately robbed us us of our cattle and threatened to kill us, shall come hither, and believe the Gospel and be saved.

"*March* 25—Mapas, a son of Bowana, with about fifty armed men, paid us a most unpleasant visit. His former kind and friendly behaviour was changed into insolence and malice: each of his people was armed with an assagay, and he immediately demanded to see our Interpreter. As he wished to have a conference with us, we proposed to hold it out of doors: but he insisted on going into our dwelling, and that his people should keep their weapons; for, in general, they leave their assagays outside the house. He now began by apologizing for his having left us; but we soon found that this was all hypocrisy. After asking many insidious questions, he accused us of having been the cause that the English Officers at Klaas Smit's River had sent a party to assist Chelela to take his people and his cattle: we replied, that, according to the precepts of the Word of God, we never interfered with the outward affairs of Government—that Chelela himself had complain-

ed—and the Officer had done his duty. Though we wished to avoid all interference, Mapas would not be pacified, except we sent our Interpreter to explain the matter to the Officer: by him Br. Lemmertz wrote a report of the transaction: and we sent a message to Bowana, begging to be excused receiving such visits from his son: indeed, we felt much grieved to perceive that we are represented, to a people for whose salvation we offer up continual prayers, as spies and traitors. Nor were we a little alarmed on seeing such a host of men armed before us: not knowing to what extremities the Devil might drive them, we thanked the Lord when the conference closed. Mapas and his people now attended our Evening Worship: the people were remarkably quiet, and attentive to what was told them of their Creator and Redeemer; and left us in silence.

"*March* 27, 1829—Yesterday, our men had a conversation with Bowana and Mapas, in which they represented to them the impropriety of their conduct, in coming to us with armed men, and calling us traitors; and declared to them, that if they came armed, they must arm likewise. This produced such an effect, that, to-day, Bowana and Mapas requested another conversation with us. Bowana brought two aged counsellors with him; who, in their discourse, sharply reproved him for his behaviour toward us; adding, that, in future, he should first inquire whether his complaints were well founded, and now ought to beg our pardon. Bowana replied, that he was sorry for what had happened, and supposed that the Devil must have instigated him to it: he begged that we would forgive him, following his counsellors' advice. We could do nothing but look to the Lord for help; and thank him, that this affair had ended so well, which we ascribe to his mercy alone.

"*March* 29—Bowana came again to us, on his way to the Officer at the post. He was remarkably kind and confiding; and said that he came to consult us, how he should treat with the Officer. We advised him to tell the truth, and to apologize for any offence. One of the old counsellors confirmed it; and added, that, if pardon was asked, it was always granted, and requested that we might not be weary of giving Bowana good advice. Bowana now begged that we would let our Interpreter go with him to the Officer, which we were willing to do. We pray that these negociations may end in a lasting peace. The Interpreter returned in two days, and brought unfavourable accounts: but Bowana, on his return to us, assured us that peace was established between him and Chelela. The Government had also declared, that, if they did not keep it, more severe measures must be resorted to, to enforce it. We were truly thankful to the Lord for the protection which we enjoy under a wise Government, and that we may now hope for peace and safety.

"*April* 24—Hitherto the Kingdom of Darkness has prevailed in this country: the blindness and ignorance of this people are not to be conceived: they have no notion of their Creator, and their religion consists of witchcraft. If any one is taken ill, or a hut is burnt down, it is ascribed to the influence of a Witch: the Conjurer is sent for, and he collects a number of persons from the whole neighbourhood, among whom he pretends to discover the culprit: the accused person is then, without further proof, most cruelly treated, and generally tortured to death. Polygamy is common among them. Quarrels ensue, and the stronger falls upon the weaker and steals his cattle. But may we not believe, that this wretched state of things will be put an end to by the power of the Word of the Cross, even as in other places, to the glory of our Crucified Saviour".

Bowana and his family visit us, at present, frequently, and send ten children to the school. They are learning Dutch, and attend with pleasure: we have likewise a young Mantatee woman with us, and a family of Fetkannas, the tribe that stole our Hottentots' cattle: these tribes are our neighbours, and live near the great Tambookie Country. Thus, our attention is directed to various nations; from which we trust that the Lord, in his own time, will collect a Congregation of Believers.

"*May* 19—Bowana left us, with his family, on a protence that there was more grass on the Zwartskoy for his cattle. He seems quite unconcerned about the state of his soul: but we are sorry for his wives and children, who were eager to hear the Word of God, and to profit by attending the School.

"*May* 25—On the 23d, a Tambookie family; and to-day two more, came to live on our land. These people had formerly visited us, and intended to remove hither before their cattle were stolen: their Captain opposed it, while they were rich; but since they have grown poor, he gave them leave. Their declarations, on being permitted to reside here, were much to our satisfaction; and we trust that the Lord will have mercy upon them.

"The Government has obliged Makomo to quit his situation on the frontier, and taken much stolen cattle from him, of which our Tambookies received a portion: one of them, having lost 110 beasts, had 30 returned to him.

"Our Tambookies have already built their huts. Their custom requires, that the single men should build a hut for themselves, and the single women a separate dwelling. Of the former four, and of the latter three, belong to the three families newly arrived. Mapas has now removed to the eastward, and Bowana to the north of our place. That this does not prevent the Tambookies from coming to live with us, encourages us to hope that it is the Lord's doing, and that he will gain their souls for himself.

Lond. Mis. Regr.

EUROPE.—British Isles.

ANNIVERSARY MEETINGS IN LONDON.

We have been favoured with the perusal of THE RECORD Newspaper for the 17th May last, containing an account of the Anniversary Meetings in London of several religious Societies, from which we make the following selections. We regret that want of space has obliged us to abridge, and in some instances altogether to omit, the addresses of some of the speakers; but we expect, nevertheless, that our arrangement will be found to contain a pretty correct view of the most interesting amongst them.

London Missionary Society.

The Anniversary Meeting of this Society was held at the City-road Chapel on Thursday last. W. A. HANKEY, Esq., in the Chair.

The Meeting was very respectably and numerously attended, every part of the spacious chapel being filled before the principal persons took their places upon the platform. The platform was hung with black, in token of a severe loss which the society had sustained by the death of the Rev. Mr. Orme (who had for several years been Secretary) in the course of the year. The business of the day was preceded by singing, in which all present joined.

The CHAIRMAN then proceeded briefly to explain the nature of the Institution, the Anniversary of which they had met to celebrate. The progress of the Society, during the past year, was such as to cheer its friends, but its losses were also great—inconceivably great, since they were of a kind which it would be found most difficult to repair, and almost impossible to compensate for. The Society had to mourn the loss of the Rev. Mr. Orme, who had been for several years its Secretary, and to whose talents, piety, and careful supervision, much of that success which had crowned their labours was to be attributed. It would, perhaps, fall to other hands to do more justice to the merits and virtues of the deceased philanthropist and devout Christain than he could, he should, therefore, only state that he, to the full, sympathised in the loss which the Society had sustained.

The Rev. JOHN ARUNDEL, the Secretary, then proceeded to read the Report. It began by stating that throughout the extensive districts to which the labours of the Society had been applied, success of a cheering nature had followed their exertions. The spread of the Gospel, under the sanction of Heaven, had been extensive through their instrumentality, and there were thousands in connection with the agents of the Society, who were indebted to their interference alone for an admission into the temple of the Author of all Truth. In India, particularly, a rich harvest had been reaped, and there were several labourers active, zealous, and devoted, in that extensive field. Upon the whole, there were in the East Indies 18 missionary stations, 31 missionaries, 71 readers, 196 schools, and 6,691 scholars, 715 of which were girls.

Russian Empire.—The station at St. Petersburgh was prosperous. The Bible had been translated, and 8,000 copies of it circulated. The church was increasing in number and in grace.

The Mediterranean.—Mr. Lowndes was pursuing his useful course at the Ionian Islands. He continues to give lectures in Greek at Corfu and other places. The English service was every where crowned with a blessing. Greek schools had been established for the boys under the superintendence of the Missionary himself, and for the native girls, under that of Mrs. Lowndes. The school at Corfu was attended by 100 Greek females, and both schools were patronised by the Governor, Sir Frederick Adam. Mr. Lowndes was occupied in translating the Old Testament from the ancient Greek into the modern Romaic, and the completion of the work was looked forward to with interest by the natives. At Malta several books had been distributed with great spiritual profit. The Missionary wrote that a very useful book, called the *Clergyman's Guide*, had been widely circulated, and was very popular. He received the testimony of two Greek priests to the great merits of this work. The number of copies distributed of it in that place was 10,000; and in Greece, Egypt, and other parts of the Mediterranean, 9,000. The Report could not close this part of its statement without expressing the high sense of gratitude which the Directors felt to their Missionaries in this part of the world.

Africa.—Dr. Phillip had resumed his useful and arduous labours at Cape Town, and under the most cheering circumstances.

African Islands.—In the Mauritius public service was regularly given, and attended by great numbers. At Madagascar the Society's views were less flattering. That island continued to be disturbed by the changes of government in the native princes. The new government were not favourable to Missionary interference, and attempts had been made to restore idolatry and superstition. Mr. Freeman had left the island for the Mauritius in September last, and was continuing his studies of the language.

The West Indies.—At Demerara, Mr. Hetley continued to prosecute the good work under cheering circumstances. The Church had greatly increased. At George Town a new Chapel had been built at the sole expense of the natives, and opened in February last.

Missionary College.—This establishment had received the serious attention of the Directors during the past year. After carefully looking at it in all its bearings, the Directors came to the resolution of recom-

mending its discontinuance as a distinct establishment. To this they were influenced as well by the great expense which attended the maintaining such an institution, as by the small number of candidates, and by the opportunities which the metropolis and the country now afforded otherwise for missionary education. Since the last Anniversary, fourteen new Auxiliary Societies had been formed in different parts of the country. The expenditure of the Society for the year amounted to £36,000; the contributions for general purposes, to £39,678; and for particular objects to £6,641; making an income for the year of £48,000.

The Rev. JOHN ANGEL JAMES, of Birmingham, then moved the first Resolution. In doing so he said—"Sir, if under ordinary circumstances, and at all times, there is an onerous responsibility and painful anxiety in coming forward the first to speak at such a meeting as this, you will easily believe that now, in attempting to give the key-note to this hallowed union of Christian minds, and to this sublime harmony of benevolent feeling; I strike the chord with a trembling hand and palpitating heart, as the Resolution which has been confided to me refers to an event which, notwithstanding all that we have heard of the success of this Institution to-day, must be deeply affecting to this audience. The resolution is, 'That the Report the abstract of which we have just heard read ought to excite us to devout and grateful praises to the Heavenly Majesty for the past tokens of his love, which he has manifested to this society, and in supplications for its continuance; and that summoned afresh to deplore the loss of several esteemed friends, and in particular to express our sense of the mournful bereavement which the Society has sustained by the removal of the late Rev. William Orme, the Foreign Secretary, to these inscrutable decrees the Meeting bow with great prostration of spirit, asking the Lord that for the harvest he would be pleased to appoint other labourers, and calling upon him to appoint one to the vacant office, and to shed his grace upon the affairs of this Society'. We are met, my friends, this morning, under the shadow of that cloud and within the precincts of that darkness which is behind Jehovah's throne, and in which and beyond the reach of our officious and meddling curiosity, he carries on his mysterious, inscrutable purposes, for from thence issues a voice saying, 'Be still and know that I am God'. The Resolution refers to the loss of many valuable men, and if I do not dwell upon their names particularly, it is not because each is not entitled to be spoken with peculiar emphasis or lengthened notice, but because we have sustained a heavier loss that absorbs and engrosses all others—indeed a heavy stroke—the greatest calamity that it has pleased Jehovah ever to visit upon this Institution. To say that that loss is irreparable, would be to put limits to omnipotence, omniscience, and all the other attributes of the Deity—to penetrate the purposes of God, and to pry into the undeveloped secrets of futurity. But when I recollect the manly intellect, the great good sense, the extensive acquirements, the energy, the piety, the prudence, the benevolence, and the zeal of that man; when I recollect his untroubled mildness, the fluent tongue and the ready pen; when I recollect his constant habits of business—labours, alas! for us too abundant, for under them he fell a sacrifice—when I recollect, especially his devotion to this society, to which he was attached with the fidelity of a servant and the zeal of a lover, that he, who never appeared at the council-board but to be listened to with deference, was yet, though firm, not dogmatical, the source of love, the centre of an union of all the affections—when I recollect all this, I may be permitted to say, that the loss, if not irreparable, is incalculable. We have lost other and great men, and I would not be guilty of the indelicacy of making invidious comparisons. But there is one circumstance attending my friend's loss which ought never to be forgotten. Some of those who have gone before him, happy for us and for this Institution, spent the whole of their lengthened summer-day here, and went down late in the evening, but his was the leaving at noon-day, when he was fully ripened for the cause; he fell with all the freshness of bloom upon him, while yet the powers of his noble pious mind and of his excellent heart had exhibited no symptoms of decay. I offer my sympathy for this event to his bereaved widow, to his afflicted and deprived church, to the denomination of which he was so great an ornament, to this Society, and to the world at large, for they are all mourners, though we the chief upon this occasion. His name shall be inscribed in the pages of our martyrology in characters of gloom and of glory, where so many names already dear to us are already written. Those good men are now holding intercourse together—incorruptible commerce is subsisting between him and Rowland, Harris, Julian, Shrubsole, Waugh, Wilks, Hardcastle, and all the rest who have departed, leaving behind them the memory of having been just and holy men upon earth; and when our work is finished here below, God grant that we may join that blessed assembly of the just, and be entitled to some share in that promise which is proclaimed in the words, 'I heard a voice from Heaven, saying, write, Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them'; and that other voice which saith, 'Rise, for all flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth, but the Word of God endureth for ever'. And now Sir, I take my harp from the willow, I leave the strain of elegy, and adopt that of thanks giving and praise. Our friend is fallen, but not a promise in the ample page of inspiration has been disappointed; not a si-

new of the arm of Jehovah has been shrunk, not a stone in the foundation has been loosened, not a pillar of the throne has trembled; all the essential friends of Emanuel remain, all that is essential to the cause remains, eternity, perfection, duty, the dominion of Christ's immortality, the truth, power, and influence of the Holy Spirit. Our cause has had many trials to encounter, and there are yet many trials for it to pass through. But it is based upon the rock of eternal ages, balanced upon the ark upon the summit of the mountain, and arched beneath the bow of divine promise. The book which we circulate contains the germs of light and the elements of happiness for new worlds to come. It cannot be expected, in moving the adoption of a Report embracing so many various topics, that I should allude to each in detail. I cannot, however, pass over the mention of India and China, without expressing my great joy at the Directors having given these places so much of their attention. I do not say that South Africa is not an interesting place, for I like Continental situations. I confess that my ambition reaches higher than mere insular acquisitions, I seek something higher than the conquest of mere Nomadic tribes; my prayers and desires are for higher and nobler things. India is the strong hold of Satan—the very high temple of idolatry. To that we ought to direct our greatest attention. We may send out small parties by the way to carry smaller forts of the enemy, but let the main body hasten onwards to India; let us besiegé and conquer her strongholds, and never give over till she shall be as a blazing diamond in the mediatorial crown of the Redeemer, and China as a vast ruby shall glitter there too. Do what we can, say what we may, our cause is but half commenced till we have achieved this great victory. The sons of commerce, the children of the world, who are often wiser in their generation than the servants of God might teach us a lesson of zeal in this particular which would put our tepidity to the blush. A feverish excitement now prevails amongst them relative to the future intercourse which is to subsist between England and the countries of the Eastern world. I blame them not for this; on the contrary, I wish them success in their endeavours to achieve a free trade. And do you know why? No', I assure you, that I have any interest in their enlarging the means of acquiring greater wealth, but because I think they are acting without knowing it, as pioneers to the missionary engineers. It was Cook who first opened to the Northern world the interesting district of Otaheite; Vasco de Gama India, by an accessible road; Columbus South America and the islands; and the British arms the northern portion of that before unknown region of the globe. Did it occur to those men what would be consequences of their discoveries and conquests? Even at this day grave senators were sitting at Westminister and unconsciously legislating for the success of measures concocted at Austin Friars. These matters are not unconnected with the history and progress of Missions. I wish to speak with every possible respect of the pursuits and benefits of commerce; I commend, and would if I could, foster them; but it is with greater pleasure that I see them made auxiliary to the promotion of Christian views; the merchandize of Tyre made the commodity of the Lord. Those engaged in the foreign commerce of this country are working in the vineyard of the Lord, and the efforts of their predecessors have opened a door for the Word of God to find its way to the hearts of the Pagan, and the reason of his wisdom to work out the conversion of the unbeliever. I rejoice at the success which has attended the Mission at Lattakoo, because it is the reward of long protracted exertions, and a long-tried patience. I rejoice at the progress which Dr. Phillip is making in Caffraria, and it will give you all great pleasure to hear that upon his return to that place he was received as the emancipator of the Hottentots. The manner of that reception was novel in that part of the world, but warm, sincere, and affectionate. A hundred and fifty of the Hottentots sat down to a public dinner, in compliment to the return of their Apostle, and you may imagine that his health and success were toasted with due enthusiasm. How gratifying to see the efforts of this good man so appreciated by those for whose benefit they are intended. May the example be generally followed throughout the world!

The Rev. JOHN HATCHARD, Vicar of St. Andrews, Plymouth, seconded the Motion. He felt for the Institution all that love for God, and anxiety for the salvation of the souls of men, could inspire. He was struck with the symbols of mourning which marked the platform, as it marked the departure of good men from this field of labour; but if their absence led the minds of their survivors to serious contemplation and devout prayer, then would such events, in other respects deplorable, be matter of joy; the spirits of the good would themselves be comforted by it. Looking round the numbers who attended upon that platform, it occurred to him that he was the only one present of the class to which he belonged—namely, country clergymen of the Church of England, and he thought it not an unnatural question to ask himself, "What brought me here?" His answer was, that he was come to assist in the work of giving the Word of God to the whole world—to a wicked world which stood in need of it. He was warmly attached to his own church, but knowing that the individual exertions of that church could not hope to succeed in evangelising the world, he thought it a good work to assist all others who had the same ends in view: the missionary societies proposed for their field the whole world; they made converts, not to the principles of dissent; they wished the heathen to

leave off his evil ways, and to become, not a Dissenter or an Episcopalian, but to be numbered in the fold of Christ; and therefore he gave this Society his best support. He had long been a friend to this Society, and for fourteen years that he had been in the ministry of the Gospel, had sympathised in its endeavours. He never doubted the propriety of that co-operation, and if he had, they would have been entirely removed by reading Mr. Ellis's excellent book of "Polynesian Researches". The Church of England recommended and enforced the reading and dissemination of the Holy Scriptures, and there was nothing to prevent those of her subjects from co-operating with all other men, who had the same objects, in labouring for the success of that work. For these reasons, and persuaded that the clergymen of the Church of England not only might assist, but that they were doing a good work by assisting at these societies, he had thought it his duty to be present here to-day.

The Resolution was then agreed to.

The Rev. G. MUNDAY, missionary from Chinsurah, Calcutta, moved the next Resolution. The first sensation, he said, which a man experiences, after he has been brought to the light of grace, is what his feelings shall be when the spirit is freed from the trammels of the flesh. In this respect the missionary had a great advantage over every other class of Christians, for if there was any sentiment incident to our state here below, to which such feeling can be likened, it was that of the missionary, who, after years of labour amongst the heathen, returned to the land of his forefathers, and had the hapiness to meet an assembly like this, brought together to send the Word of God to hundreds and thousands of those who new it not before. They had already been told that India was the scene of his labours; it was so, and he looked forward with anxiety to the period when he should return to the land of idols, to live, labour, and die there. A large door had indeed been opened to their efforts in India. He should not then waste time in impressing upon them the necessity of supporting Missionary Societies, but would at once state what had fallen under his own observation, for it was facts, not theories, that were expected from a missionary. He had great satisfaction in stating, that the superstition of Bramhunism was declining very fast: it was yielding before reason and revelation. They had most of them read "Bunyan's Holy War". It was there stated, that when the city was besieged, "ear-gate" was the first assaulted, and when that was taken, there was no difficulty in mastering the remainder of the citadel. Now, in India, "car-gate" had been successfully carried, and was now fully in our possession. A few instances would shew the triumphs of the Gospel over the stupid superstitions of Bramhunism. At a place about twelve miles from Calcutta, the people came and delivered up their idol, desiring that the materials of the temple should be used for the purpose of building a Christian Church. They were so, and he had himself the honour of preaching in it. There were now 100,000 Hindoos acquainted with Christianity, but the abominable superstition of Bramhunism had not yet found its grave: if it had, the labours of the Society might be said to have terminated successfully. The teaching in the schools was working the greatest good, as it was enabling others to go forth and teach the people. He should give an instance of the good which these schools had done. The Rev. Gentleman here adduced several instances of the beneficial effect of Schools, and proceeded—It was, however, singular and true, that undoubted as was the success of the Gospel in India, that success was questioned by parties returning from that country, who, it seemed were ready to pledge themselves from their own experience, that the favourable results set forth in missionary reports, were but mere inventions. The fact was that people in India, not immediately connected with these Societies, did not trouble themselves about their existence or progress, and they were ignorant of such Societies being in existence at all. It was very true that those engaged in missions could not report the conversion of hundreds of thousands, because from its nature the operations of such a Society must be slow and little perceptible; but they were able to say confidently and conscientiously, that the great work was going on. Upon the part of the Missionaries, however, he entreated the prayers of all Christians. In such an arduous undertaking they much needed such assistance. He must say that they had a little to complain of in this respect, for at some religious meetings that he had lately attended, though the contributors, directors, and some agents were prayed for, the Missionaries were left unnoticed in their aspirations. It was no wonder, when their success was so little prayed for, that it did not wait upon their efforts more abundantly; the wonder was, that they had any at all. The Rev. Gentleman concluded by moving,—"That this Meeting, while it offers its acknowledgments to the Auxiliary Societies, ministers and others, for the contributions which they had made, and other services rendered to the Society during the past year, at the same time recommend special thanksgivings to God, for the favour which he has shewn the exertions of the Society, and to pray that he would be further pleased to aid its efforts to provide for the good of the rising generation, by supplying zealous and devoted Missionaries to the heathen world".

The Rev. Dr. BENNETT seconded the Motion. A better and more efficient system ought to be adopted, but for the support of that, increased means would be necessary. Their cause wanted not only the best men but the best money. The public would, after contributing to these good objects, have still enough of money for hoarding. The auxiliary Societies were the sources to which they looked for the largest and most regular supply, and the present Resolution was one

of thanks to them, for their exertions on behalf of this Society. They were this day called upon to increase their efforts, and when they had done so, the prayers of the Society would be answered. He concluded by seconding the Resolution.

The SECRETARY here introduced to the Meeting the Rev. Dr. Milner, of New York, as delegate from the Board of American Commissioners for Missionary Labours, who came forward and was warmly greeted. He spoke as follows,—I am not connected immediately, though I am, I hope, in spirit, with the American Board of Commissioners of Foreign Missions; but understanding that I was coming to this country, they did me the honour to delegate me to attend here on their behalf. I received a letter from the Commissioners, who are carrying on a work analogous to your own, that I would appear here to express their hearty congratulations upon that success which our Heavenly Father has bestowed upon this great cause. I rejoiced when, in America, I read the accounts of the proceedings of these societies. It was truly gratifying to see that the work was not taken up by the rich only, but that the poor were emulating the rich, and that they, who had not been blessed by God with basket and store, still took a part in the prosecution of this great work. To be sure, they had a stimulating example in the widow in Scripture, who went into the treasury, and whilst the rich were pouring in their thousands, laid down her two mites. The Lord saw it, and declared it a blessed work, for she gave more than all of them; they gave only of their abundance, but she gave of her penury. (Hear). Now, we do not ask such sacrifices from you; we do not ask the mother to give the bread from her mouth, however noble the object for which she subscribes; but we acknowledge, with gratitude, the smallest donations of the poor (for even the poor may, by small donations, assist in the furtherance of a great object), and, God be praised, their virtue hath given them that which the wealth of the rich has provided them without any sacrifice, with the means, through retrenchment, of being able to spare their mites for such an occasion as this. An example has been set by the poor of this country, and of the land from which I came, which ought to make the rich ashamed of not contributing more than they now do. I trust, however, that the example will not be lost, and that the rich may feel that their responsibility, as Christians, is in precisely the ratio as their ability as citizens, and that in the glorious strife of religious instruction, the victory shall not be to the needy and obscure alone. In a Christian society like this there is no necessity for using any argument to prove the expediency of Missionary labours. So much has been already done, and the words of God, "Go forth and preach to all nations", have been made so completely the charter-statute of this Institution, that man cannot add, but rather runs the risk of taking from the force of them. But what would the heathen say if they were told that for two thousand years that solemn injunction of the Lord to Christians, upon which all our hopes are founded, of "going forth and baptizing the nations in the name of the Father, Son, and Holy Ghost", accompanied also with a promise of "Lo! I am with you always, even unto the end of the world"! would it be believed that man, though there be no other name under heaven by which he can be saved, should be blind to this precept, dead to this promise, and that it was only within a short time that the Protestant world, which glories in its emancipation from Popery, had begun to imitate the example of that corrupt Church in spreading the Gospel abroad. The Meeting will be, perhaps, surprised to hear that a sum of twenty-five thousand dollars has been appropriated by the *Propaganda* for the purpose of spreading Popery throughout the Western States; and that at Vienna some of the wealthiest characters of the empire have associated themselves together, for the purpose of blasting our country with the pestilent breath of Popery. Even in heathen lands, where so much fair fruit has been already gathered by missionary agents, Popish priests have dared to appear. Even there they have set up their idols, prostituting the minds of the people to the tenets of their vile Church; but, blessed be God, the natives have proved themselves wiser than these men, for they have taught those who came to teach them. (Loud Cheers). These poor people had received from God new hearts, bearing the impress of his Holy Spirit; and where the Spirit once finds its way into the heart of man, that heart will never receive the abominations of Popery. (Cheers). The Rev. Gentleman then proceeded to read the letter to which he had alluded, and which was addressed to him on behalf of the "Prudential Society of New York," requesting him to attend for them at at the Church Missionary, the Bible, the Wesleyan, the London Missionary, and all other Meetings where he could be present this season, and concluded by saying that,—He was sorry to hear that there had been any remission of prayer for the Missionaries; and he hoped that every contributor would join in prayer for the success of this and all kindred Institutions which were in operation in this land. He asked also for their supplications—he asked no money—for the success of similar Institutions in this land. When he returned from this country to his own he should carry back recollections of the most pleasing kind. He was not exempt (who was?) from the troubles incident to humanity. But it would be a solace to him—and when he took his departure he should be glad to hold out the hand of complacency, not pride, for being allowed to be present at so many of these Meetings.

The CHAIRMAN.—The Rev. Gentleman has said he will carry back a lasting recollection of your kindness to him while in this country. I am sure you would wish that he

carried back something more substantial. I have, whilst he has been speaking, penned a Resolution, which I think will meet with your approbation. It is in these terms:—"That this Meeting receive with cordial feelings of regard, esteem, and affection the communication which has been now made to it by the Rev. Dr. Milner on behalf of the friends of Missionary and religious objects in America, and they beg him in return to offer their warmest assurances to the highly-esteemed men by whom he has been sent".

The Resolution was carried by acclamation.

GEORGE BENNET, Esq., the surviving member of the missionary deputation to the South Seas, next addressed the Meeting. He began by observing, that the Secretary with great tact had placed a Resolution in his hand which only required reading, well knowing that he would prove but a feeble advocate if it stood in need of any recommendation. The Motion was, "That the Treasurer and Home Secretary be requested to continue in office, and that the gentlemen to be named do fill up the places of those who retired as Directors". His principal object in rising was, to bear his decided and deliberate testimony to what had been said by his Rev. Friend, Mr. Munday, of the success of missionary labours in India. To that description, he entirely assented; and there was not one at all acquainted with that country who would wish to see a line of that sketch left out. The missionary deputation did not go out to, seize upon circumstances as materials for declamation, or grounds to boast of triumphs, but were determined to report in a calm and conscientious manner what they saw, and to testify to the progress of the Gospel which they had witnessed. The Society had from time to time seen these reports, and he was now come forward to testify to the truth of them, as one who had himself been brought out of darkness to light in a miraculous manner, and to render his small share of assistance in this way to promote the glory of God He would upon this occasion refer the Meeting to a work reflecting, in the most unfair and marked manner, upon the conduct of missionaries in the South Seas. He (Mr. Bennet) had received a letter from a friend of his desiring to know whether he could not from his own experience contradict some of the statements which it contained. He was happy to be able to give the desired contradiction. The work in question was called "Voyages by Captain (now Commodore) Kotzebue Round the World". It was written in German; but had been translated, and was reviewed in February last. In this work the writer spoke the greatest contempt and reproach of the late missionaries to the South Seas. It so happened (continued Mr. Bennet) that Mr. Wilson and I were at Tahaite when Captain Kotzebue arrived in his ship: he was then a Russian captain. He says, "that upon landing at Matavai, where we were, it pained him to see the change which had been wrought in that place since his former visit; that one Wilson was there, a missionary from England, a sort of half-sailor half-saint character; that this person was holding forth to the people, who attended him in great numbers; that at the desire of some of the missionary people he went to their place of meeting, which he was astonished to find a well-built chapel; that the people came in quietly, sat down till the place was quite full; that all joined in singing; that the missionary preached, and that so much gloom and solemnity he never saw before—it was quite disgusting". (Laughter.) He then breaks out into an exclamation of pity for these unfortunate people "so changed from what they had been", and become so serious, so religious, and so disgusting. (Hear, and laughter.) Captain Kotzebue, however, had his reasons for holding this language. He had visited these islands before, and conducted himself, he and his officers, in a way not much calculated to spread abroad notions of morality. Upon their second return they did not find the same facilities for sensual indulgence, and hence arose, as the Meeting might imagine, his hostility to the Missionaries, who had been instrumental in guarding the natives against their loose practices. (Hear.) Turning from Commodore Kotzebue, it was pleasing to call their attention to the conduct of another officer, which was of a very different stamp. The French Admiral, Duperry, now so well known, visited Matavai also, and though a Roman Catholic, yet he was catholic enough to notice the change which had taken place in them since Cook's time, and to give the Missionaries credit for having brought about that change. He even wrote to the Minister of Marine to the same purpose, and permitted the Missionaries to use the letter in their reports. (Hear.) He could also name Lazareth, who commanded the Russian squadron; Capt. Gambier, and several others, whose testimony was at variance with that of Capt. Kotzebue. In fact, the Gospel had laid deep hold of the minds of the people in these parts; the chiefs were amongst the most attentive at the religious meetings; and, in the language of Scripture, kings and queens were become as nurses to the Church and good Christians. He had pleasure, also, in stating that the French Government had avowed their high commendation of the labours of this Society.

Resolutions of thanks to the proprietors of the chapel for the use of it, and to the Chairman, for his conduct as President of the Meeting, were then moved and seconded by the Rev. Joseph Stowart, the Rev. Mr. Morrison, the Rev. Mr. Hugh (of Glasgow), the Rev. John Berry, and the Rev. Mr. Stoel, of North Shields.

The CHAIRMAN, in returning thanks, observed, that this was the fourteenth year that he had been connected with the Institution, and his attachment to it was still undiminished. (Cheers.)

The amount of the collection in the Chapel was announced at £235.

The Meeting then separated.

Religious Tract Society.

The Annual Breakfast of the Religious Tract Society was held at the City of London Tavern, at six o'clock on Friday morning, being the Thirty-first Anniversary of this excellent Institution. The Hon. THOMAS ERSKINE in the Chair.

After prayer had been offered up by one of the members of the Committee, the CHAIRMAN rose, and said, that before he called upon the Secretary to read the Report, which was usually the commencement to the more important part of the Meeting, he felt in his duty to make some statement with respect to the objects of the Society. He said he had frequent opportunities of knowing the beneficial results of this Society, not only in this country, but over every quarter of the Globe; and the manner in which he saw it supported confirmed his opinion, that it was not left to the ineffectual attempts of man, but that a more mighty hand uplifted it, which pointed to the prospect of that day, when misery shall be wiped away from the face of the earth and when peace and happiness shall reign triumphant over death. He could but rejoice at the glorious exertions that were making to educate the poor, and that intellectual elevation was marching with rapid strides over the world. But he observed that an awful responsibility devolved upon those possessing worldly power, who did not make it subservient to, and use it for, the promotion of the glory of God. He would not place this Society as a substitute for God's word, yet he could not but congratulate them on the flattering accounts that were daily received of its efficacy in advancing that word.

The SECRETARY read the Report, which presented many most interesting accounts of the glorious effects produced through the distribution of tracts. It mentioned the conversion of many Chinese, and natives in every part of India, eulogizing, at the same time, the great liberality of the East India Company in transporting their works free of any expense. He concluded by saying he should not describe their success in the Western Hemisphere, as the Rev. Dr. Milner and the Rev. Mr. M'Sloane were deputed from the Missionary and Tract Societies of America to relate the great good produced by these Societies.

The TREASURER here read his Report, which showed a balance in hand of £84 0*s.* 6*d.*

The Rev. Dr. SMITH, of Homerton, moved the first Resolution,—"That the Report just read, be printed, adopted, and circulated".

The Rev. Dr. MILNER, one of the Ministers of New York, in seconding the Resolution, said, that in performing his duty to the Societies who had deputed him to express their acknowledgements for the co-operation which existed in forwarding the object of their common zeal, he would most willingly have excused himself from taking so prominent a part in this Society and devolved it upon his brother colleague, who he regretted to inform them was not able to attend to day in consequence of indisposition. He hoped the example set by America would not be forgotten on them, and that they would contribute such funds as would enable them to send delegates there. He completely coincided in the expression made use of by the Hon. Chairman, that the Tract Societies were pioneers and made way for the more solid engines of the Bible Society, whose combined forces had been able to effect in one part of America, he meant the valley of Mississippi, that union, which without their aid never would have existed. But he asked, what would this avail, unless the living preacher went amongst them and expounded the truths of the Scripture. They felt this, and a corresponding effort was put forth by the Americans to send the living preacher, which, by dint of great perseverance, had been accomplished, and the most delightful results followed. In the valley of the Mississippi they have several Missionaries distributing Tracts far and wide, and accounts reach the Parent Society daily of the blessed effects of these messengers of truth. It gives a thirst to read the Bible, a desire to hear the preachers, a wish a converse with the Missionaries, a disposition to erect places of worship, and creates an emulation amongst the rich and poor inhabitants, as to render it a scene of perfect harmony. As another instance of its efficacy he should merely relate the fact, that they had made collections amongst the inhabitants of that valley, and had transmitted 11,000 dollars to the Parent Society, to afford that aid from which they themselves had experienced so much good. He would now call their attention to another circumstance of deeper interest. When this great measure of establishing a Missionary Society was in progress, and after it was carried into execution, it was resolved that its name and effects should be known universally, and spread over every part of the land. It was then discovered that many near home required spiritual assistance, and to that end they supplied a tract every month, not only to the poor, but to the rich, for they were also objects of the greatest sympathy and concern, and though they were not mindful of their own souls, it was our duty to be so. On distributing these tracts it was found that many were more in the habit of frequenting the theatre, and more led away by the works of fiction than reading these works; yet there were many instances where the parties had in a great measure been reclaimed, and were now seen regularly at a place of worship. These were of themselves evidences too palpable to need one more argument to enforce their veracity, yet he could not help observing, that wherever the tracts had been left not one in sixty had been refused, which spoke highly in favour of the co-operation that existed amongst all parties to forward the

views of this Institution; and even if they were refused, they should retire with meekness, following the example of our blessed Redeemer and his apostles.

The Resolution was then put by the Hon. Chairman, and carried unanimously.

Rev. D. STEWART in moving the next resolution, for the appointment of officers, said that, as one of the Committee of the Irish Evangelical Society, he wished to express their gratitude to the Committee for the works received from them. It was not his intention to enter into the merits of the Bible and Tract Societies, and the benefits arising from their circulation in Ireland, yet, before passing over this pleasing theme to every lover of Christianity, he begged to say, that they were the instruments of spreading the Word of God into places where, but for them, it never would have been known. The Roman Catholics had been compelled to form schools, because the fame of our Establishments extended through every part of Ireland, and the common order of people will not remain ignorant where knowledge is to be attainable. They had been compelled to institute Bible Societies, because the people will read tracts, and are desirous of acquiring information. That the foundation of these Societies may be considered as signs of the times, and believing as they did in the omnipotence of truth, they could not doubt their ultimate result.

The Rev. JOHN BODDINGTON, of Horton, in Yorkshire, in seconding the Resolution, said he was connected with the Religious Tract Society in Yorkshire, and claimed their indulgence in proving to them that the money collected at these Meetings was not thrown away; which observation, together with the facts already adduced, would have the desired effect upon their minds. The Rev. Gentleman here related several anecdotes, to convince them that by the distribution of tracts many had abandoned the slippery paths of sophistry and infidelity, and been led to the foot of the Cross, declaring the infallibility of God's Word.

The Rev. JOHN DYER then rose in support of the Resolution. He begged, as one of the Committee of the Christian Instruction Society, to return their grateful acknowledgments for the aid they had received from this Institution. In affording his feeble aid to this Resolution, he would merely relate one single narrative, which was of a blacksmith, who had been in the habit of denying our Saviour, and of even making a foot-ball of the Bible, who, on seeing in an ale-house one of these tracts, the Swearer's Prayer, read it attentively, and became, by the assistance of the Holy Spirit, a convert to Christianity, and both himself and his brother are now seen regularly attending a place of worship. He now came to a subject of most serious importance, and which, if allowed to exist, would greatly retard the operations of this Society—he alluded to a decree given at the Privy Council of Lunenburg, prohibiting the circulation of tracts on pain of imprisonment and confiscation; but he implored the Meeting, when they reflected on the benefits they had derived from the Houses of Hanover and Brunswick, to abstain from any external marks of disapprobation. He here adverted to several parts of the decree, of which the following is a copy:—

"Copy of a Decree, prohibiting the circulation of Religious Tracts in the kingdom of Hanover.

"It has come to our knowledge that for some time past there have appeared in our jurisdiction foreign missionaries, who not only form conventicles, but have also distributed little tracts, which are partly filled with quibbles upon the articles of Christianity, or are at least of that nature, that they cannot be understood by the common people or young persons.

"Further, the uncommon ways and means made use of by the said missionaries for the circulation of their publications, easily lead to abuses; and to prevent such, the following decree has been passed by the Privy Council of Lunenburg:—

"1st. The distribution of Tracts by foreign missionaries is in future entirely prohibited, and can only take place by the dignitaries, superintendents, and ministers of religion; and all other persons found transgressing the above decree by distributing Tracts, will be punished as the law directs.

"2dly. It is strictly forbidden to vend little publications of religious contents at fairs, or upon any other public occasion, without special permission; each transgressor will be fined and imprisoned according to circumstances, besides the confiscation of all such Tracts.

"All magistrates and police officers are required to possess the above decree for their direction, and strictly to fulfil the same.

"Given at Lunenburg Dec. 11, 1829, by order of the King of Great Britain's and Hanover's Provincial Counsellor.

"BARON V. D. DECKEN".

He said that this was not merely a decree; but that it was actually put in force; that their Secretary, while travelling on the Continent, was told by a police officer, that by virtue of that decree, if he distributed any tracts, a crime of which he was very likely to be guilty, he would be cast into prison, and the whole of them confiscated: He could not conceal his astonishment, when he considered that this was a Lutheran Protestant country. Another fact he had to tell them was, that in the kingdom of Poland, the Emperor of Russia had entrusted the censorship of the press to two Jews; they, of course, as was to be expected, had interdicted the printing of the Testament, lest it should injure the true religion. He was certain that this was not known to the supreme authority, that it was instituted by some quibbling, he was going to says, lawyer, but there was now every prospect that it would be known not only in Hanover, but

to the world at large and would finally reach the ears of our most gracious Majesty.

The CHAIRMAN, in putting this Resolution to the vote, said, he need not say how much he joined in the prayer of his Rev. Friend who had just sat down, and hoped that this decree would not remain long in force. It grieved him to be obliged to leave them so soon, but from private and imperative business he was compelled to take a farewell of them for this year. In doing which, he prayed God might speed their benevolent work, and visit them with his blessing.

Dr. CONQUEST was then unanimously called to the Chair.

The Rev. S. WILSON, of Malta, in moving the next Resolution—"That the auxiliary contributions be appropriated to purchase a press for Greece, wherewith they might circulate a greater number of tracts, and at much less expense",—said, he approached them with a great degree of fear and trembling after so long an absence, during which time he had been sojourning in Greece, where he had shivered many a lance with the enemies of Christ, and where he hoped to shiver many more, for his ardour remained unabated, and he felt as much delight now in preaching as when he first consecrated himself to the service of his Maker. He confessed, when he reflected on the great work before them, it made him almost recoil at the innumerable difficulties that presented themselves; but he looked up to a higher authority, and as he himself had told us, that the prayer of the righteous availeth much, they ought to pray to him to promote their benevolent object. He had seen the little ants grubbing under the classic mountains immortalised by the poets of ancient days. He should as soon expect to see these little insects overturning those immense mounds with their trunks, or that the ruins overthrown by earthquakes should reunite themselves in their former splendour, as the weak attempts of man to prove effectual unless assisted by Divine Providence. He was a friend to science and rejoiced at its progress. Science might lay out a dead man and be acquainted with his decease, but God alone was acquainted with the heart. He said he had distributed Tracts over the whole of Greece, and was glad to inform them that much good had resulted from his labours, and he hoped soon to return again to his home, where he had left four motherless children, with no one to protect them save him, who is the father of orphans and the husband of widows, there to prosecute the great work before him, for it was an immense work, and his motto was—

"*Nil actum dum agendum*".

The Rev. Gentleman then concluded by saying, that for the better circulation of these tracts, he was in need of a press, which would cost the sum of £200, and begged of them not to allow him to return without effecting that object for which he had left his home.

The Rev. H. D. STOWELL seconded the Resolution, and hoped from the gratification they had received this morning they would be pleased to show the interest they took in the Society by a liberal donation.

After a few more Resolutions being carried, and thanks being voted to the Chairman, for which he briefly returned thanks, the Meeting separated.

British and Foreign Seamen and Soldiers' Friend Society.

The Anniversary of this Society was held on Thursday evening, the 13th inst. at the City of London Tavern, which was attended by a very numerous and respectable company. The Rev. B. C. Marks in the Chair. After an appropriate prayer, which was offered up, in a very impressive manner, by a Soldier, a member of the Society, and the Chairman had addressed the Meeting, the Secretary read the Report; after which the Rev. G. C. Smith came forward and entered into a very clear and lengthened detail of the operations of the Society, in which he said there were already seven societies established for promoting religious instruction among sailors, but that so many nets, so many traps, were laid to catch them upon their arrival in port, that instead of seven, twenty would be insufficient. They were as yet but in their infancy as regarded maritime societies, for there existed the most deplorable ignorance, depravity, and vice, in this portion of the community. It was necessary to have an asylum for aged and disabled seamen; the Navy had theirs, and why should not the merchant seamen? A plan to this effect had been submitted to His Majesty's Government, not for the purpose of asking them for one penny, but to ask them to consent, if petitions were presented to Parliament by the majority of sailors themselves, to have the 6*d.* ℔ month, which they pay now to Greenwich Hospital, transferred to form a fund for the establishment of a building to receive and succour them in their old age; or, if this was not acceptable, to lay an additional tax of sixpence ℔ month upon each sailor, for the purpose of accomplishing this object. It would be the means of protecting them from crimes, from public-houses, and other evils that join in hurrying them to perdition. A communication to this effect had been made to the Duke of Wellington and Sir Robert Peel, and very polite answers had been received, referring them to the Lords of the Admiralty. This was done, and a reply had been received from Lord Melville to the following effect:—"His Lordship admits the efficacy of the charity, but doubts the propriety of supporting local establishments of a charitable nature by grants of public money, and the transfer of the 6*d.* ℔ month now paid to Greenwich Hospital, he conceives would be tantamount to this, as the deficiency caused by it in the funds of that institution should be made good by Parliament. As to the laying an additional tax of 6*d.* ℔ month, if it were generally approved of, His Lordship saw no reason to object to it, provided it

was confined to the Port of London only, the charity being entirely local". The letter, he said, was a most important document, and led him to entertain great hopes that the arrangement might yet be accomplished, provided the mind of his Lordship remained free from prejudice. The cash account for the past year was then read, by which it appeared the receipts amounted to £1,004. 1*s* 1*d*., and the disbursements to £4004. 6*s*. 1*d* There was still a debt remaining due from the Society of £1,008. Several presents which had been sent from various parts of the country, to be sold for the benefit of the Society, were then exhibited "Grateful Jack" was put forward too, in whose box £102. has been collected for the last year After some few other observations, the Rev. Gentleman concluded by moving the first Resolution. The other Resolutions were then put and seconded by the following gentlemen: Rev. Thomas Smith, Rev. Mr. Warr, Rev. Mr. Mason, Rev. Mr. Bradshaw, and Rev. Mr Clayland.

Greece.—TRANSLATION FROM THE OLD TESTAMENT.

The Septuagint Greek Version of the Old Testament, together with its Apocryphal additions, has been too long of public authority in the Greek Church. We are happy that a commencement has been made in the translation of the inspired books from the Hebrew. Mr. Leeves, the agent of the British and Foreign Bible Society, on this subject gives the following information—

We have now fairly entered on our work of translating the Bible into Modern Greek, for which three Assistants are engaged—Professors Bambas and Tipaldo; and Mr. Joannides, who was also a Professor in the Corfu University, until the death of the Earl of Guilford, when their number was reduced: he was offered a situation at Cephalonia, but preferred remaining in Corfu on his own means. Professor Bambas's time is so much engrossed, that I fear he will be able to do less for us than the others. Genesis, Exodus and Numbers are begun; and at the general meetings which we hold for the purpose of revision, 13 Chapters of the Book of Genesis and 4 of Exodus have been finally prepared. At these meetings, two at least, of our Greek Fellow-labourers are required to be present, with myself, and the Rev. Mr. Lowndes, who lends us the most active and effective aid. Previously, also, to this final revision, Mr. Lowndes and myself examine the copy, and compare it with the Hebrew.

I observe that the Committee wish the Translation of the Psalms to be first executed: I shall, in consequence, take measures to have them put in hand as soon as possible".

EFFORTS OF AMERICAN CHRISTIANS.

Messrs. Lowndes, Leeves, Wilson, Barker, and other agents connected with the British Societies have laboured, not without success, for years past, to promote Religious Education, and to disperse the Sacred Scriptures in this country, which on account of its present condition, its past history, and its geographical situation, is an interesting object of Christian benevolence. We are glad to think that America has directed her attention to the promising field of labour which has been opened up.

The following narrative is by the Rev. Rufus Anderson, of the American Board.

I arrived at Malta on the first day of the present year (1829), and remained there till near the close of February, in almost daily consultation with our Brethren of the Mediterranean Mission, who were all on that island. From thence I went to the Ionian Islands, accompanied by Mr. Smith, one of the Missionaries of the Board, who remained with me till my return to Malta. We were favoured also with the company of the Rev. Mr. Robertson, of the American Episcopal Missionary Society, till we entered the Morea.

"The Ionian Islands are seven in number; and, with one exception, are situated on the western coast of Greece: they are under the protection, and to some extent the government, of the English Nation; and contain 200,000 inhabitants. We visited five of them, and found a complete System of Education going into effect under the direction of the Government. Schools for Mutual Instruction had been established in nearly 100 towns and villages, and were contemplated in all: these Primary Schools contained about 3000 Pupils. Every island had, besides, a Classical School, or Academy; and, at Corfu, the principal of the islands, there is a University, established by Lord Guilford in 1823, containing 75 scholars. The University embraces a Theological Seminary in which we remarked two facts of great interest—one, that Professor Bambas is at the head of it; he, who was the friend of our departed Brethren, Fisk and Parsons: during their residence in the beautiful but unfortunate island of Scio; and who, for general interest of character, doubtless stands pre-eminent among all who bear the Greek name. The other fact is, that the law forbids the ordination of any person, hereafter, as a Priest in the Greek Church of the Ionian Islands, who has not been through a course of education in this Seminary.

"On the morning of April 17th, we landed on the north-western shore of the "Peloponnesus", as the Peninsula is now called by the Greeks, who are fast restoring the ancient names to every part of their coun-

try; for 700 years it has been known under the name of "The Morea". We were three days in travelling the northern shores of the Peloponnesus; and, at the end of that time, arrived at Corinth, where once lived Greeks who are honourably mentioned in the Word of God, and where Apollos and Titus, Timothy and Paul, preached the Gospel. Going from thence, we crossed the Isthmus of Corinth; on which our countrymen, Dr. Howe, has commenced a promising Colony of Greek Families, who had been driven from their homes by the Turks. We then visited the Islands of Egina, Pores, Hydra, and Spetsæ, situated on the south-eastern coast of the Peninsula, on the first of which is the seat of Government.

"We visited almost every important place in the Morea. Of the modern towns and villages, almost all have been ruined by the war. Ibrahim Pacha, the commander of the Egyptain army, carried fire and sword through the greater part of the Peninsula; destroying olive-trees, fig-trees, vines, and every habitation of man that came in his way. The distress which he occasioned must have been terrible; and had not God permitted the battle of Navarino, or in some other way broken the cruel arm of this oppressor, it seems as if Greece must have been annihilated.

"The President possesses enlarged and liberal views on the subject of education, and is anxious to extend the blessings of it to all the people; and he declares that the Scriptures, in the language of the people, shall be one of the books used in the Schools of Greece. When we left Egina, the Government, unsolicited, gave us a circular letter addressed to the Provincial Governors and other Rulers, requiring them to afford us all needed facilities in our investigations.

"The Greeks have schools in many of their villages. They are usually taught by Priests; and, until lately, the only books used were in Ancient Greek, which is seldom well understood by the teachers, and never by the pupils. The books were, the Psalter, a prayer-book, and a very small spelling-book, which were read without any regard to the sense: hence they did not improve the mind, and were of little use.

"The Greeks are fast learning the true value of such schools; and often told us that there were no schools in their town, when on further inquiry, we found there were a number of this description. Schools for Mutual Instruction are to take the place of the old; and improved School-books, in the common language of the people, are anxiously and every where desired. We found about 20 Lancasterian Schools in existence, which are all supported by the Greeks themselves; and nothing prevents their establishing such schools all over Greece, but a real or supposed want of means.

"The Orphan School of Egina was established by the President. The head of it is Niketoplos, an enlightened Ecclesiastic, who formerly taught a Female School at Athens. This man, some time ago, prepared an Epitome of the Gospels, to be used in the Schools of Greece: an edition, which he had printed at Nauplia, being exhausted, he requested us to reprint the work at our press in Malta: this we consented to do, provided he would erase from it every thing which could not be found in the Gospels. He agreed to this proposal, and spent a considerable part of two days, with Mr. Smith, in revising it: whenever any alteration, or erasure, was proposed, he would refer to the New Testament, at first, with a confident air, as if he was sure it would support him: his confidence gradually declined, while his good-nature remained; and at last, he would smile when any new error was pointed out, saying it was probably "another Monkish notion"—in allusion to the fact, that he is himself a Monk. He finally gave his cheerful assent to every improvement which we deemed necessary; and wrote a letter to the Superintendents of the printing establishment, expressive of the most grateful sentiments towards our nation, which he insisted upon being printed as an introduction to the school-book. He said, too, that he had now learned how to epitomize Old-Testament history; and would commence the work immediately, making it exactly conformable to the Sacred Word. This man stands, virtually, at the head of elementary education in Greece.

"It is an important fact, that the School Books of Greece have always had a RELIGIOUS character. Hence it is expected, as a thing of course, that if we introduce new books into the Schools, they will have more or less to say on the subject of Religion: and it is a grand and glorious attempt, and one to which we are providentially invited, to bestow on the Greeks an admirable system of Schools-books, and reform the national character by rendering the principles of the Gospel an essential part of the general system of elementary Instruction. If we act wisely, we have no great reason to anticipate serious difficulties in this work.

"The ground of religious doctrine, common to the Greek Church and ourselves, is much broader than we may have supposed —far more so than that which is common to us and Roman Catholics. Yet have they many superstitious practices, some of which are at variance with the doctrines of their Church....Like the Catholics, they make a distinction between religion and morality, understanding religion to consist in rites and ceremonies. Incredible as it may seem, they have nearly 200 Fast-Days in a year; and their Feasts, also, are numerous. They appear to have no idea of the nature and necessity of spiritual regeneration: they believe baptism to be regeneration. Though they do not profess to receive the doctrine

of a Purgatory, they pray for the dead. They hold that the bread and wine in the Sacrament are the very body and blood of Christ. They greatly venerate the Saints: every island and section of country has its Tutelary Saint; and every city, mountain, grove, fountain, and individual, may be said to exist under the supposed guardianship of some power exalted from the race mortals. The Greeks pray more frequently to the Virgin Mary than they do to God; they call her the "Great Mediatrix between God and Man"; the "All Holy"; and the "Mother of God". Their churches are covered with pictures, to which they seem more devoted than the Catholics are to their images. The Sabbath is a day for amusement. The Priests seldom preach. They are generally married; and their morals are far more pure than is the case with Priests in the Catholic Church.

"The grand distinction between the Churches of Greece and Rome, and the vital, redeeming principle of the Greek Church, is, that it favours the circulation of the Scriptures. This fact the Greeks appeal to with pleasure. At Tenos, I had the happiness to hear the translation of the New Testament, in Modern Greek, read by a Priest, as a part of the Church Service; and, as he said, by order of the President of Greece: this was on Sabbath Morning: at the Evening Service, he endeavoured to expound the passage which he had read in the morning. It is known, that the stated Service of the Greek Church is in Ancient Greek, the greater part of which is read rapidly and unintelligibly: but this translation was read in a distinct and intelligible manner; and seemed to me, while hearing it, like light shining out of darkness, or a living and and cheering voice in the valley and shadow of death".

The following notices are given by the Rev. J. J. Robertson, of the American Episcopal Missionary Society.

"There is something wonderful in the hunger for the Bread of Life in Greece, which I have never witnessed elsewhere. I cannot but consider it as a token that providence has in preparation great spiritual blessings for this people. It seems to pervade all classes. Books of every description are, indeed, received with avidity; but on none is such a value generally set, as upon the Word of God. So far as evidence can be obtained, it is not laid by in neglect. Mr. Barker had an application from a poor old man, who had lost his eyes in fighting for the freedom of his country. "Of what use will it be to you"! said he: "you are unable to read". "I can employ a lad to read to me", was the answer. As he had brought a good recommendation, Mr. Barker gave him a copy; and, a day or two after, passing through the streets, he had the pleasure of seeing the same individual, sitting under a wall, and listening intently to the contents of his newly-acquired treasure, which a little boy was reading to him.

"I have heard doubts uttered of the strict correctness of an expression in a letter from Mr. King—that where he had received one application for other charity, he had received many for books. I can only say, that my experience perfectly tallies with his. Amidst the deep poverty which every where so strongly characterizes this long-desolated land, no cry is so loud and frequent as that for instruction, and no books are so eagerly sought for as the Scriptures. Beggary, in fact, for other things, so far as my observation extends, is extremely rare; except in the towns on the coast. Is it not, then, our urgent duty to enter this door which Providence opens to us; and, in this way, take possession of the land? Can Christian charity find a nobler and better exercise, than in giving the Gospel to those who value it so highly, and who are without the means of procuring it? At a low price many copies may be sold in the principal places of commerce, and some in the interior; but to the Priests and Schools, and to multitudes of the poor Peasantry, they must be given gratuitously. No other operation should be permitted to interrupt the circulation of the Word, until it is, found in every Family, School, and Church.

"One of the most affecting facts regarding the dearth of the Scriptures in Greece is that a large number of the Priests have scarcely any distinct idea of the New Testament as a whole, and are still more ignorant of the Old. I have met with more than one who had never seen an entire copy of the New Testament, multitudes who had never possessed it. They often make confessions of their ignorance and degraded condition, in the most touching manner. All their church books are in Hellenic, or Ancient Greek; but Priests have often confessed to me that they found it very difficult to comprehend them: indeed, during an interview which I had with the Bishop of Livadia and Athens, a Priest present inquired of this Diocesan, whether it was not possible to procure for them copies of the New Testament in Romaic, as many of them were unable well to understand the Original. On most occassions, I have made a stipulation with the Priests, to whom I have given copies, to read them at stated times to the people; and they have readily made the promise. I have generally done this in the presence of several of their flock, who usually shew much interest in regard to it, that they may be afterward reminded of their duty, if they should be inclined to neglect it.

"I should be unwilling to have the Ancient Greek banished from the Churches. The educated classes, at present, understand it; and, as education advances, the number will continually be greater and greater. Besides, the language is daily becoming more closely allied to its parent, by a diligent purification. There is good reason to hope, that, ere many years, the great mass of the

people will be able to understand the New Testament in the Original; and it is surely very desirable that there should be one region in the world, where the Original is constantly and publicly read in the Churches. Even in England, the dialect of the common people, in many counties, differs very much from the style of our admirable Version; and the same may be said of many parts of Germany, in reference to the pure and elevated language of Luther's Translation. At present, however, there is the greatest need of a wide diffusion of Romaic Scriptures throughout the whole of Greece.

"I have circulated Greek Tracts through a very large portion of the Morea, and some parts of Roumelia, among all classes of persons, both Lay and Ecclesiastical. Never have I witnessed such an eagerness for books. In no part of the world, I am convinced, are they more diligently read. I have seen a Priest take a Tract, and read it aloud, on the Lord's Day, to a little circle of hearers, in a place where the sound of the preached Gospel had not been heard for more than a year: in fact, there are few places in Greece where the Gospel is preached more than three or four times a-year. What better substitute can there be, until a better order of things is introduced, than the circulation of the Bible, and these little Messengers of Truth? And where there is such a readiness to receive and attend to these silent Preachers, how can American Christians, with a safe conscience, neglect to exercise a bounteous liberality toward their impoverished brethren? At Egina, where I spent a fortnight, I could scarcely pass through the streets, during the latter part of the time, without a throng after me, with applications for books: the inn was, in like manner, beset; and I had begun, I believe, to be looked upon by the landlord as almost an unwelcome guest, from the disorder which I caused about the house. At Patras, where I spent a week, I had, in like manner, constant applications. Having passed a night at a mountain village between Patras and Tripotamia, the next morning I distributed a few Tracts: when I had got about a mile from the village, I was overtaken by a young man with five or six boys, with a letter from the Schoolmaster, begging a supply for his school: I told him that I could not unload the mules until we reached our dining-place, four hours a head; and that as I had already distributed so many, I could not well afford more than six or eight others: —"I will readily follow you the four hours", was the reply:—I was quite overcome with this proof of earnest desire, and could not think of suffering him to walk eight successive hours: ordering, therefore, the baggage to be unloosed, I sent 20 Tracts to the Master, with my best wishes for the prosperity of his school.

A large number of Tracts in French I distributed among soldiers of that nation, in the fortress of Corinth, Patras, Navarin, and Modon. At Navarin, a French Regiment was on the point of embarking, in a frigate, for their native land: I took a quantity of Tracts, and went down to the water-side to distribute them: the throng was so great, that I thought it best to give them to one of the Officers, for the purpose: he took them; and, with a look of surprise, inquired what was my object. The next question was, what I demanded for them: when I replied that I wished them to be gratuitously distributed, he seemed still more puzzled. I then said, "Be pleased to present them to the Captain, and ask him to give them to the men". His suspicion seemed to vanish at this, and he thanked me very cordially. I had scarcely entered my lodgings, when half-a-dozen Officers called at my room, to procure Tracts to give to their men. They were all urgent to know what they could do to gratify me: one wished to bring me refreshments; another offered me the latest Gazettes; and it was with difficulty that I could persuade them that I was sufficiently repaid by their willingness to distribute them among the soldiers.

In most of the towns of any size, French is either understood, or is a subject of study, in several of the principal families. The great dearth of books of every description makes them seize with avidity almost any thing that comes in a printed form; and these little Preachers of the Gospel are sure of receiving considerable attention. I have thus supplied many respectable families, and have heard warm expressions of gratitude for American Liberality. Several French Physicians and Men of Science have also received copies with pleasure. The sight of our "land's language", when at a distance from our native home, often gives an interest to Publications, which, under other circumstances, would be wholly disregarded: far also from our dearest friends, the mind is often in a pensive frame; and the gayest have hours of reflection favourable to serious impressions, of which it may please God to make these little volumes the instruments.

DAILY TEXTS FOR NOVEMBER.

Hints for a profitable use of the Texts.

Take a general view of the whole—Every morning study the context of one—Let it be a theme of meditation—mix it with your prayers. "This method", says Scott, "steadily pursued through the course of the year, would probably lead many persons into a more enlarged view of the nature and excellency of Christianity, than they had before".

The following are some dangers attending the practice.—Some persons substitute a detached text; with the reflections upon it, for a portion of the Scriptures in family reading, by which the family is put off with abstracts and scraps of God's word. The same in

the closet—also in social meetings,—which prevents mutual improvement, and confines the mind to things already known. Sometimes the texts are selected from passages favouring the views of a party -from promises almost exclusively without discrimination of character, which tends to buoy up false confidence, encourage a party spirit, or induce an indolent and superficial kind of religion. These avoid.—(*Substance of Scott's remarks.*)

"*The warnings and invitations to sinners* shew that they who cannot discern any evidence of their interest in the promises, may come to the mercy seat on the ground of an invitation; that all descriptions of sinners are thus addressed in Scripture, and should be so by the ministers of Christ; and that none are excluded, who do not neglect his great salvation".—(*See a good note on John* vi. 36—40, *Scott's Comment.*)

XI. Warnings and Invitations to Sinners.

Nov.

1. Rom. i. The wrath of God is revealed—against all ungodliness and unrighteousness.
2. Col. iii. The wrath of God cometh on the children of disobedience.
3. Matt. iii. Who hath warned you to flee from the wrath to come?
4. Luke xiii. Except ye repent ye shall all likewise perish.
5. Acts xxvi. Repent, and turn to God, and do works meet for repentance.
6. Ezek. xviii. Turn from all your transgressions, and iniquity shall not be your ruin.

NOV.

7. Matt. ix. I am not come to call the righteous, but sinners to repentance.
8. I. Tim. i. Christ Jesus came—to save sinners; of whom I am chief.
9. Heb. v. He became the author of eternal salvation to all—that obey him.
10. Prov. i. Simple ones—scorners—fools *hating* knowledge; turn you at my reproof.
11. II. Cor. vi. Behold now is the accepted time—the day of salvation!
12. II. Cor. v. We pray you in Christ's stead, be ye reconciled to God.
13. Rev. xxii. Whosoever will, let him take the water of life freely.
14. Is. lv. Come unto me, hear, and your soul shall live.
15. John vi. Him that cometh to me I will in no wise cast out.
16. Luke xiv. Come, for all things are now ready.
17. Luke xiv. It is done as thou hast commanded, and yet there is room.
18. Luke xiv. Go out into the highways and hedges, and compel them to come in.
19. Matt. xii. Come unto me all ye that labour —and I will give you rest.
20. John v. Ye will not come to me that ye might have life.
21. Heb. xii. See that ye refuse not him that speaketh.
22. Heb. ii. How shall we escape if we neglect so great salvation?
23. Is. lv. Wherefore do ye spend—labour for that which satisfieth not?
24. Prov. ix. Forsake the foolish, and live, and go in the way of understanding.
25. II. Cor. vi. Come out,—be ye separate,—and I will be a Father unto you.
26. Heb. iii. To-day, if ye will hear his voice, harden not your hearts.
27. Rom. ii. Thou treasurest up unto thyself wrath against the day of wrath.
28. Jer. v. And what will ye do in the end thereof?
29. Ps. l. Consider this, ye that forget God, lest I tear you in pieces, &c.
30. Deut. xxxii. O, that they were wise, that they would consider their latter end!

R.

Poetry.

A HYMN.

"*Thou hast left thy first love*".

My love was like the morning beam,
When bright'ning into day;
I little thought it e'er would seem
To wane like light away.

The world and sin can soon derange
Religion's finest tone:
I know that thou can'st never change—
The change was all my own.

I have no joy apart from thee;
Darkness usurps the place,
Where, when thy Spirit dwelt with me,
Shone the pure light of grace.

I wake with cries the quiet night;
Lord, hear a sinner's pray'r—
A broken heart is thy delight,
And thy peculiar care.

My Saviour, speak but thou the word,
It never sounds in vain,
And all my deep affections stirr'd
Shall turn to thee again.

O yes! thou dost in love forgive!—
My tongue shall lift on high
Thy wondrous mercy, while I live,
And praise thee when I die.

R. C. M.

NOTES TO CORRESPONDENTS.

Discipulus, and Z. have been received.

On account of the robbery of one of the mails, several of the Subscribers have not received their numbers for last month. In order to complete sets, the number will be supplied, at the price marked, on application to Mr. Garrett.

THE

ORIENTAL

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Communications,

ORIGINAL AND SELECTED.

EXTRACT FROM A DISCOURSE AT THE ORDINATION OF A MISSIONARY, BY THE REV. DR. RAFFLES.

We have been favoured with the following interesting extract by the gentleman to whom the discourse was addressed.

"The difficulties and discouragements that stand in the way of the Christian Missionary are such and so formidable, that nothing but the strongest faith can enable him to meet them with fortitude, and anticipate any thing like an ultimate triumph over them.

He has to struggle with all those difficulties and discouragements which are common to Christians in general. His high and honourable calling does not elevate him above the reach of these,—or afford him an exemption from those afflictions, and temptations, and conflicts, which are accomplished in his brethren that are in the world. He has within him an evil heart of unbelief prone to depart from the living God, as well as they. He has a law in his members warring against the law of his mind, with which to struggle as well as they,—he is assailed by the lust of the flesh, the lust of the eye, and the pride of life, as well as they,—he too has a race to run—a fight to fight—and a course to finish—and if the sword of the Spirit be not wielded by him with a firm and vigorous hand,—if the breastplate of righteousness do not always glitter on his bosom,—if the shield of faith be not continually lifted up as his defence,—if the head be not covered with the helmet of salvation,—and the feet shod with the preparation of the gospel of grace—he will fall in the day of battle, and never bind the wreath of the conqueror on his brows. With all these adversaries the Missionary has to contend as well as we. And that too under circumstances of peculiar disadvantage from climate, from society, from situation, from solitude. Remote, perhaps, from all the ordinances of the sanctuary, and the intercourse of Christian friends,—of all men the Christian Missionary must give himself most entirely to prayer, he has no other resource—there is oft times literally none with him but God. He stands alone, the only living amongst the dead—and there must be something fearful and appalling in the sense of solitude he feels. He of all men must maintain intimate communion and fellowship with God. He of all men must deny himself to all ungodliness and worldly lusts. He of all men must mortify his members, which are upon the earth, and in the exercise and cultivation of a personal piety most deep and ardent, he must keep under his body, lest after having preached unto others, he himself should be a cast away.

But the Christian Missionary has to struggle with all the difficulties and discouragements which are common to the Christian Pastor. Are we, my brethren, set as watchmen over the house of Israel,—so is he. Do we watch for souls as those that must give account,—so does he. If we are negligent in the discharge of duty, will the blood of lost

and ruined souls be required at our hands,—the same awful responsibility rests on him. Must we give ourselves to reading, meditation, and prayer. Must we be entirely absorbed in our work, so that in our humble measure we may say, "The zeal of thine house hath eaten me up". Must we "be instant in season and out of season". Must we "warn, reprove, rebuke, with all long suffering and doctrine". Must we "be patient towards all men, with meekness instructing them that oppose themselves". He more.—All the difficulties and discouragements that press upon the Christian minister, from the ignorance, the perverseness, the stupidity, the obstinacy, the malignity of those, with whom in the discharge of official duty, he must come continually into contact, must crowd the path of the Christian Missionary, under circumstances of ten fold aggravation. Oh! what forbearance then must he display, what unwearied patience must he exercise; how, when reviled by the abettors and the ministers of a system whose enormity he endeavours to explore, must he endure the insult, and with the look or the prayer of Christian benignity and love, silence the tongue that utters against him the imprecation and the curse. But in addition to all these difficulties and discouragements, at which it is fitting that on the present occasion I should only glance, there are others, and on these, if time allowed, it might be proper to enlarge, peculiar to him.

As a Missionary.—Think, for a moment, of the voluntary sacrifices which the Christian Missionary makes, and of the many privations he endures. Remember that the Missionary is a *Man*, bone of your bone and flesh of your flesh, and a partaker of our common nature. His bosom is agitated by sympathies similar to those which stir within our own, and he may make this sacrifice to which a sense of duty calls—and make it cheerfully too, as a *Christian*, yet he cannot do it without some feelings of anguish as a *Man*.

He has tender and endearing ties that bind him to his native land as well as you—he has loved relationships and scenes of social intercourse, from which the spirit cannot tear itself without reluctance, and over which it will sometimes hover, with a strange anxiety, when seas and continents divide him from them. Take his place in imagination for a moment;—think of the last Sabbath in a Christian land;—picture to yourself the parting scene, the last adieu—the last look on the countenance of a Mother, a Father, a Brother, a Friend. Think of the separation with no prospect of a reunion, but in heaven;—the farewell to be followed by no greeting but in the eternal world. Am I wrong in alluding to such circumstances, and touching such tender chords as these? No, I am not. In the greatness of the sacrifice, in the agony of the separation, you see the triumph of principle, and the power of that grace, which can enable the devoted man to rise above it all, and say—"None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God". Such scenes are depicted in holy writ. "What mean ye", said the Apostle, to his weeping friends when they clung about him and besought him not to go up to Jerusalem, "what mean ye to weep, and to break my heart";—Why add more pangs of separation to substantial trials I am destined to endure? "For I am ready not to be bound only, but, also, to die at Jerusalem for the name of the Lord Jesus". But this bitter hour is past and gone. The Missionary has embarked upon the mighty deep—the white cliffs of his native land are fast receding from his view—the anticipations of the future crowd upon his mind. His eager thoughts outstrip the fleetness of the winds that waft him across the ocean to the eastern world—there a pestilential climate, often fatal to the European constitution,—a dark and gloomy mythology,—a foul and deadly superstition, meet him at his landing. With all the disadvantages of a foreigner he has to enter upon his work. He must learn languages, and make himself familiar with dialects, to whose forms and idioms there are no analogies, in any thing with which he has been previously familiar. He must explore and deeply study systems of superstition, whose doctrines and practices and symbols are the most hateful, re-

pulsive and disgusting. He must witness scenes and spectacles at which modesty blushes, and humanity bleeds. He must enter into argument, and maintain a controversy with men, the natural shrewdness of whose disposition is heightened by long practice upon the credulity of their species, and rendered vigilant by the consciousness that their craft is endangered by every misfortune of failure or defeat. With what deep rooted prejudices—what infernal casts—what brutal appetites—what raging lusts—what lawless passions—what deplorable ignorance—what sullen indifference—what frigid apathy—what art, what cunning, what treachery—what malignity, has he to struggle with. Let us hear, says one, what this babbler will say. He seemeth, says another, to be a setter forth of strange gods; one gnashes upon him with his teeth in token of his hatred,—another turns from him with a loud laughter of derision,—a third scowls upon him with the expression of his scorn,—a fourth proposes some foolish question to divert him from his purpose—and all this he must meet with a mildness and gentleness more than human—"a sage's wisdom—and a seraph's love".

It is not possible for us on the present occasion to do more than give you a faint outline of the difficulties, the perils, the discouragements that attend the labours of the Christian Missionary. We only contemplate them at a distance—we only know them by report. But it is far otherwise with him—he is actually encompassed by them—that of which he has often read, he now beholds—that on which his fancy has often dwelt he now realizes. It is no more a picture that he now contemplates, he has entered the den—he has provoked the monster by his daring, and is literally struggling against the utmost of its fury and its strength—the impurities of paganism are now before his eyes—he is confronted by millions of idols face to face; the besotted thousands of its devotees throng around him,—its yells of agony are ringing in his ears—its scenes of cruelty harrow up his soul. Ah! well may his spirit sink within him, at the contemplation of such enormities, while his shattered and exhausted frame, borne down in lassitude and languor by the noxious influence of the climate, increases the dejection of his mind, and in moments of bitterness and gloom, threatens to overwhelm him in despair. Alas, my brethren, we talk of our labour, and our toil, and our anxieties—but what is the utmost we are called to endure in comparison with this? This is labour, this is toil—In journeyings often—in perils of waters—in perils by the heathen—in perils in the city—in perils in the wilderness—in perils in the sea—in weariness and painfulness—in watchings often—in hunger and thirst. O ye holy and devoted men—ye who have jeoparded your lives in the high places of the field—ye who are always delivered unto death for the Redeemer's sake—henceforth I shall be ashamed to speak of weariness when I think of you! But, for what are all these sacrifices made, all these privations endured, all these labours sustained?—for an object infinitely worthy of them all. Yes,—and were it possible to suffer, and sacrifice so much, infinitely more. In that object all that is great and glorious is combined. There is nothing connected with the value of the soul—the glory of God—the blood of Christ—the triumphs of the cross—the destinies of eternity—the bliss of the redeemed—the torments of the damned—that does not belong to it. From every source that can furnish strong and honourable motives to human action, the Christian Missionary is abundantly supplied,—and when all that has stimulated the man of science, and the man of commerce, to brave the inhospitalities of climate—and the perils of barbarous and desert lands, is withdrawn, the impulse by which he is moved remains unimpaired in its vigour, and the object at which he aims still rises in all its majesty and grandeur to his view.

In order to understand the nature of this object, and to feel some due impression of its vast importance, its absorbing interest, and overwhelming grandeur—*you* must deeply ponder the incalculable worth of a single pagan's soul—a spirit rational, accountable, and immortal as your own,—you must ponder the glorious image in which it was originally created, and which it still is capable of bearing;—you must ponder the height it was destined to enjoy, and to which it may be yet restored;—you must ponder its vast capaci-

ties for happiness or misery, its exquisite susceptibility of pleasure and of pain,—the deep degradation in which it is sunk,—the perilous circumstances in which it is placed,—the boundless eternity it is destined to inherit,—and the irreparable nature of that ruin in which it will be plunged if it pass into that eternity in its ignorance and guilt, impenitent and unforgiven.

You must ponder the benevolent mission of the Son of God—the errand of mercy upon which he came into our world—the work he performed and the sufferings he endured, and the blood he shed for the redemption of mankind,—and the solemn charge he gave to his disciples—"Go ye into all the world, and preach the Gospel to every creature"; you must mark the precise adaptation of that gospel to the wretched pagan's case—the fountain it opens for his pollution—the atonement it provides for his guilt—the pardon it announces for his crimes—and that regenerating process whereby, when it comes in demonstration of the Spirit and with power, the divine image is again impressed upon the heart—and the soul raised from its degradation and wretchedness—fitted for intercourse with God on earth—and everlasting residence with him in heaven.

Now all this is glorious when connected only with the worth and destiny of a single soul—a single pagan's soul; for a single soul transcends in value the treasures of a thousand worlds—and its individual salvation eclipses in glory all the mightiest achievements that adorn the annals of the universe. But O, how the great object of Missionary labour vies, and increases in sublimity and grandeur, on our view, when we contemplate millions, countless millions of such immortal spirits, of all ages, kindreds, climes and dialects of the human family;—all thus ransomed by the blood of Christ, renewed, and sanctified, and saved—all snatched as brands from the devouring flames—delivered like criminals from the stroke of death—rescued like slaves from the tyrants grasp—turned from idols to serve the living God—translated out of the kingdom of darkness, into the kingdom of God's dear Son, and set like gems in his mediatorial crown, to sparkle there for ever!

Visions of glory! Bright anticipations of futurity! shall they ever be realized? They shall—they must—or else this book is not true—and there is no God that ruleth in the earth. Hath he said it, and shall he not do it? Hath he spoken and shall he not bring it to pass? "Ask of me and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;—and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. For the earth shall be full of the knowledge of the Lord as the waters cover the sea. The zeal of the Lord of Hosts shall perform this". Now is it possible for us, with such passages as these before our eyes; and believing as we do, that the book which contains them is the word of God—to cherish any feelings approaching to despair or despondency, with regard to the ultimate success of the Missionary cause? We know it to be the cause of God, and being such, it must prevail. He has pledged his veracity, nay his very being, to its success—"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God".

Difficulties there are, and we wish by no means to underrate their nature or their magnitude. We know something of the natural perverseness and obstinacy of the human heart—its deep rooted and malignant enmity against God—its determined opposition to every thing that is pure and holy. We know something of the hideous and terrific forms which that enmity assumes in pagan lands. We admit the inveteracy of habits, which the practice of ages has confirmed—the power of the casts which no human effort has yet been able to break—the influence of systems, venerable for their antiquity, and whose principles and institutions have become interwoven with the very framework of society. We know well how utterly hopeless a task it is, as a mere matter of human policy, to attempt to invade, and undermine, and overthrow a state of things so deeply rooted, so firmly established, so permanent and durable:—statesmen and phi-

losophers, and the wise, and prudent of this world may laugh us to scorn, and hold up our efforts, and our enterprise to ridicule, and contempt; but the ground we take is very different from any on which they are accustomed to stand, and the resources which we have at our command are such as never entered into their calculation. Is any thing too hard for the Lord? "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain". Only admit that the cause is God's,—that the arm of Omnipotence is outstretched in its support, and all our fears and apprehensions are given to the winds. And, if I did not believe it to be the cause of God, I would never lift up my voice again in its behalf, nor advise another Missionary to enter into its labours. But because it is God's we are assured of its success. He may, indeed, for the trial of our faith, for the ripening of his purposes, for the maturing of his plans, seem to us at least, to delay, but it should ever be remembered by us that "one day is with the Lord as a thousand years, and a thousand years as one day". He may, to humble us, and abate our pride, and to shew us that in a matter like this, no confidence is to be reposed in an arm of flesh, he may suffer us now and then to endure disappointment and defeat; but of the final triumph and ultimate success, we can no more doubt, than we can doubt the coming of the expected spring, or the rising of the morrow's sun.—What are walls of prejudice, and hearts of adamant, and ancient superstitions, and systems hoary with age, and stained with pollution—clotted with blood?—What are they all to him? Like the snow that melts before the summer's sun—or the chaff that is scattered by the winter's wind. We talk of the mighty fabric of eastern superstition—the mythology of the Hindoos—the power of the Brahmins—the fascination of cast—as though it were omnipotent, and were we to assail it by mere human means, we are ready to admit it is: but again we ask, is any thing too hard for God?—No, if he but put his hand to the work; and apply his torch to the pile, the strong shall be as tow, and the maker of it as a spark, and they shall burn together, and none shall quench them; nor are we less willing to acknowledge, that while the difficulties are great, the instrumentality which we employ, is in itself weak and inefficient. The men of this world's wisdom hate it with contempt—they call it now, as they did in the Apostolic times, the foolishness of preaching. But our confidence is this. It is the instrumentality which the great Head of the Church himself appointed for the purpose, immediately before he ascended up into heaven: "Go ye into all the world and preach the Gospel to every creature".—There are two important considerations distinctly suggested by him in connexion with it; the one, that to which we have first alluded, that the instrumentality thus appointed is ineffectual of itself, and derives all its efficacy from a divine agency;—and the other, that it was not temporary or local, but permanent, applicable alike to every country, and every age; the former he indicated by commanding the Apostles to wait at Jerusalem, till they should be endowed with power from an high—the latter by the gracious promise he annexed, saying, "Lo, I am with you always, even unto the end of the world",—and though the agency connected with the first Missionaries of the cross, was of a miraculous nature, while that which has descended to us is divested of this character—yet let it be remembered, tha tthe power of working miracles was granted to them for a special purpose, which purpose having been accomplished, the power is withdrawn. The ordinary influences of the Spirit, which still accompany the faithful preaching of the gospel, are however perfectly adequate to secure all the great ends of the Christian ministry, so that we, humble and inferior as we are, both in regard to labour and to usefulness, need not envy in this respect, the extraordinary endowments of a Peter or a Paul—still it is not by might, nor by power, but by my Spirit, saith the Lord. It is the simple exhibition of the truth as it is in Jesus. It is the faithful preaching of the doctrines of the cross. It is the announcement of the great fact, that "God so loved the world", &c. This it is, and this alone, that God has appointed for the accomplishment of these mighty purposes. This it was that sent the arrow of conviction to the hearts of the three thou-

sand who had imbued their hands in the Redeemer's blood, and rent the air with the bitter cry "Away with him—Crucify him". This it was that shook the throne of Papal tyranny to its foundations at the era of the reformation. This it was that caused such a shaking amongst the dry bones in England and America, about a century ago, when Whitfield and Wesley took the field, and thousands dead in trespasses and sins heard the voice of the Son of God and lived. This it was that kindled the flame of love to Christ in the breast of the shivering Esquimaux—and caused Christian churches, like so many gardens of the Lord, to flourish on their dark and gloomy shores—and it is this, that in still later times has won the Islands of the Southern Sea to the Redeemer, and impelled the Otaheitan to cast his idols to the flood, and to the flame—and exchange the adoration of Devils for the worship of the living God—and these are only encouraging pledges of that, which, by means of this instrumentality, he will yet accomplish. The Redeemer looks with satisfaction upon an instrumentality like this, because its native inefficiency is so apparent. It is in itself so mean and simple that it utterly excludes the assumption of any thing like confidence or pride on the part of man, and secures all the glory of the triumphs it achieves to himself. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us". Let the Minister, let the Missionary, be eloquent as Paul, ardent as Peter, persuasive as Appollos, bold as Boanerges, tender as John, daring as Luther, compassionate as Whitfield, labori us as Wesley, and what will it all avail? He might as well preach to skeletons and statues as to living men unless the Spirit be poured upon them from on high. Then there is a stir, and a noise, and a shaking amongst the bones in the valley of vision—the Sun of righteousness darts his warm and genial beams, across the dreary scene, and multitudes, dead in trespasses and sins, are quickened to spiritual feeling, and the life of God.

With views and impressions and emotions such as these, we feel no hesitation, we are conscious of no misgivings in connexion with the solemnities in which we are now engaged. Though we see before us a man of like passions with ourselves, participating in the infirmities and sympathies of our fallen nature; yet feeling as we do, that his heart is renewed—that he "is a vessel unto honour, sanctified and meet for the master's use—and prepared unto every good work"—we can with confidence unite in solemnly commending him to God, as a Missionary to the heathen, and recognizing him in this character by the laying on of our hands. We have no gifts or graces to confer, the residue of the Spirit is with God—may he pour down his heavenly benediction abundantly upon him; and when he shall go far hence unto the gentiles, may he open for him a wide and effectual door in those Pagan countries which are to be the scene of his future labours; and may the solemn vows, and the public pledge he is now about to give in the presence of God and this assembly, be fulfilled and realized through the succeeding years of a long, a useful, and an honourable life.

SUGGESTIONS ON THE EXTENSION OF MISSIONS.

For the Oriental Christian Spectator.

DEAR MR. EDITOR,—I have, and I am sure in common with most of your readers, perused with lively interest the notices you have given us of the progress of the Gospel at Tinnevelly. The "*leaven*" of the word that has hitherto been "*hidden*", excepting to the eye of faith, has now, we may hope, begun to work. Can we doubt that it will go on till the whole "lump be leavened"—till, of which event this is so apt an illustration, the kingdom of GOD be established throughout these regions of darkness? The work is the Lord's, and it shall undoubtedly prosper. To him we may without anxiety commit the management of it; but we are not to be lookers on. It pleases the Lord commonly to work by means; and he condescends to employ us, as well as his ministering spirits above, in executing the counsels of his wisdom and love. (Would that, like them, we always counted his service our delight, and strove only for the most arduous and self-denying offices!) We can *all* do *something* for his cause. In connection with this I was lately revolving in my mind what can be done in behalf of the Tinnevelly Mission? Some

thoughts occurred to me, which I have resolved upon submitting, through the medium of your valuable Magazine, to the consideration of the friends of the Redeemer's cause, in the hope that they may improve upon them, and, if they are well founded, follow them up with some practical results.—The Tinnevelly Missionaries inform us that every month, one, two, three, or more villages make application to them for Christian instruction. How delightful is this intelligence! But, like our other delights, it has its drawback. The missionaries tell us also, that they are unable to comply with all these applications. To some who are wearied with the iron yoke of Satan, they are compelled to make the heart-breaking answer, "We cannot help you". The resources of the missionaries are limited, and have already been exceeded. Native Catechists and Teachers must be sent to these villages. These Teachers must themselves be taught and prepared, and must be supported during both their preparation and their ministration. The villagers themselves are too poor to do any thing for the present. The missionaries have done their utmost. Where then must we look for aid? The thought has occurred to me, "Let the Church Missionary Society apply to Government to grant to each village that comes forward in a body with a request for Christian Instruction, an allowance sufficient to maintain one Native Teacher, or more, according to the size of the village".

This application can be supported by arguments derived from two sources.—The first of them is the claim which Subjects have upon their Government for the supply of their wants, and the promotion of their interests. This claim, being generally recognised, need not be expatiated upon.—Now for the application of it. Of all the interests of the Subject, that which bears upon his eternal state, Religion, is the most important. If it happen that the religion of the Rulers and that of the Subjects be different, there will arise an opposition of duties, which is compromised by a *free toleration*. If the religion of both be one, or, which is virtually the same, if the subjects be desirous of embracing the religion of their rulers, their claim is indisputable. This, then, is the case with the Christian converts in Tinnevelly. The other ground of support to my position is the advantages which will accrue to the Government from the measure. These are obvious, numerous, and important. I will mention a few of them. Our sway in this country has often been said, and with truth, to be based upon *moral influence*. Now this may be a *strong*, and it may be a *weak* foundation. If we possess the *affections* of the Natives,—if we enjoy their love, and command their esteem, then is the foundation of our dominion strong. But if we be regarded merely as beings of superior power and superior intelligence, who, through this superiority have acquired the dominance over them, then is the foundation weak. That of the British sway in India the foundation is of the latter character, few will deny. Instead of there being points of attraction between us and our Hindoo subjects, there are *points of repulsion*. We cannot but be abhorrent to them. Our common, every day actions offend and disgust them.—Our food, our dress, our politeness, our views of decorum, in short, our whole conversation and manner of life are the very reverse of those of the Hindoos; and excite in them either loathing or contempt. Can there ever be a cordial union betwixt parties so related? However great may be the benefits which they derive from us, they lose sight and sense of them under their repugnance to the persons from whom they proceed; and with whom they would gladly hold no connexion. This representation may appear untrue, or overdrawn, to those Europeans who have looked no farther than the *exterior* of the Hindoo, which his servility and cupidity commonly render smooth and fawning; or whose vanity have made them swallow adulation for truth. But he that has attentively examined the native character, will bear testimony that I have spoken within the truth. Now what is the remedy for this? The answer instantly occurs to every reflecting mind. *Convert them to Christianity*. In this way not only will the repugnance of the Hindoos to us be removed, but a bond of union between us will be formed;—a bond which, when real, is stronger than all other bonds together. They will revere and honour us as the in-

struments of GOD'S mercy in opening to them the way of salvation, and will love us as brethren in the faith, fellow-heirs of the promises, and fellow-travellers to the heavenly Jerusalem. Love of country, and love of cast, and pride of ancestry, and the clinging of the heart to long-revered traditions and long-practised rites, will all give place to this new and engrossing principle. Who can calculate the stability which our Government will derive from THIS moral influence. The advantage, is the same in *kind*, though different in *degree*, whether the whole or only a part of our Indian Empire become Christianized. Other advantages also would result to the Government from such a state of things. True Christian people are *quiet*, *orderly*, *peaceable* people. No expensive establishment would be requisite to control or constrain them. No force would be needed to compel obedience to the command, "Render unto Cæsar the things that are Cæsar's". True Christian people are *industrious* people. They remember the injunction, "Not slothful in business; fervent in spirit; serving the Lord". They would improve in the arts of agriculture and manufacture; and the revenue would be greatly increased. I might adduce many other advantages; but they appear to me so evident, that it would be an unnecessary occupation of your pages. A point remains to be considered. Are there no difficulties, no objections to this plan? I can suppose only two objections; and they need only to be examined to be refuted. The first objection is, the fear of giving offence to the Hindoo body. I reply—In the first place, they will have no just cause of offence;—in the second place, they will take no offence. The proposal is, that such villages only as *request* Christian instruction shall be thus furnished by Government with a Teacher. This being well understood, the other villages will see that their having a Government Teacher *depends upon themselves;* and consequently that for themselves they need not fear, since they are left to their own choice. They *must* also see that it is equally fair for the other villages to be left to *their* choice.—And that they will not take offence, I argue from the fact, that if they think *themselves safe*, they *will not care for others*. The second objection is more serious, but I think equally removable. It is, the encouragement this may be thought to hold out to *hypocrisy*, and to make nominal instead of real converts. I ask, *what* is the encouragement? No immunities, no privileges are sought. If the people see the benefits I have mentioned above, it argues *for* and not *against* their sincerity. If they do not, we need not fear encouraging hypocrisy by imparting, that which will altogether destroy it, Christian instruction. And Christian instruction is all which they profess to seek, or I urge to be granted. Equal strictness as heretofore can be exercised in preparing them for baptism, and equal discipline maintained amongst those admitted into the Church. I assume that these teachers will be selected by the missionaries, and be entirely under their control. I will add another point, which, though of less importance than the preceding, is very desirable. It is this, that in the villages desiring, or rather *under* Christian instruction, the native officers of the Revenue, Judicial, &c. departments should be selected from amongst Christian converts. This is rather a right than an indulgence.

Though I would hope that these, and the like considerations may induce Government to afford their powerful aid, I would yet call upon every private Christian to exert his utmost for the support, not of this mission only, but of all missions; remembering the bitter curse denounced against *Meroz* for not coming to the help of the Lord. *How much might each one of us do that is left undone.*"

I am, &c. DISCIPULUS.

P. S.—Though the views which I have stated have particular reference to Tinnevelly, they are of course applicable to many other parts of India.

ON HUMAN INSTRUMENTALITY AND THE DIVINE BLESSING.

On this subject, the following statement is contained in a letter lately received from the Secretary of a Missionary Society.

"We must not separate things which God has joined together: we must not think highly of the adaptation of the human instru-

ments, and of the means employed by men, to the ends to be accomplished by them, under the profession of giving glory to God. We are to throw into our work, the whole energies of our minds; we are to seek after the highest attainments; we are to adapt the means to the end; we are to labour with that diligence and faithfulness and zeal, with that patience and perseverance, and are to speak with that plainness, and fervour, and affection, as if the conversion of souls depended simply on human exertion; and with this we are to combine such deep feeling of the total insufficiency of our ablest and best services, and are to accompany them with frequent, earnest, humble prayer, as if the conversion of souls depended on God alone, and not at all on human instrumentality. I know indeed that this is no easy attainment. We are sadly disposed to separate what God has joined together. Some are full of confidence in their own powers, their own plans, their own exertions: Others, as an apology, I fear, for their own slovenliness in doing the work of the Lord, never fail to refer themselves and others to the impotence of human exertion. But I am persuaded that the men who have been particularly eminent for usefulness in the Church of Christ have been, not the men who separated those things, either in the one way or the other—but the men who closely and inseparably combined them together. What a striking example of this have we in the Apostle Paul! Never perhaps was there a man in whom this paradoxical union was seen in so eminent a degree; and never, we may safely say, was there a man honoured with such eminent usefulness; of all the Apostles, he was without doubt the most useful in his own day, and of all writers, inspired and uninspired, he has for upwards of 1700 years been the most useful; and his usefulness will extend as Christianity extends through the world, and will continue superior to all others until the consummation of all things. Now this is the man who in reference to his own qualifications and labours could say: 'I am not a whit behind the chiefest of the Apostles': This is the man who declared: 'who is Paul, and who is Apollos but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase; so then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase'!"

TRANSLATION OF A MURAT,HEE TRACT.

(Concluded from page 364.)

Dialogue VI.

Bramhun.—I have a question to ask you.

Christian.—Ask on.

Br.—If a man abandon his own religion, does he not become an apostate (*Brusht?*)

Ch.—If he leave the religion God has appointed, certainly he becomes apostate. Now God has laid down that all men worship him alone. You worship other gods, and therefore are apostates.

Br.—Now that we are not apostates, if we desert those gods, then we become apostates.

Ch.—Tell me, which is apostate, the woman who has several husbands, or she who has but one.

Br.—She who has several. Certainly she who has but one is faithful.

Ch.—In like manner, the man who worships one is faithful, and a true worshipper.

Br.—But has not God laid down different religious rites for different casts?

Ch.—How many casts are there?

Br.—There are eighteen turbaned casts.

Ch.—I have been told that in the Hindoo Shastru it is declared that there are only four original casts; so that it appears to me that your fathers formed four casts, and you have created fourteen in addition.

Br.—It seems to be your opinion that all casts are the same. What proof do you bring for that position?

Ch.—This is the proof of it; that you make Bramhuns and unmake them at your pleasure. Before the investiture with the sacred cord, no one is a Bramhun; he can perform none of the peculiar rites of a Bramhun, and therefore is not a Bramhun. Again, if a Bramhun eat in a Mhar's house, you put him out of cast: you make him who was formerly a Bramhun to be no Bramhun. Should a cow be guilty of the like crime, and all the Bramhuns should meet to expel her from the cast, will they succeed in depriving her of her cowship, and in making her a buffaloe?

Br.—Though a cow should eat in a Mhar's house, it is no crime; for she does not understand.

Ch.—What! are you a Bramhun, and speak in this way? How can you say of Devi's Uwutar (the Incarnation of the Goddess) that she does not understand?

Br.—She is dumb, and there is no way of instructing her in the law of cast

Ch.—Should a dumb Bramhun transgress

by eating in a Mhar's house, would you hold him excusable?

Young Br.—No: but she is almighty, and may do whatever she pleases.

Ch.—Recollect that according to the HinJoo Shastru the same argument will hold good of a Bramhun. He is Bramha's Uwutar, and as great surely as Devi's.

Learn the truth: All the races of men are of one origin. God at first created one man and one woman, and from them all men are descended.

Br.—But if all are to follow Jesus Christ, why is it we have never heard of him before? why have you never told us these things previously?

Ch.—The Gospel of Christ was preached in this country seventeen hundred years ago; but as now you generally reject it, so then you generally rejected it. Nevertheless, at that time a considerable number believed, and in Travancore, a kingdom of Malabar, for more than sixteen hundred years the followers of Jesus Christ have existed. But tell me now, if we had come during the Bramhun's Government and spoken as we do now, would you have allowed us to remain?

Hindoo.—No: they would soon have packed you off.

Br.—Now I understand you. Your Government prevails at present, therefore you mean to set up your own religion.

Ch.—You altogether mistake the matter. We receive no salary from Government; nor have we any order from them in regard to the propagation of religion.

Br.—Then who supports you? Is it the King (viz. of great Britain?)

Ch.—No; it is a religious society in our country.

Br.—They do it to obtain merit then?

Ch.—They put no trust in their own merits. Jesus Christ has procured for them a sufficiency of merit.

Br.—Then why are they at all this expense?

Ch.—They have experienced, by believing on Jesus Christ, great peace and happiness of mind, and they are perfectly satisfied that there is no other way of obtaining acceptance with God but by him. Therefore, moved with compassion for you, they have been at all this expense, and have sent us out to declare to you the glad tidings relative to Jesus Christ, according as he has given commandment.

Br.—That is kind of them—very kind. But if Jesus Christ's name be the only one by which salvation can be obtained, how were men saved before he came into the world?

Ch.—It is not by the mere taking of a name, but by placing our confidence in Jesus Christ that we obtain salvation; and as soon as sin entered into the world, God promised that he would send a Divine Saviour to deliver men. As many then of those who lived before Christ's coming as looked forward to him in faith, were, and as many since his coming as look back in faith, are saved.

Br.—But why then is there nothing about Jesus Christ in any other Shastru.

Ch.—In the Jewish Scriptures there are many prophecies recorded, which were spoken before hand, of Jesus Christ. There there are Prophecies regarding his birth, family, work, death and resurrection. All those signs fell out exactly in Jesus Christ. It is true that because he came as a common man, the pride of the Jews was hurt, and they rejected him; but their Scriptures testify to him—the Scriptures which are in the hands of his enemies bear witness to Jesus.—Also the Moosulman Scriptures bear testimony that Christ performed miracles, suffered and ascended to Heaven. He is called in their Koran, Isa Museeh. There is a Moosulman; if you doubt what I say, you can ask him.

Br.—(Addresses the Moosulman.) Is it so, you and we are the same? Our Ram and your Rusheem are one: but whence is this Jesus Christ? Did he perform miracles, suffer, and ascend to heaven? Have you it so recorded in your books?

M.—We have. Jesus Christ was a great Prophet.

Br.—But why are these things not in our Shastru?

Ch.—The worship of a spiritual God is not suited to your taste—Why then should your poets say much to you about Jesus Christ and his religion? Your authors, bring forward what is agreeable, and not what is useful; nevertheless, there are a few things which refer to Jesus Christ, even in your Shastrus.

Br.—What Shastrus are they, pray?

Ch.—In the Siddhunta Raja, the Sooryaroona Sumwada, and some copies of the Sooryu Siddhantu there are notices of Jesus Christ. He is there called the Mlench Uwutaru (or Incarnation among barbarians;) and he is said to have taught Astronomy and true religion in the Roman Empire. In the Bhaguwut Pooran, section 1st,—and in the Muha Bharat, section 1st,—and in the Sheredre Khund of the Samda Pooran, there is a relation which can apply to no one but Jesus Christ. It is there related that a holy rishee was seized by the Government—was crucified—that he saved a thief who was covered with leprosy—that at his death darkness covered the earth, and that he ascended from the cross to heaven. The Rishee in this Pooran is called Mandaryah. Jesus Christ was born of a Virgin; and in the Vikrumcharisya it is written that in the 3001st year of the Kuleyoog a Saviour was to appear, born of a Virgin, who was to remove sorrow and misery from the world. Jesus Christ is that Saviour. It is true the Hindoos apply this prophecy to Saliwahanu, whom they say was born at Putteen and ruled in the Dukhun. But Saliwahanu never ruled here. In the Bhuvishya Pooran he is called (Roomdesh

Adhihutite) Lord of Rome. This city is called Seilya, which is probably the same as that we call Jerusalem. Hence several European learned men are of opinion that the whole history of Saliwahanu is only the history of Christ delivered with numerous errors.

Jyotishi.—Our Shastrus do not err.

Ch.—What proof do you give us of them?

Jy.—The proofs are numerous. One of them is the prediction of eclipses by the Shastrus.

Ch.—Do the time of the eclipses always happen as you predict them?

Jy.—Always.

Ch.—How is it then that I have heard that Holkur blew away some Astronomers from a gun for not predicting eclipses rightly; and that during the Peshwa's Government some Bramhuns, after keeping his Majesty and all the Bramhuns fasting a whole day in vain, waiting for an eclipse, were at sun set dismissed in disgrace?

Jy.—The eclipse happened that day just at sun set, as those who were on the tops of the hills testified, though it was not visible by those below.

Ch.—Well, nevertheless, you see that the Astronomers calculating by the Shastrus mistook the hour, at least.

Jy.—That indeed is true. We are occasionally a little out in our calculation.

Ch.—You have got three principal Jyotish Shastrus—have you not—Sooryu Siddhantu, the Brumha Siddhantu, and the Arya Siddhantu? The two first are with you of unquestionable divine authority. They differ, however, in relation to the number of revolutions the Moon performs in this present Muhayoog by thirty-six thousand years. The Sooryu Siddhantu gives 577,533, 600, and the Brumha Siddhantu 5,775,300,000, and in relation to all the Planets they differ. Whence then is this difference?

Jy.—I cannot answer.

Ch.—The Hindoo Shastrus are full of exaggerations and contradictions. The circumference of the earth is said to be 500,000,000 Yojunus; viz. 2,456,000,000 miles. Europeans who have sailed round the globe, by accurate measurements find that it is somewhat less than 25,000 miles. In our Scriptures the world is said to have been created about 6000 years ago. The Hindoo Shastrus increase the number to 4,320,000,000. Yet the number of generations of men is the same; so that in the Hindoo Shastrus, to make up the difference, some have ascribed to them a krore, a lakh, and others ten thousand years, though it be certain from all the traditions among mankind that the age of man never exceeded a thousand years; as it is declared in the Christian Scriptures. It is an easy thing to swell up years: only add two or three Zeros and the work is done.

Br.—(To the Joshee.) Cant you answer him?

Jy.—I have done: take you him up.

Br.—Are we always to speak the truth?

Ch.—Most certainly: always.

Br.—Then should a cow pass you, and a man, meaning to kill her, come up in a little while and ask you if a cow passed this way—if you tell the truth you become implicated, and act part in the murder of a cow.

Ch.—By no means: God has many ways of delivering the cow if he so will.

Br.—What means?

Ch.—He can make the man fall and break his leg. He is the General—we are the Soldiers. All we have to do is to act as he commands. Let us always speak the truth, and leave the consequence to him.

Young Br.—But Krishnu told Dhurmu Raja that unless he told a lie, he would not succeed in the war he had undertaken.

Ch.—It may be so: but telling a lie is the sign of weakness. When a man cannot accomplish his end by fair means, he then resorts to foul means. So your Krishnu, having no power to give Dhurmu Raja the victory, at last resorted to lying, which shews him to have been weak, and no God.

1st Br.—But why do your people kill bullocks?

Ch.—Why is the sacrifice of bullocks commanded in your Ved?

Br.—We do not practise that custom now.

Ch.—Then that gives rise to another question.—How is it that you, who boast so much of following the custom of your ancestors, have deserted the Veds in this very important point of animal sacrifices?

Br.—He who performs sacrifices now, falls under the Rishi's curse.

Ch.—You need not tell me that. I ask you, why have you deserted the Ved to follow the Rishi. But do not you say all life is alike?—Then why do you cut down grain?

Br.—If we did not cut it down it would fall down of its own accord.

Ch.—So I suppose the cows which our people slaughter would die of their own accord in time. But you cut down green vegetables long before the time they are ready to fall down of themselves.

Br.—We have the command of God for it.

Ch.—That is the proper answer: and we have the permission of God to use animal food. The goat, sheep and cow are all declared in our Scriptures to be alike, and all given to men for food. Of this your own Ved is evidence; for the animals that were used in sacrifice were eaten in part by the officiating Bramhuns.

Young Br.—No such thing:—the sacrificed animals rose again to life.

Ch.—They strengthened the life of the Bramhuns.

Old Br.—Yes, yes; and in this way obtained emancipation.

Br.—Then I suppose all your people worship Jesus Christ.

Ch.—By no means.

Br.—Then have you got other gods whom they worship?

Ch.—They worship no god at all.

Br.—What! Our people, however wicked, still worship some god or other.

Ch.—That is true.—A man reasons thus in his mind, though he be a thief, or a profligate—why Krishnu was just such a character as I am; surely if I pray to him he will assist me in my thieving and debaucheries; but Jesus Christ is so holy, and has such a hatred of all sin, that sinners who want to indulge in sin flee quite away from him.

Br.—What Krishnu performed was merely in appearance, to shew to the people.

Ch.—I have somewhat to ask—why is it that in the Bhaguwut Pooran, Krishnu is said to have committed theft, adultery, &c. when in the Bhaguwut Geeta he declares with his own mouth that he neither did nor could commit any such thing; and that if he did so it would be the ruin of the people? The Pooran and the Geeta disagree. Either what Krishnu says in the Geeta is not true, or the Pooran has libelled his character.

Br.—Where is it said in the Geeta that Krishnu never performed what is ascribed to him in the Pooran?

Ch.—In the 3rd Adhya, 20th Shlok, "yud yud achurata shreshtu &c".

Br.—Shiwu, Shiwu, (Fie, Fie,) such words are not fit for your mouth!

Ch—Why? Do you not say that the Ved and Geeta contain divine knowledge?—why then not reveal it to all? Your doctrine on this head seems to me as if you were to command the sun to shine only into the Bramhun's house, or the rain to fall only on his field.

Br.—Government officers alone are permitted to go into the treasury; the bazar is open for the common herd. The Ved is the treasury, and only to be entered by Bramhuns. Your Shastru is the bazar, where all men go.

Ch.—Let it be so. Shut up a man in the treasury—he may feast his eyes, but will find little there to sustain life. Our Shastru is the bazar. Let a man loose into the bazar—he will find all that is necessary for refreshment and sustenance.

Br.—Wherever a man places his faith; there he will obtain salvation.

Ch.—Then should a man eat food with which poison has been mixed, will he live or die?

Young Br.—If he have faith, he will live.

Ch.—Some time ago, in the reign of the Peshwa, a Kurhadee Bramhun put poison into the food of his son-in-law for the purpose of offering him to Devi. His daughter, knowing his purpose, gave the poisoned food to her brother instead of her husband. The brother ate the food in the full faith that it was perfectly wholesome, but soon after died. The girl, becoming alarmed, ran in and told the whole history to the Peshwa. Why did the brother die, when he had full faith in the safety of what he ate?

Young Br.—The whole story is a fiction.

Ch.—I appeal to aged Bramhuns present.

Aged Br.—The story is true: it happened in the Reign of Nana Saheb.

Ch.—I have now one or two questions to ask of you. It is declared in your Shastru that if a man perform *tup* (austerities) for twelve years, and keep his mind unwavering every day till the last, should the mind waver in that last day, the whole twelve years work is vain. Now is not *tup* more meritorious than alms giving, &c.?

Br.—By all means.

Ch.—If then one single fault destroy twelve years *tup*, I would like to know what of your merits can possibly remain amid your numerous faults.

Br.—All is gone.

Ch.—Is it not declared in your Shastru that the mind of man is a composition of kam, krodh, lobh, mohu, mud, mutsur. (*Impure desire*, wrath, covetousness, fondness, intoxication, envy.) Where then, tell me, can arise the purpose of seeking after God?

Br.—From the mind itself.

2d Br.—You must explain from what part of it, friend. In the mind there is nothing but the six enemies (the qualities mentioned above).

Ch.—Therefore understand that the first movement to good must come from without; viz. from God. He must give us strength, to overcome evil passions. It is so written in our scriptures, and that if laying aside the pride of our own merits, we ask it of God, in reliance on the merits of Christ for acceptance, he will grant our request. In your Shastru it is declared that a man will obtain the reward of his own works only.

Br.—Certainly it is so.

Ch.—Such being the case, he who has performed many works will have just so much the more pride. In going to heaven he will look down on the rest of men with contempt, and say, "Oye lazy wretches! ye did not work like me. Go take your portion in hell". So you see that there your works only increase pride in their performers. By your religion, also, hatred to God is directly produced; many hard services are imposed; hence as these are conceived to be commanded by God, the worshipper thinks him severe: thus for example Bramhuns are commanded to bathe three times a day—This may pass well enough in hot weather; but not in cold weather like this.

Br.—Who is there in these days who bathes three times?

Ch.—There are many other harsh enactments, which disgust men at religion. But in the Christain scriptures, God is represented as coming with a gift,—coming to bestow on us the righteousness of Christ,—pardon of sin, and everlasting bliss, all freely. By this means the love of God is produced in the heart; pride also is destroyed; for although we be saved, we are not saved by our own merit, but by the merit of Jesus Christ; and they only perish who are so proud as not to receive salvation as a gift.

Br.—Still, after all, men are influenced by regard to their own profit in all they do. If I get some fine mangoes I say, "what fine mangoes"! and I get such reared with a great deal of trouble in my own garden, that I may eat them.

Ch.—But if you had a benefactor, you would say "what fine mangoes! I must get some such produced in my benefactor's garden, who has done so much for me"; and you exert yourself to rear them in his garden in preference to your own. So Jesus Christ has bestowed on us so much grace, having suffered and died for us, that we think we never can do enough for him, so that in this way all his service becomes easy. In his road you will find true happiness here, and everlasting bliss hereafter.

REMARKS ON THE EVIDENCES OF TRUE GODLINESS.

To the Editor of the Oriental Christian Spectator.

DEAR SIR,—The following sentiments of Soame Jenyns, Esq. strike me as being so admirable in every view, that I hope they may gain admission into the pages of your periodical.

The author has been speaking of the excellence of Christianity, and of the new standard of morality which it set up, when he goes on to say that,—

"Repentance is one of the new moral duties strenuously insisted on by this religion. But no repentance can remove our depravity, unless it be such as entirely changes the nature and disposition of the offender, which in the language of Scripture, is called, 'being born again'. Mere contrition for past crimes, and even the pardon of them, cannot effect this, unless it operate to this entire conversion, or new birth, as it is properly and emphatically named; for sorrow can no more purify a mind corrupted by a long continuance in vicious habits, than it can restore health to a body distempered by a long course of vice and intemperance. Hence also, every one who is in the least acquainted with himself, may judge of the reasonableness of the hope that is in him, and of his situation in a future state, by his present condition. If he feels in himself a temper, proud, turbulent, vindictive and malevolent; and a violent attachment to the pleasures or business of the world, he may be assured that he must be excluded from the kingdom of heaven; not only because his conduct can attract no such reward; but because, if admitted, he would find there no objects satisfactory to his passions, inclinations, and pursuits.

"Faith is another moral duty enjoined by this institution, and recommended in the New Testament; where, in general, it signifies an humble, teachable, and candid disposition, a trust in God, and confidence in his declarations and promises; and it is always a direct contrast to pride, obstinacy, and self-conceit.

"Self-abasement is another moral duty inculcated by this religion only; which requires us to impute even our own virtues to the grace and favour of the Creator; and to acknowledge, that we can do nothing good by our own powers, unless assisted by his overruling influence. This doctrine seems, at first sight, to infringe on our free-will, and to deprive us of all merit; but on a closer examination, the truth of it may be demonstrated both by reason and experience; it is evident that, in fact, it does not impair the one, or depreciate the other; and that it is productive of so much humility, resignation and dependence on God, that it justly claims a place amongst the most illustrious virtues.

"Detachment from the world, is another moral virtue constituted by this religion alone; so new, that even at this day, few of its professors can be persuaded that it is required, or that it is any virtue at all. By this detachment from the world, is not to be understood a seclusion from society, abstraction from business, or retirement to a gloomy cloister. Industry and labour, cheerfulness and hospitality, are frequently recommended; nor is the acquisition of wealth and honour prohibited, if they can be obtained by honest means, and a moderate degree of attention and care; but such an unremitted anxiety, and perpetual application, as engross our whole time and thoughts, are forbidden; because they are incompatible with the spirit of this religion, and must utterly disqualify us for the attainment of its great end. We toil on in vain pursuits, and frivolous occupations of the world, die in our harness, and then expect, if no gigantic crime stand in the way, to step immediately into the kingdom of heaven: but without a previous detachment from the business of this world, we cannot be prepared for the happiness of another. Yet this could make no part of the morality of Pagans, because their virtues were altogether connected with this business, and consisted chiefly in conducting it with honour to themselves, and benefit to the public. Christianity has a nobler object in view, which, if not attended to, must be lost forever. This object is that celestial mansion, of which we should never lose sight, and to which we should be ever advancing, during our journey through life; but this by no means precludes us from performing the business, or enjoying the amusements of travellers, provided they detain us not too long, nor lead us out of our way.

"Another precept, first noticed and first enjoined by this institution, is, Charity to all men. What this is, we may best learn from the admirable description, contained in the following words: 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not

easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things'. Here we have an accurate delineation of this bright constellation of all virtues; which consists not, as many imagine, in the building of monasteries, endowment of hospitals, or the distribution of alms; but in such an amiable disposition of mind, as exercises itself every hour, in acts of patience, complacency and benevolence to all around us; and which alone is able to promote happiness in the present life, or render us capable of receiving it in another.—And yet this is totally new, and so it is declared to be, by the author of it; 'A new commandment I give unto you, that ye love one another; as I loved you, that ye love one another; by this shall all men know that ye are my disciples, if ye have love one to another'. This benevolent disposition is made the great characteristic of a Christian, the test of his obedience, and the mark by which he is to be distinguished,

"This love for one another, is that charity just now described, and contains all those qualities which are there attributed to it; humility, patience, meekness and beneficence: without which we must live in perpetual discord and consequently cannot pay obedience to this commandment of loving one another; a commandment, so sublime, so rational, and so beneficial, so wisely calculated to correct the depravity, diminish the wickedness, and abate the misery of human nature, that did we universally comply with it, we should soon be relieved, from all the inquietudes arising from our own unruly passions, anger, envy, revenge, malice and ambition; as well as from all those injuries, to which we are perpetually exposed, from the indulgence of the same passions in others. It would also preserve our minds in such a state of tranquillity, and so prepare them for the kingdom of heaven; that we should slide out of a life of peace, love and benevolence into that celestial society, by an almost imperceptible transition".

In reading this, we cannot fail of being struck with the deplorable condition of those who are destitute of these virtues. To the minds of the heathen, repentance and faith convey no intelligible meaning unless they derive it from the Christian Scriptures. Penances are not to be considered acts of repentance, for they are esteemed works of supererogation, by which those who perform them are doing God service, and satisfying the Creator more than his just dues. As for separation from the world, the only notion they have of it, is either a total abandonment of the common business of life, and living on the charity of others, or else, the *prit,hvee pruduksksuna*, a constant state of peregrination and unsettled habit of life. When we think of all this, and that "repent and believe" are the two indispensable conditions of man's salvation, we are forced to the conclusion that the state of the heathen is indeed precarious, and their prospects in futurity most appalling;—a reflection which should stir up all the spiritual members of Christ's body, to extend more and more the knowledge of that faith which brought *light* and immortality to light, and which has the promise of the world that now is, and that which is to come.—I am, &c.

NEEN.

Intelligence.

ASIA.—India.

ANNIVERSARY MEETING OF THE BOMBAY AUXILIARY TRACT SOCIETY.

The Third Annual Meeting of this Society was held in the Vestry of the Scotch Church on Wednesday the 3rd Inst. From the report of the Society, read at the meeting, it appeared that the income of the Society during the past year was ~~Rs~~ 1396 0 44, and the expenses ~~Rs~~ 1929 3 00. The number of tracts and small books which had been printed was 25,500, and the number put into circulation was nearly the same. These tracts were in the English, Murat,hee, Goojuratee, Hindoost,hanee, Portuguese, Canarese, Tamul and Teloogoo languages. Liberal supplies of paper and English tracts had been received from the Religious Tract Society of London. From the same Society also had been received nearly 2000 volumes of English books for sale.

Several gentlemen addressed the Meeting, and much gratifying information respecting the usefulness of tracts was communicated. Catalogues of the books which have been received for sale can be obtained at the depository of the Society. Subscriptions and donations will be received by Messrs. Shotton and Co. All applications for books or tracts, made to the Rev. D. O. Allen, Secretary of the Society, will meet with immediate attention. *Bom. Cour. Nov.* 18.

PROCEEDINGS OF THE BOMBAY MISSIONARY UNION.

The Bombay Missionary Union was formed on the 1st November 1825. Its object, as stated in the third regulation, is to promote Christian fellowship, and to consult on

the best means of advancing the kingdom of Christ in this country. It is understood that its members hold the distinguishing doctrines of the Reformation, without compromising any of those tenets on which they may conscientiously differ.

The sixth Annual Meeting commenced in the American Mission Chapel, *on Thursday the 28th October.* Present the Rev. Alex. Fyvie, of the London Mission at Surat, the Rev. C. Stone, of the American Mission in Bombay, and the Rev. John Wilson, of the Scottish Mission in Bombay.

The meeting was opened with prayer by Mr. Wilson. Mr. Stone was chosen Chairman, and Mr. Wilson, Secretary.

The minutes of last meeting were read.

A letter from the Rev. W. Mitchell, of the Church Mission at Bandura, addressed to Mr. Nesbit, the Secretary of last meeting, was read.

It was intimated by Mr. Stone, that the Bombay Bible Society, had refused to sanction the addition of any explanatory appendix to the New Testament.

Arrangements were made for the different public religious services connected with the Union; and *inter alia*, it was agreed that the evening of Saturday should be observed as a season of special thanksgiving to God, who rules in the hearts of men, for the abolition of human sacrifices, by the British Authorities in India, during the past year; and that a public meeting for prayer and praise, should, with this object in view, be held in the house of Mr. Wilson, at seven o'clock.

The following questions were proposed as suitable for discussion:—

1st. Is it proper to Re-baptize converts from the Roman Catholic Faith?

2d. Is it lawful to administer baptism to an adult Heathen or Moohummudan convert, who is considered unfit immediately to partake of the Lord's Supper?

3d. Is it lawful to employ a Gooroo, or a person practising the Heathen Priesthood, as a teacher of a Christian School?

4th. What is the experience of the different Missions respecting the comparative efficiency of Bramhun and other cast teachers?

5th. What is the doctrine of Scripture respecting the judgments of God which are to precede the Millennium; and what is the duty of Missionaries in regard to the declaration of their approach?

6th. Is it lawful for a Christian master to employ persons in his service, who obstinately refuse to receive Christian instruction within their reach on the Sabbath, while an engagement can be formed with others who will consent to enjoy the privilege?

7th. What services are usually required from servants on the Sabbath which are inconsistent with the sanctity of the day?

8th. Is it proper in the case of persons acquainted with the gospel, professing to believe the gospel, and whose conduct warrants a minister to form a favourable opinion of their religious character, to require a considerable time of probation before admitting them into the Church?

Mr. Stone, concluded the business with prayer.

Friday, 29th October.—Present Messrs. Fyvie, Stone, and Wilson, and the Rev. D. O. Allen, of the American Mission.

Reports of the different Missions connected with the Union, in Bombay, Surat, Belgaum, the Southern Konkun, and Poona, were communicated. As the substance of them will ere long come under our notice in another form, we do not insert them. We may mention, however, that, they represented the diffusion of Christian knowledge, and the conversion of sinners as advancing in this part of India.

After the Reports of the several Missions had been received, some conversation took place on some of the topics to which they referred.

The Meeting then proceeded to consider some of the questions which had been previously proposed.

With regard to the *first*, Mr. Fyvie acknowledged, after discussion, that he was not prepared to answer the question in the negative or the affirmative. Messrs. S. and W. were decidedly of opinion that Roman Catholics ought not to be re-baptized.

With regard to the *second*, Mr. F. hold that persons might be baptized before they were considered fit to receive the Lord's Supper, and Messrs. W. and S. that they ought not.

With regard to the *third*, Mr. W. was of opinion that a *Gooroo*, or a person practising the heathen priesthood, should in no case, (both on account of the unavoidable evil influence of his conduct, as a person publicly supporting idolatry, practising deception, and hypocrisy, and encouraging vice, —and the impossibility, in some cases, of his labouring with diligence) be employed as a teacher of a Christian School. Mr. F., though by mistake he had formerly engaged such persons, disapproved of the employment of them, for reasons similar to those stated by Mr. W. Mr. S. was of opinion that in general they ought not to be employed; but that there might be exceptions, (as, in consequence of their influence over the parents, schools in many places cannot be collected by others—as children of higher casts will attend their schools—as they are more able teachers—as they are obliged to teach all the scholars their appointed daily lessons of Christian instruction, even if they teach them out of school not to observe them, this will, by exposing their hypocrisy, weaken their influence as Gooroos—as by attending the instructions of the missionaries at places of worship on the Sabbath and other days, they countenance the attendance of others by their example—and, as the instruction, which they thus receive, may be blessed to their conversion.)

With regard to the *fourth*, Mr. F. had found that no schools could be taught without Bramhuns, unless among the low cast called *dera*. Mr. W.'s experience was more in favour of the employment of other casts than Bramhuns. He had found them more humble, laborious, and faithful. As it respects their comparative efficiency as teachers of boys' schools generally, Mr. S. was not prepared to decide; but he had found bramhun teachers indispensable for securing the attendance of bramhun and other high cast children—and for these and other reasons considered them preferable as teachers of girls' schools.

Mr. Wilson concluded the meeting with prayer.

In the evening, the first of the annual Sermons was preached by Mr. Fyvie. His text was in John iii. 30. "HE MUST INCREASE".

Saturday, 30th October.—In the evening the public meeting for thanksgiving for the Abolition of Suttees was held. The exercises were conducted by Mr. Wilson, and by the Rev. James Mitchell, of the Scottish Mission at Bankote, who had arrived in the course of the day.

Sabbath, 31st Oct.—Mr. Fyvie preached, and the Sacrament of the Lord's Supper was administered by Mr. Wilson.

Monday, 1st Nov.—The second of the Annual Sermons was preached by the Rev. D. O. Allen, of the American Mission. His text was the song of the angels at the Annunciation: "GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, AND GOOD WILL TO MEN".

Tuesday, 2d Nov.—A public examination of the Native Female Schools of the American Mission was held in the forenoon.

[About 230 girls, principally of the higher classes in school were present. The examination commenced by all the girls rising and repeating the Lord's Prayer—After which, the 2d classes were examined by Mr. Stone, in reading—and in reciting the ten commandments, and a catechism comprising a summary of Christian doctrines and precepts,—and, the 1st classes in reading the Scriptures, and the meaning of what they read—in Dr. Watts' Scripture historical catechism—a Scripture doctrinal catechism—and a few girls in a short system of Astronomy and Geography. Several specimens of writing and needle-work were exhibited, after which all the girls rose up, and having chanted, in native style, a Christian hymn, entitled Praise to the Saviour,—the scholars, their teachers, their parents and others present were addressed by Mr Mitchell, and the services concluded with prayer by Mr. Wilson. The Rev. T. Carr, the acting Archdeacon of this Presidency, and several Ladies and Gentlemen attended the examination.]

The Union met immediately after the examination. Present Messrs. Fyvie, Stone, Wilson, and Mitchell.

The meeting was opened with prayer, by Mr. Mitchell.

The minutes of last meeting were read.

The Members expressed their unanimous opinion that some steps shou'd be taken to bring the Hindoo law of property and inheritance, as it affects converts to the Christian religion, before the notice of the British Parliament; and agreed to get certain papers on the subject, contained in the Oriental Christian Spectator, reprinted as a Circular, and addressed to the Conductors of the Period-

ical Press in England, and the various Missions in India.

A resolution of thanks to the Honourable Major General Sir John Malcolm, (which, together with the Governor's gracious acknowledgment, will be found at the conclusion of this article,) for highly important aid which had been received from him in the propagation of the gospel, was unanimously and cordially adopted.

It was resolved unanimously that the grateful acknowledgments of the Union should be presented to the Right Hon. Lord William Bentinck, for the highly important services which he has rendered to the cause of Christian Philanthropy, by his greatly benevolent, and enlightened measures for the Abolition of the inhuman rite of Suttee during the past year.

It was agreed that the sums collected after the Sermons, after defraying incidental expenses, should be distributed among the different missions according to the number of foreign agents connected with them.

It was agreed that the next meeting of the Union should, if practicable, be held in Poona; and that, if any obstacles should present themselves, the meeting should be held in Bombay; that the first meeting should be held on the second Thursday of November, 1831; that the Secretary and the Missionaries at the station where the meeting may be held, be appointed a Committee to make the arrangements connected with the services; and that the Scottish Missions shall furnish the first preacher, and the London Missions the second.

It was agreed that a copy of the Regulations of the Union should be sent to the Rev. Mr. Pettinger, at Ahmedabad; and that on the formation of any other new missions in the Presidency, they should likewise be furnished with copies.

Mr. Fyvie concluded with prayer.

The business of the Union was closed by a special prayer meeting, held in the evening. The exercises were conducted by Messrs. Fyvie, Stone, Wilson, Mitchell and Allen.

We feel it our duty to express our decided and strong approbation of the Bombay Missionary Union; and in connection with this subject, we cannot do better than quote the words of the great Baxter: "Still maintain your meetings for communion; incorporate, and hold all Christian correspondence; grow not strange to one another, do not say that you have business of your own to do, when you should be at any such meeting, or other work for God. It is not only the mutual edification that we may receive by lectures, disputations, or conferences, though that is not to be disregarded, but it is especially for consultations for the common good, and the maintaining of our communion, that we must thus assemble. Though your own person might be without the benefit of such meetings, yet the Church and our common work require them. Do not then shew yourselves contemners or neglecters of such necessary work. Distance breedeth strangeness, and fomenteth dividing flames and jealousies, which communion will prevent or cure. It will be our enemies' chief plot to divide us, that they may weaken us. Conspire not, therefore, with the enemies, and take not their course. Indeed, ministers have need of one another, and must improve the gifts of God in one another; and the self-sufficient are the most deficient, and commonly proud and empty men. Some there be that come not among their brethren to do or receive good, nor afford them any of their assistance in consultations for the common good, and their excuse is, 'We love to live privately'. To whom I say, why do you not, on the same grounds, forbear going to church, and say you love to live privately? Is not ministerial communion a duty, as well as common Christian communion; and hath not the church always thought so, and practised accordingly"*

* Baxter's Reformed Pastor. A new abridgment of this admirable work, by the Rev. W. Brown, M. D., with an Introductory Essay by the Rev. Daniel Wilson, Rector of Islington, has lately been published among the Select Christian Authors, by Mr. Collins of Glasgow. The abridgment is formed, not, as is too frequently the case, by the removal of the original author's powerful and fervent writing, and the substitution of dull and scarcely intelligible pro-ing, but by the excision, in general, of temporary, local, and irrelevant, matter. We recommend the work to the serious attention of every minister. It is powerfully calculated to deepen their impressions of the solemnity and responsibility of their office,—to lead them to a more diligent and faithful discharge of their duties,—and to incline them to a more humble dependence on the divine blessing.—It is to be regretted that it contains no trace of the interesting quotation which we have now made.

CORRESPONDENCE WITH THE GOVERNOR OF BOMBAY.

In connection with the account of the proceedings of the Bombay Missionary Union, we have the greatest pleasure in being able to insert the following Correspondence with the Honourable the Governor. Sir John Malcolm, in several most important respects, has conferred great benefits on the missionary cause in this Presidency; and justice and propriety alike demanded the acknowledgment of them. His reply to the communication addressed to him is marked with much kindness, and contains a favourable testimony to the spirit with which missionary operations should be conducted in every part of the world.

To the Honourable Major General Sir John Malcolm, G. C. B., Governor of Bombay, &c. &c. &c.

SIR,

On the 1st November, 1830, at the Meeting of the Bombay Missionary Union, which is composed of the agents of the London Mission in Surat, and Belgaum,—the Scottish Mission in the Konkun, Bombay, and Poona, and the American Mission in Bombay,

It was Cordially and Unanimously Resolved—

That the grateful acknowledgments of the Union should be presented to the Hon'ble Major General Sir John Malcolm, G. C. B., Governor of Bombay, for the facilities which he has granted for the preaching of the Gospel in all parts of the Bombay territories, for his honourable exertions in the Abolition of Suttees, and for the kind manner in which he has countenanced Christian Education.

The preceding resolution will be accepted by you as the humble, but sincere offering of those connected with it. It contains the expression of their gratitude for the aid received from you in the prosecution of a work, which, I am persuaded, is associated with the best feelings of your heart; and the furtherance of which must be viewed as the most glorious result of Britain's sway in these extensive and interesting regions.

I have the honour,
Sir,
To Subscribe myself,
Your most Obedient Humble Servant,
(Signed) JOHN WILSON,
Secretary to the Bombay Missionary Union.

BOMBAY, 12th NOV. 1830.

To the Reverend John Wilson, Secretary of the Bombay Missionary Union.

SIR,

I entreat you to convey to the Bombay Missionary Union, that they may communicate to the Societies of which they are agents, my warm and sincere thanks for the kind expression of their sentiments, and I beg that you will assure them that it is solely to their zeal, and Christian humility,

combined, as I have ever found it, with a spirit of toleration and good sense, that I owe any power I have possessed, of aiding them in their good, and pious objects, which, pursued as they are by the members of the Societies who have honoured me with their approbation, must merit and receive the support of all who take an interest in the promotion of knowledge, the advancement of civilization, and the cause of truth.

I have the honour to be,

Sir,

Your Obedient Servant,

(Signed) JOHN MALCOLM.

BOMBAY, 14th Nov. 1830.

PROCEEDINGS OF THE MADRAS TRACT SOCIETY,

The society has been enabled to print or reprint a considerable number of tracts during the last year. The three tracts referred to in the last report, as being about to be published, viz: A Wonderful Statement, referring to the extraordinary conversion of the South Sea Islanders; a tract on Sin by the Rev. Edmund Crisp; and Andrew Dunn, a translation, by the Rev. C. Rhenius, of the English tract, were all printed at the commencement of the year, and have been put in circulation. In addition to these, a new tract, entitled "Jenny Hickling", translated from the English by the Rev. C. Mead of Neyoor, has been published. It is designed and adapted to illustrate the holy and happy influences of true religion in circumstances of poverty and affliction. The attention of the Committee has recently been called to the necessity of putting forth a Tamul tract, on the Divinity of Christ. Accordingly a manuscript tract, the arguments of which are principally selected from the Theological works of Dr. Dwight, has been carefully prepared. Having been submitted to the judgment of the Committee, it is accepted; and is now sent to the press. It is more especially designed for native Christians; and it is hoped that those who have abandoned idolatry for a purer faith, will be preserved from a doctrine which would divest the Saviour of his divinity, the cross of its efficacy, and the Christian system of all its glory.

They are anxious that this should be succeeded by another tract of corresponding character, on the Deity and Personality of the Holy Spirit. This is considered desirable from a persuasion that the Christian part of the native population ought not to be without a knowledge of that agency on which their conversion and the efficiency of this Institution mainly depend.

It gives pleasure to the Committee to learn, that the publications of the Society meet with general approbation; and they beg to record their obligations to their correspondents for suggestions recently given. They feel in common with their friends that a greater variety of subjects is desirable; but they are dependent on the kindness of their correspondents for supplying this defect. They are prepared to afford every possible encouragement to such an increase of publications as will promote the efficiency, and answer the ends of the institution.

The demand for Teloogoo tracts during the last year having been very pressing, and the variety of the Society's publications in that language not being considerable, 22,000 have been re-printed from the numbers on the list of the abstract. The numbers 7, 8 and 9 have been translated from the Tamul to the Teloogoo; and 5000 copies of each were ordered to be printed.

Proposals have recently been made for affording a wider scope of circulation to the excellent Dialogues of the memorable Swartz, by translating them into Teloogoo; and some of them having been prepared in that language are now under consideration.

Inconvenience having been felt on account of unavoidable delay in printing the translation of the Old Testament in Teloogoo, at the suggestion of the Rev. J. Dawson, the Committee have resolved on printing the three first chapters of Genesis in two tracts on "The Original Creation" and on "The Fall of Man". While these two tracts will contain much valuable information, they will serve to prepare the people for receiving the scriptures when they shall have been printed.

The Society's publications have been useful to Native schools; and, desirous of affording encouragement to the young and others, the Committee have determined on printing a tract containing about 50 Tamul Hymns, selected from the various hymn books now extant. It is presumed that this will prove a very desirable method of impressing religious truth on the memories and hearts of Native youths.

Four Tamul tracts have been reprinted since the last report. The following statement will exhibit the entire number, printed in the year 1829.

Teloogoo Tracts reprinted,.....	22,000
Teloogoo Tracts translated from the Tamul,.....	15,000
New Tamul Tracts.....	11,000
Tamul Tracts reprinted,.....	15,000
Total..	63,000

The following is the Depositary's list of tracts that were issued from December 21st 1823, to December, 31st 1829.

English Tracts,.....	12,521
French Do.....	27
Portuguese, Do.....	599
Dutch, Do.....	16
Tamul Do.....	29,153
Teloogoo, Do.....	9,152
English and Tamul,.....	6
Total..	51,474

Including the number now specified, as having been distributed during the last year, it appears that 362,417 tracts have been issued from the Depository since the formation of the Society, in 1818.

The following extracts from the correspondence of the society, will, we are persuaded strengthen the hands, and encourage the hearts of every distributor of tracts, who may peruse them.

In compliance with your request I have the pleasure to furnish you with some of the facts which have come to my notice in the course of the year, illustrative of the utility of Tamul tracts; I cannot say precisely of *your* Society's publications, because *your's* and *our's* are sown together in the large field of the world.

Also this year the tracts have been useful to the conversion of some, to the awakening of others, and to the instruction of many.

Some time ago, when one of our preparandi was on a visit to his village, he read several tracts to some smiths and cow-keepers, when they were so much pleased with the truths contained in them, that for several nights they called him to their houses, provided lights, and made him read more of them.

On another occasion an aged man seemed convinced of his sinfulness, and lamented that he had lived so long without the forgiveness of his sin—a rich native asked for several copies for his boys. A Bramhun having heard a certain tract "on the want of rain", said, "What they say about our idols is true, and we cleave to them only because we fear men".

One day an aged silversmith (better minded than Alexander the coppersmith) came to me with a few others, saying that at the feast in the fort they had received a few tracts, the contents of which, upon reading, seemed to them to be true; and now wished for further instruction and for more books. They came from a large town near the mountains. I had a long conversation with them; they listened to me with much attention, particularly the old man, who at last said, "Sir, you must pray for us, that God may give us the needful grace to repent and believe". Again he said, "You have established many schools all over this part of the country, but your hand of charity has not yet extended to our large town, where a great many would like to be instructed in these good things". By his exertions there is now a Christian school in the place; and he sends occasionally, for more books for the people. One Soodra family also has renounced idolatry and is now instructed in the Christian religion for baptism. I have since been there, and great was the desire of the people after tracts, which I distributed among them.

On September 30th we held the anniversary of our Tamul Tract Association, which was attended by many Native Christians from the country, and the church was filled. With our little strength, we have been enabled in less than a year, in conjunction with the Nagercoil Branch Association, to collect upwards of 1200 Rupees, and to print 35,000 tracts: in all therefore since the commencement of the association, 146,900.

At the meeting a member rose up, and said, "Last year I was prevented from telling you of a particular mode of providing means for the Society: I shall therefore do it now. It is this: In the course of the year my wife has taken daily a small portion of the usual quantity of rice for our daily meals and put it by for the Tract Society, which has produced 1½ Rupees. So do ye likewise", and therewith he laid the money on the table. Another member got up, and said, in a neat and forcible speech, "My dear brethren, I will detain you only a short time. After all you have heard, I need not speak to you at all—but there is one thing which I desire to tell you, it is this: If *we* do not this good work, who else will? Will the Moohummudans? the Roman Catholics? the idolaters? or the unbelievers? They will not—shall then we Christians also, who have received so much better knowledge through our Lord Jesus Christ, sit still and do nothing? By no means—let us then not be slack in this good work, but do it diligently for the salvation of the people around us". *Rev. C. Rhenius.*

I have heard that some heathens, who, having by means of the tracts they had received, obtained a general knowledge of the christian religion, had among themselves (not far from my present place of residence) erected a kind of Collegium disputandum; one taking the word for the Christian doctrines, as far as he knew how to defend them: another defending their heathen shastrus.

One Sunday, just before Service, three heathens from a village at a considerable distance, came to present themselves at the door of my study, inquiring for a Tract on *conversion*, and proving, that they had already some knowledge of that, and some other tracts. On entering into conversation with them, I found to my gratification, that

they had an impression, not only of the truth of the gospel in general, but of their need of conversion to the true God and the Saviour Jesus Christ —They listened attentively to my admonitions, received joyfully the desired and other tracts, and attended also the Church Service, after which they returned to their home.

Rev. C. Winckler.

I offered a school to a Bramhun of a certain village, who maintained himself as Gooroo and soothsayer, and partly by teaching Grandam, on condition that he would give up the two first mentioned employments. He gladly consented, adding that he had been convinced from our tract on Astronomy that his art was a mere deceit.

A Bramhun, the head of a village, in another quarter of our District, when requesting the establishment of a school, said: From your Catechism one can learn more of Divine knowledge in a day, than from our books in six months. A Tasildar in our District is a subscriber to our Tract Society, and the Bramhuns of his place earnestly request a school.

I mentioned before that the moral improvement which the Heathens witness amongst the poor and illiterate Christian Shanars contributed much to give the heathens a favourable idea of Christianity. To substantiate this, I shall give only one instance:—A Soodra from the country, accompanied me last year on one of my journeys amongst our Congregations; when he expressed to me more than once his surprise at the moral and intellectual improvement which these poor people had received from Christian instruction; and always called Christianity (the way of divine knowledge.) Principally since that time he has begun to read diligently our tracts and the gospels to his relations; and the inhabitants of his village. In the course of this year I appointed him as school-master in his own village, where we have a few Shanar Catechumens. About a month after, the villagers destroyed two of their clay-idols. Being just then in the country, I visited the place, and saw with my own eyes the empty little temple, and the members of its idols scattered round it. Some time after, they broke also to pieces a stone-idol, the head of which they brought to me to Palamcottah. It lies at present in my study. Two of his relations, as well as he himself, have requested baptism.

Rev. B. Schmid.

Sept. 25.—Went in the evening to preach in the street. Took my standing in an open part of the road, and had two young Bramhuns applying at once for a Gospel. They had often solicited them before, and I now supplied them. The native assistant then began to read aloud a part of the Dialogue on the Ten Commandments, and as I was enlarging upon what he had read on the 2d Commandment, a man standing by expressed his approval, and said that was Vedanta, or Hindoo Philosophy. I said, no, it is Christianity. He appeared to admire very much what he heard against Idolatry. I at first thought he was a Moohummudan, but soon perceived he had the Hindoo mark in his brow. I therefore asked him of what religion he was, and found he was a Murat,ha, and a worshipper of Seva. He could not read Tamu, but he would otherwise have been glad of a book*.

Soon after I passed on about a quarter of a mile farther—and began afresh. I found I had the same Murat,ha man again. We read and explained the Tract "Justice and mercy displayed"—people gathered around us and were very attentive. When I gave away tracts they evinced a great desire to receive them, and about 80 were distributed to such as were likely to make good use of them.

Rev. Edm. Crisp.

I cannot boast of having distributed a very large number of the Society's publications during the past year,—but those which I have distributed, I am convinced, have been *generally*, perhaps, *always*, read, and in no case have I given a tract without a decided conviction that the person receiving it could read, and that a proper use would be made of the gift bestowed. A few days since I had an urgent request for tracts from a native Christian—who lives in a neighbouring village, who solicited them for the especial purpose of reading and distributing them to his heathen and Roman Catholic neighbours.—I gave him a suitable supply—with a hearty wish that they might be attended with the blessing of God.

Rev. A. Bourne.

The tracts appear just now to be working on the minds of several persons in Sheva Pettah (that division of Salem which joins the Mission compound)—A large number have been distributed there, and I find that in several houses and verandas, a company assembles nearly every evening to attend to some tract; "for", say some of them, "we must examine these books in order to have something wherewith to oppose what they contain".—One man especially appears forcibly struck with the contents of the tract on the Ten Commandments, which he possesses. He reads it daily himself, and frequently has a party of friends at his house to whom he reads "this excellent book".

Rev. H. Crisp.

The readiness with which on all occasions they have been received; the candid inquiries after truth which they have excited; the favourable impression which in many cases they have made on the minds of the heathen, as to the paramount excellency of the Christian religion; together with the frequent opportunities which they have afforded of speaking on Divine things, have left a strong impression on my mind, that they are silently, though powerfully preparing the "way of the Lord".

Rev. S. Hardey.

* A supply of Murat,hee Tracts has been sent from Bombay to the Madras Tract Society.—Ed.

I shall now proceed briefly to refer to the Native Tract Association, formed at Purse-waukum. I have not been wanting occasionally to stir them up to care for the immortal souls of their country men, and to use every means in their reach towards the advancement of the Redeemer's kingdom. While many, I feel grieved to say, have acted an indifferent part, some have not only given their mites to the Treasury of the Lord, but have identified themselves with those who have set their hands and hearts to the work of distributing the Society's publications, and pointing the people to the Lamb of God, who takes away the sin of the world.

On the 17th of September last, an individual connected with the Native Association writes,—I read the tract "A Wonderful Statement" by the great fair at the North end of Chetty St. Black Town. Among many who collected and heard me was one Verasawmy, a respectable and intelligent man. He inquired whether the accounts contained in that tract were real facts: being answered in the affirmative, he applauded the benevolent design of Christians, and asked me to give him a copy of the tract.

At Sunjeveraya Pettah I was introduced to a well disposed young man, who, during conversation, gave me the following interesting account of himself. "My good friend, I have by the kindness of some of my Christian friends received several parts of the Old and New Testament, and some religious tracts. These are my constant study and delight. What shall I do? my Father has more than once severely reproved me for reading Christian books, and from fear of him, I am obliged to read these good books, during his absence, or at nights when I retire to my bed-room; but from all appearances, as the latter days of my Father are not at a distance, I shall, God helping me, after his death embrace the Christian Religion". *Mr. J. E. Nimmo.*

You will rejoice to hear that two Natives have lately renounced idolatry (but not cast) at a village called Angtotapully in the Sidhout District, about 20 miles from the place, one of them a farmer and the other a weaver, from reading the tracts distributed at Cottapetta. These people came to me in April last with the desire of being better instructed in the Christian faith, and gave me to know that in consequence of their having turned from idols, they suffered greatly from their connexions for a time, but finding them determined in their resolutions, and fearing lest, by harsh measures, they should lose the profit of their labours, (which are very useful to them) their families have been induced to be reconciled to them in some degree.

A Moorman, on hearing the Teloogoo tract on "True Wisdom" read at the Baukrapett school, was induced to put away his *Peers*, which he said were no better than the idols of the heathen. *Rev. W. Howell.*

Reference has already been made to the funds.—The statement which is appended to the report will exhibit the receipts and expenditure of the past year; and shew the balance in the hands of the Treasurer at its termination to be Rs. 511 8 4.

It may not have escaped observation that the Committee have now under consideration the printing of several tracts; and the constituents of the Society are reminded that as it is deemed expedient to increase the variety of the publications, additional resources will be required. For augmented contributions they confidently look to the liberality of their friends, and the providence of God. They would also urge with still greater earnestness the necessity of zeal, tempered with prudence, in the important work of distribution.

We subjoin a list of the Society's tracts.

No. 2.*—The Treasure.—*Also in Teloogoo.* No. 4.—The New Birth.—*Teloogoo.* No. 5.—The Ten Commandments of God. No. 6.—The way of Righteousness. No. 7.—Christ's Incarnation. No. 8.—The Way to Heavenly Bliss. No. 9.—The Last Judgment. No. 10.—The Truth of Christianity, Proved from the Resurrection of Jesus Christ. No. 11.—The Birth of Christ. No. 12.—Ancient Prophecies. No. 13.—The Faithful Saying.—*Portuguese.* No. 14.—The Direction and Promise of the Gospel—*Portuguese.* No. 15.—A Dialogue on Salvation. No. 16.—Justice and Mercy Displayed. No. 17.—The Culprit's False Plea. No. 18.—The Foolish Bargain.—*Portuguese.* No. 19.—The Doctrine of the soul. No. 20.—The Indian Pilgrim (against Idolatry.) No. 21.—The Indian Pilgrim (against Moohummudanism.) No. 22.—Mr. Schwartz's Dialogues. No. 23.—Spiritual Instruction.—*Teloogoo.* No. 24.—James Byrne.—*Portuguese.* No. 25.—Scripture Extracts. No. 26.—The History of Joseph.—*Teloogoo.* No. 27.—The History of Petembera Sing.—*Teloogoo.* No. 28.—Short Prayers for every day in the Week. No. 29.—On the State of man.—*Teloogoo.* No. 30.—True Wisdom.—*Teloogoo.* No. 31.—On Image Worship. No. 32.—A Wonderful Statement. No. 33.—On Sin. No. 34.—The History of Andrew Dunn. No. 35.—History of Jenny Hickling. No. 36.—The Divinity of Christ. *Eleventh Report.*

* The printing of No. 1, and of No. 3 is discontinued.

Bengal (Agra).—AN IDOL DEMOLISHED.

The following account of the demolition of the stone image of a heathen goddess, was communicated in a letter to the Editor, by a friend resident in Agra:—

"A circumstance took place here some time ago, which caused a great sensation amongst

the natives in Agra. During the hot season the small pox was very prevalent here, and carried off numbers of the natives. A native named Moolchund, a potter by trade, had an only son, on whom he doted; the poor child (about four years old) caught the disorder; the father, anxious for the life of his only child, hastened to the shrine of the goddess Bhuwanee, or Sheeta, who is supposed to preside over this disease, and vowed to present her with a rich offering in cattle if she would spare his darling son. As the child grew worse, the father grew more importunate with the false goddess for his life, until about the twentieth day of his illness when the infant died. Distracted at his loss, with bitter lamentations he began to upbraid himself for his folly, in placing his confidence in in a mass of stone; for he was sure she could be no goddess, or his promise of so rich an offering, or cries and tears would have moved her to have pity on him. Filled with this idea, and wrought up to a pitch of distraction by his loss, he sallied forth from his house, armed with a pickaxe, and bent his course toward the shrine, determined to be revenged on the false or unpropitious deity. Providentially the priests were not present to interrupt him, or the wretched state of mind he was in, might have led to bloodshed. The few devotees present fled a: his approach, and left him to deal with Bhuwanee as he listed. He was not idle, for in a few minutes the goddess lay in pieces at his feet. Those who fled gave the alarm, and in a few minutes a great number assembled, and in the height of their zeal were for tearing him in pieces. Some chuprasees appeased the multitude, and promised to take charge of him and convey him the magistrate to answer for his impious conduct: this appeared to give satisfaction to the majority, and was about to be put into execution, when some Bramhuns, (who, no doubt, were fully aware of the consequences, should they thus make the affair public,) persuaded the people that Moolchund was out of his mind, and by this means he escaped out of their hands. A Mr. Cussins, of the Church Missionary Society, (who has kindly furnished me with a copy of his letter to Rev. Mr. Corrie on the subject, and from which I have drawn the substance of what I have stated,) shortly after visited him, and found him desirous of learning the way of life more fully: the consequence was, he removed to the Missionary premises, and though he has not made an open profession of Christ, yet he says, that though he was blind, he now sees. His family have used every endeavour to draw him back, but as yet have not prevailed". *Cal. Mis. Her.*

Burmah.—EXTRACT OF A LETTER FROM THE REV. GEO. D. BOARDMAN, OF THE AMERICAN BAPTIST MISSION IN BURMAH,

Dated Maulmein, July 25, 1830.

"Our Mission is now in a very different state from that mentioned in the latest published reports. Mr. Judson has gone to Rangoon, and thence up to Prome on his way to the Burman Capital. Mr. and Mrs. Wade are at Rangoon, where hundreds are listening to the word of life, and thousands are begging for Scriptures and Tracts. I have left Tavoy to fill up, as far as I can, the vacancy made here by the removal of Messrs. Judson and Wade.

Mr. Bennett is here printing tracts in Burman, and is about commencing on a large edition of the Burman New Testament.

The whole number baptized by all of us in Burmah, from first to last, is more than one hundred".

We are concerned to hear that Mr. Boardman's health is in a precarious state;—he has alarming pulmonary affections. When he wrote he was under medical care.

China.—CONFESSIONS OF LEANG AFA; OR, STUDENT OF VIRTUE,

(Written by himself, and literally translated from the Chinese.)

Leang Afa, a student of virtue, gives this account of himself:—Before I received the Holy Spirit to influence my heart, and before I believed in the Lord Jesus Christ, the Saviour of the world, although I knew myself to be but a sinner, yet I did not know how to obtain the pardon of sin. I did nothing more than on the morning of the first and the fifteenth of every month, go to a public place and worship idols, praying to the gods to protect me. I repeated by rote a portion of the Kevan-yin classic learning, desiring to obtain the compassion of Kevan-yin, Poosa, and Fuh-yay, to pity and protect me. Moreover, I sought to obtain wealth. I practised these things many years; but though my body worshipped various kinds of gods, my heart still cherished evil thoughts and desires, together with the designs, of cheating, telling lies, and using bad language: these never departed from my heart, nor ceased to escape my lips.

At that time I listened daily to a minister who preached the doctrine of the atonement by Jesus, the Saviour of the world; but though my body was present, listening to the preaching, my heart was not there, but gone after other things. Sometimes I looked at the sacred Scriptures; and when I heard the minister explain the holy books, I carefully looked at them, and listened to what he said; yet my heart did not understand his principles, or comprehend his ideas. On the contrary, I treated them with contempt, and in my heart deeply hated and detested them. I conversed with my friends about them, and said, "Those who exhort

men not to go and worship any kind of image, such as Poo-sa and Buddah; what kind of doctrines do they profess? They are false and corrupt, tempting and deceiving those who are willing to believe them. According to what you say, those who sell gilt paper and candles for sacrifices, with gold flowers and paper money, in order that they may gain a livelihood, are useless and sinful; only I fear, in a short time, Buddah will bring punishment and death on such persons, and then we shall see whether they will talk of these doctrines or not".

At this time I worked in the house of that minister, who determined to assemble his family every day, to read the sacred Scriptures, and explain the doctrines for an hour, and then stand up to worship God. I could not help uniting with this family in the duty. After a few months, a priest of the sect of Buddah, who came from the province of Yeen-nan, in the south of China, and lived in the temple of Kevan-yin, wished to promote a subscription for the repairs of this temple, and visited me at my house. By his coming constantly, and spending his leisure time with me, he explained to me the doctrines of Buddah. This priest said, "The doctrines of Buddah are very important: if a person be devoted to the priesthood of Buddah, I do not say that his sins only shall be forgiven, but also the sins of his family". I asked him how I could obtain the pardon of sin. He answered, "We daily recite the true forms of devotion; and Buddah, who is in the western heavens, will, when he hears us daily reciting them, remit the sins of our whole family. If a person gives a little money to the temple, for the use of the priests, that they may recite the true classic forms for him, that man, after death, shall come and live in the world, and be born into a rich family. Moreover, he will have no need to go to hell to suffer misery". When the priest spoke of reciting the *true classic*, as the means of obtaining the pardon of sin, I really believed and loved him. I desired to become a follower of Buddah. The priest immediately sent me a volume of the Showsang-tseen book, and instructed me to sit down alone in the evening and recite it; and said, that if I recited one page I could pay off a little of the debt of my former sins; and that if I recited one hundred, or one thousand of pages, then I might cancel all the debts of my former life. On hearing what the priest said, I immediately took the book, and recited for several nights; when suddenly one evening, as I was sitting alone, it came into my mind, that man, during his whole life, daily performs evil actions, speaks evil words, and thinks evil thoughts, and I only sit down and recite this book, without doing any virtuous action, or accomplishing any meritorious service, how can I by this means obtain the pardon of my sins? I really fear that it will never be the case.

While reciting, I did not talk much with the priest on the religion of Buddah; but every day I was delighted to hear that minister, who preached the doctrine of Jesus making atonement for sin and saving the world; and, as I had leisure, I examined the holy Scriptures, which told me that I must not commit adultery, nor tell lies, nor deceive, and that I ought not to worship false gods. Then I understood, in some degree, the meaning of the doctrines of the sacred Scriptures. I thought that these are altogether good books, for they exhort men not to commit adultery or fornication, and not to be deceitful or use hypocritical words; not only not to practise these things, but not to think or speak of them! Moreover, they say that Jesus is able to perform all kinds of miracles, and to heal men's sicknesses and sins. This book certainly must be true. I then, in some degree, understood the intent of the doctrines of the sacred Scriptures, and therefore loved to listen every day to that minister who explained the Scriptures and worshipped God. Every Sabbath day, as I did not perform any work, I loved to look at the Sacred Scriptures, and begged that minister to explain the meaning of them. I asked what was meant by Jesus atoning for sin and saving mankind. The minister explained, that Jesus was the Son of God, of a purely spiritual, infinitely honourable, and exalted nature; and that because all mankind, of every nation of the world, did not reverence and worship God, but made images of false gods, and worshipped them as the true God, we had sinned against God; and that all nations had ten thousand different kinds of vice; so that if tried by the just law of God, the whole world of human beings would be punished with destruction. But God, who created all men in the world, did not suffer the whole world to be destroyed; he had compassion on it, and sent his Son from the throne of his glory into the world, to be born as a man, of a virgin. When Jesus arrived at years of maturity, he taught men to understand the divine doctrine, that there was only one true God, who created all things in heaven and earth, and whom men should reverence; and forbade men to worship images, which are made by the hands of men. He taught them that they have precious souls, which shall live for ever; and that the consequences of the present life are infinitely important. He taught that he came into the world to suffer many things for mankind, and to die to atone for the sins of mankind, in order that all who believe in Jesus, and receive baptism, may obtain salvation; but that those who do not believe in him, must sink into hell, to suffer everlasting misery. I asked the minister what was the meaning of baptism. That minister said, "Baptism consists in taking a little clean water, and sprinkling it over men's heads or bodies, and is an emblem of putting away wicked sin, and of receiving the Holy Spirit, to cleanse and renovate our hearts". At this time I knew myself to be a great sinner, and said, "But how can I obtain the

pardon of my sins"? The minister said, "If you believe and follow Jesus, and receive baptism, then the sufferings which Jesus suffered are as if you had suffered the punishment of your sins, and he will account you his adopted son; and in the world to come God will consider the merits of Jesus as your merits and will bestow everlasting happiness on you in heaven".

When I perceived that the minister spoke so well, I retired to a small room, and thought within myself, I am a great sinner, and if I do not depend on the merits of Christ to atone for my sins, how can God forgive me? Those who believe in Jesus, and follow him, are not only called God's children, but also after death obtain the happiness of heaven; so that there is no necessity to go to hell and suffer misery; which is a great happiness. I then determined to receive baptism, and become a follower of Jesus, and the next week seek admission into the church of Christ. I asked the minister whether he was willing to administer baptism. He said, "If you, with your whole heart, are willing to repent of sin, and reform vice; to believe and obey the doctrines of Jesus, and henceforth not to worship images of any kind, and to honour, reverence, and worship the Ruler of heaven and earth only, and to put away your former wickedness, such as fornication, lies and deceit, then you may come and be baptized; but if you do not comply with these things, you must not on any account be baptized". I said, "Your instructions, sir, I will obey"; and, on the following Sabbath, at twelve o'clock, I went and requested the minister to baptize me. He asked me if I were willing to renounce all wicked things, and live virtuously. He now read the Bible, and explained a few verses to me, and prayed to God with me. Then he took a little clean water in his hand, and sprinkled it on my head, and said, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen".

When I was baptized, I asked that minister what was the true mark of believers in Jesus. That minister said, "The true mark of believers in Jesus is the practice of virtue". I thanked that minister, and returned to my room to sit alone, rejoicing within myself at the pardon to be obtained of God for all my great sins. I took the name of "Student of Virtue", indicating that I had nothing more to do with vice.

After I believed and obeyed our Lord Jesus Christ, and received baptism, I was not able to put away every kind of evil, and escape the charge of still being a transgressor. I was afraid that my friends would notice me, and make a jest of me; therefore I employed my mind and strength diligently to guard my words and actions, and I gradually became fond of reading the sacred Scriptures, and learning their sacred doctrines. I prayed to God for the Holy Spirit to assist me to drive out all evil thoughts from my mind and constantly cherish good thoughts in me. Still I did not perceive that the ba of my heart diminished, and that wic and actions were shut out; yet, in s gree, learned virtue, and practi Perhaps sometimes there was a des think and do evil things; but there was s thing in my heart like a man reproving and I could not allow myself to do evil thin or to think bad thoughts. I not only mysel did not go to worship any kind of images, but when I saw others go and worship them, I smiled at their stupidity, and in my heart very much pitied them, and desired to instruct them in the doctrines of salvation, to change their stupid hearts, and lead them to honour, reverence, and worship God only, who created all things; and told them, that they ought not to go and worship any kind of image, and thus rebel against God. I then took the ideas of a few verses of the sacred Scriptures, and I made a small book, which exhorts them not to go to worship any kind of images, but only the true God, who made heaven and all things; to know Jesus, the Saviour of the world, who came down from heaven and suffered death to atone for the sins of men; to repent and turn from vice, and believe and follow Jesus, and receive baptism, that they may obtain the salvation of their souls: while they who do not obey and believe him, shall never obtain the redemption of their souls, but must suffer eternal misery. When I had written this book, I was afraid it would not answer my design; so I gave it to the minister to examine. I afterwards cut blocks for this book, and gave it the title of "The Doctrine of the Saviour of the World". After it was cut, a hundred copies were printed, in the form of a small book, for the purpose of distribution; when suddenly one day I was apprehended by the police officers, and my hundred books and blocks were seized. I was brought before a mandarin for trial, who told me that my book about Jesus, and my believing in the doctrines of Jesus was a violation of the law. After trial, I was put into a guard-room; yet, while there, I thought to myself—this is a book of true doctrine of Jesus, the Saviour of the world, which exhorts men to turn from vice and become good: why should I be persecuted? I suppose it is because of my sins that God has caused me to be punished and endure suffering. Therefore I heartily repented of sin, and secretly prayed God to pardon my sin and show pity. I afterwards got the minister to devise means to interest persons to speak to the mandarin on my behalf, and to liberate me. At length they listened to my friends; and, after giving me thirty blows with the bamboo, and beating the soles of my feet till the blood flowed, I was liberated. To suffer thus was hard; and besides this, the mandarins and police officers extorted from me seventy dollars. But after I had suffered persecution and loss of property, I did not presume to turn my back on the Lord Jesus Christ, and the great mercy of his redeeming love and merits; but accounted my-

...er, suffering the punishment due ...I was, therefore, a more careful stu... virtue, and dared not to cherish evil ...ions in my heart. I saw through world... ...ings, and my heart did not much desire ...labours of the present life, but very much ...sh'd to learn the doctrines of sacred Scrip...ture, and to teach mankind; I therefore exhorted my wife and children to be acquainted with the true doctrines of sacred Scripture. I thank God for his great mercy in renovating the hearts of my wife and children, and causing them to listen to my exhortations to believe and follow the Lord Jesus, and depend on the merits of Jesus, who suffered death to atone for the sins of men, and who, after death, will not suffer them to sink into hell. My wife and son wished to repent and turn from vice, and receive baptism; I therefore performed the duties which a change of circumstances made necessary, and prayed to God to give them his Holy Spirit, and to assist me to introduce my wife and children to baptism. I desired them to receive the Holy Spirit to renovate their minds, that they might learn to practise virtue. Until the present time, my wife and children are of the same mind and ideas; they honour and reverence the Lord of heaven and earth, and serve him, and do not worship images. After my wife and children consulted with me, I desired to bring the children to that venerable minister for examination, and that he would administer baptism to my children, and commence instructing them, to lead them to the knowledge of Jesus the Saviour of the world. My wife, too, desired that the children should receive baptism; and I hope God will show mercy and kindness in bestowing on my children talents, that, when they grow up, they will reverence and worship the Lord of heaven and earth, and not follow the bad customs of the world, nor worship any images. I further desire my children to learn the meaning of the sacred Scriptures; and afterwards instruct mankind that there is only one God whom they ought to reverence and worship, and to understand the doctrine of Jesus atoning for sins and saving mankind.

When the minister saw that my wife and children believed in Jesus our Lord, and that I was a faithful man, and desired to learn true doctrine, he ordained me by the laying on of hands, and desired me to understand the true doctrines of the gospel, and become a teacher of Christianity.

It is now more than two years since; my virtues are not increased, my learning has not advanced, and I have not been able to reform one man by my instructions. I am very much ashamed of myself; and, besides, there are many parts of Scripture I do not yet understand: I pray to God to give me his Holy Spirit to assist me, and increase my inclinations. I asked my venerable teacher to instruct me in the doctrines and knowledge of the sacred Scriptures and their unfathomable mysteries. If I can accomplish this, it is all my heart's desire. This is what a student of virtue relates of his whole mind, words, and actions, till the present time, and nothing more.

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AFRICA.

Liberia, Grand Bassa.—NOTICES OF THE GERMAN MISSION AND THE AMERICAN COLONY AT LIBERIA.

Taken from Mr. Sessing's Address in Philadelphia, Nov. 1829.

As it was the opinion and advice of Mr. Ashmun, the late lamented governor, with whom I lived about half a year, that our society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strong, (Mr. Hegele and myself,) left the colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever.—But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labours. My stay amongst them was only eight or nine weeks, when it became necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful; thinking me to be one of the slave-traders, for till recently they had seen no other white man: but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English, "white man be too fine, white man likes black people, white man comes to teach them book, white man cannot lie". They frequently brought to me their children, "to teach them book and white man's fashion". But my chief attention was drawn to the first king, Joseph Harris, a good-natured old man, who was extremely anxious to have me settled on his own ground. He said, "If no other king will take you, I will. You come from white man's country to sit down with me, to do my people good. You be my friend, and me be your friend". And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, "Here, white man, is a place for you to sit down; my people must come to build you house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book".

My time does not allow me to say more about this first visit to the Bassa country,

but it is enough to encourage us. A large field is opened to missionary labours at Liberia and the surrounding country. Therefore, my dearly beloved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave-traders do not hesitate to go to that dangerous coast for mean earthly gain's sake; and should we Christians be slow and backward to save souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused and injured for centuries? Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and what is more, with not having given them an opportunity to become acquainted with their Redeemer, that they might save their souls by his blood and enjoy him in yonder life of true liberty forever; while we have and enjoy this blessed privilege in abundance? No, my dear friends, we will take our lives in our hands, and follow him as our Master. We esteem it the highest favour to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great and there is a great number that long to go to that place.

But on the other hand, I would also encourage you to take a more lively interest in the benevolent operations of the American Colonization Society. It is a work of the greatest love and benevolence to mankind. I have spent almost a year in their colony, and have seen, on the one hand, how much is yet to be done, and on the other, how much good has already been done. You must not listen to such complaints as are often made by those new comers, who have for the most part been idle, lazy people in this country. But listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a nice little house on it. There they live as comfortably as possible, and bless those American good people, who had caused them an opportunity of emigrating to the colony. Some of them keep shops, others build boats, and trade up and down the coast with the natives; others cultivate their farms, and supply the market at Monrovia. They live in peace with the natives; they have their places of worship, where they meet in great numbers, singing, preaching, and praying for the good of the people of America: and they feel at home, in the country of their fathers. But there are many wants, which are yet to be supplied. They want teachers and schoolmasters. There is only one coloured schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and a mission house at Monrovia, left Ashmun it is the wish of our Committee that one or two of us should have a permanent stay at Monrovia, in order to open and keep a sort of free school for such children of colonists and natives as are not able to obtain instruction.

We rejoice that we are connected with the colony in such a way, and we know that we cannot live and work without the colony; but, on the other hand, I trust the colony will also experience the joyful consequences of our operations amongst the natives. The colony is a great blessing to the country both in a spiritual and temporal sense. The natives are, even without teaching, by mere example, encouraged to imitate the actions and fashions of the colonists, they are ashamed to go without clothing as they once did, and to wear their gregrees, to which they ascribe supernatural power; they learn to value time and labour; they are taught to observe week and Sabbath days, and to feel a sense of duty. But the greatest advantage of the colony is, that it will put a final stop to the slave trade. You may think the slave trade abolished on that line of coast, but I am sorry to say it is not the case. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave vessels taking in their precious cargoes without hindrance or molestation; the colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the natives.* About a year ago I walked along the sea shore, below Grand Bassa, only about six miles, and found three slave factories lately established, and vessels coming and leaving the coast with their cargoes. To send out occasionally a man of war to that coast is of little use; for those slave-traders always keep their hired natives, who duly communicate to them the approach of a man of war, upon which they suddenly leave the coast. I repeat it, it is only the religious influence, and the public intercourse of the colony with the natives, that can effect the destruction of the slave trade. *American Mis. Herald.*

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The Meeting having been opened with prayer by the Rev. Dr. Muirhead, of Cramond, an abstract of the Report was read by the Rev. Dr. Dickson, one of the Secretaries.

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E. Ross, Esq. then rose and mo- following Resolution,—"That the , of which an abstract has now been e adopted and circulated as [illegible]ive- possible".

rom the speech of Mr. Ross, we give e following excellent passage referring to the country in which we now sojourn.

"If we turn away our eyes from these shores, and direct them across to another hemisphere—to the other scene of the Society's labours, the Continent of India—we shall find, it may be, varied, but equally strong and urgent ground for strengthening our missionary zeal, and inducing us to continue our support to the Scottish Missionary Society. We there behold a mighty—a wide spreading continent, containing nearly a hundred millions of our race, brought under the rule of a nation professedly Christian. And when the striking fact is announced, that a great continent, such as this, which for ages has been under Satan's sway—a land, along the unbroken line of whose history, looking back to remote antiquity, long previous to our connexion with it, countless ages had rolled along without producing one salutary change, one shadow of amelioration! at every stage of whose history, looking back for centuries, it might be said, and said again, in endless repetition, and with fearful emphasis, as by the Holy Spirit of God, of Pergamos of old—that it is a land *'where Satan's seat is,'*—where his throne has been firmly fixed, and deeply planted and rooted, and where his gloomy sceptre has been wielded for ages over *myriads* of our race.—When the striking fact, I say, is announced, that a land like this has been brought under British—under professedly Christian rule, and in a manner more partaking of the nature of romance, than of the events of ordinary history, what may we not, what are we not warranted to anticipate!

"Is it not that Britain has employed all the power committed to her by the Ruler of nations, as far as a Christian government could effect any thing by legislative enactment, to break down every opposing barrier —to give every facility to the entrance of the light of the Sun of Righteousness—to chase away and roll back forever, that tide of worse than Egyptian darkness, which had gathered in, and settled down for ages on the plains of India—to put a stop forever to all those varied and multiplied horrors from which no age, nor sex, nor condition are exempted, and which a blind and profligate priesthood has too fatally succeeded in pouring, into the cup already full, of human misery and wretchedness and woe! Might we not fondly anticipate, that the dawn of a brighter day had already risen upon India, by the light of which, all its multiplied abominations had been dragged forth, and put down forever?

"And, is the fact really so? Have these fond anticipations been actually realized? Alas, no! I do not mean to say, that the British government could be either expected or even warranted, to employ any direct or authoritative means of interference with the superstitious and idolatrous tenets, feelings, or prejudices of the natives, with the view of Christianizing them, far less to compel them to become nominally Christian —any such attempts would be as fruitless as they would be impolitic and unwise, and would serve only to defeat the very purpose they were employed to accomplish. The work of attempting to Christianize the natives of India, must be left entirely to humble Christian missionaries and teachers, clothed with no official authority or power, and going forth among them with the word of God in their hands, and looking to the Holy Spirit of God alone, for his blessed influence, to crown their efforts with success. The giving tolerance and facility to such humble instruments, is all that our Government can be expected to do; and as to this, I rejoice to be able to say, we have no just ground for complaint. But I do say, when the superstition and idolatry of the natives proceed the length of open and overt acts of violence, exhibiting itself in acts of positive cruelty and murder on the bodies of those who are its subjects, then it is that a government—and above all a professedly Christian government—is loudly called upon, and imperatively bound to step forward and interfere—and resolutely to put down all such enormities.

"And has she actually done so? There is a rumour now current, that the British government at length, after numerous and hitherto fruitless endeavours made to prevail on her to do so, has actually interfered and put a stop to the *Suttees*, as they are called, or burning of widows on the funeral piles of their husbands. But this gratifying report, I regret to say, requires confirmation; for I perceive, that in answer to a question lately put on the subject in a high official quarter, it has been positively stated, that no accounts have been officially received by the government at home, of any abolition of the practice; and therefore we must hold, for any thing we as yet know to the contrary, that this crying enormity still exists*.

"In reference then to this, as well as to other practices equally disgraceful, how stands the fact? Still to this very hour, the devouring depths of the Ganges continue to receive its innumerable victims incessantly plunged into its waters!—Still to this very hour, the bloody car of Juggernaut pursues its ceaseless—its cruel and destructive rounds of desolation—crushing to the earth with its ponderous and massy wheels, its prostrate, infatuated victims! Still at this very moment, the horrid glare of those hateful fires, to which I have just alluded, every where

* How glorious is the consideration, that at this time Suttees had been declared illegal and criminal in Bengal, Madras, and Bombay!

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